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THE MATHNAWÍ
OF
JALÁLU'DDÍN RÚMÍ

EDITED FROM THE OLDEST MANUSCRIPTS AVAILABLE: WITH CRITICAL NOTES, TRANSLATION, & COMMENTARY

BY

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VOLUME VIII

CONTAINING THE COMMENTARY ON THE THIRD, FOURTH, FIFTH & SIXTH BOOKS, WITH INDICES TO VOLUMES VII & VIII

PRINTED BY THE CAMBRIDGE UNIVERSITY PRESS
FOR THE TRUSTEES OF THE "E. J. W. GIBB MEMORIAL"
AND PUBLISHED BY MESSRS LUZAC & CO.
46 GREAT RUSSELL STREET, LONDON, W.C.
1940

THIS VOLUME
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and to promote those researches into the History, Literature, Philosop and Religion of the Turks, Persians and Arabs, to which, from i Youth upwards, until his premature and deeply lamented Death in forty-fifth year, on December 5, 1901, his life was devoted.

تِلْكَ آثَارُنَا تَدُلُّ عَلَيْنَا * فَانْظُرُوا بَعْدَنَا إِلَى الآثَارِ

*"These are our works, these works our souls display;
Behold our works when we have passed away."*

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CONTENTS

INTRODUCTION

THOUGH covering more than twice as much text, the second part of this Commentary on the *Mathnawí* is not appreciably larger than the first. Repetition, to some extent unavoidable, has been reduced by frequent reference to explanations already given in the previous volume, while many verses quoted from the *Qur'án*, Ḥadíths, and illustrative Arabic or Persian extracts have been left untranslated. Otherwise the method is the same, and I hope this study of the last four Books may be helpful not only to readers specially concerned with Ṣúfism but also to those interested in Persian literature from various points of view.

When the translator of a lengthy and often obscure text attempts to explain it in detail, there can be no doubt that in the course of revising his past work he will find mistakes hitherto overlooked and difficulties which on reconsideration appear in a new light and call for a better solution. The following supplement to the list in Vol. VII, Introd., p. xiv, includes nearly all places where corrections or improvements have been made in the Translation or text of Books III–VI. For corrections and additions to Vol. VII, *i.e.* the *Commentary* on Books I and II, see the Appendix (p. 407 *infra*).

Book III: 79, 81, 93–94, 123, 135, 158, 207, 599, 680, 744, 1043, 1065, 1089, 1165, 1383, 1398–1399, 1477, 1577, 1605, 1671 (Heading), 2072, 2086, 2109, 2117, 2120, 2302, 2462, 2743, 2823, 2878, 2956, 3007, 3017, 3091, 3303, 3575, 3685, 3760, 3818, 3897, 4136, 4140, 4233, 4315, 4540, 4611.

Book IV: 687, 1029, 1137, 1165, 1214, 1262, 1478–1479, 1520, 1539, 1583, 1675, 1683, 1690, 1708, 1966, 2075, 2190, 2211, 2298, 2316, 2321, 2394, 2401, 2441 (Heading), 2467, 2866, 3040, 3060, 3296, 3697, 3833.

Book V: 78, 286, 317 (Heading), 373, 464, 498 (Heading), 603, 797, 1028, 1084, 1171 (Heading), 1318, 1377, 1526–1527, 2102, 2394, 2503, 2680, 2706, 2741, 2887 (Heading), 3010, 3091–3092, 3861, 3918, 3930.

Book VI: 153, 336, 370, 590, 599, 696, 772, 809, 818, 880, 937, 953 (Heading), 995, 1178, 1250 (Heading), 1256, 1403, 1448, 1598, 1654, 1673, 1684, 1879–1880, 2045, 2188–2189, 2235, 2338, 2643, 2962, 3062, 3071, 3189, 3271, 3321, 3322, 3382, 3393, 3400, 3496, 3875, 4015, 4042, 4068, 4339, 4445, 4770, 4858.

In order to facilitate the use of the Commentary, indices are provided, which serve as a partial key to the subject-matter and vocabulary of the *Mathnawí* itself and perhaps will encourage some younger scholar to undertake a systematic classification of its contents on similar lines.

With the publication of this volume a task begun eighteen years ago is virtually complete. If possible, however, I intend to carry out the plan announced in the preface to Vol. I (1925) by adding a biography of Rúmí together with a survey of the linguistic, literary, historical and doctrinal aspects of his work. Meanwhile I wish to acknowledge my obligations to the Staff of the Cambridge University Press and thank all friends and colleagues, too numerous to mention by name, who have helped me to reach the last stage in a long journey.

REYNOLD A. NICHOLSON

COMMENTARY ON BOOK III

PREFACE

P. ۱, l. ۱ الحکم جنود الله. Cf. *TA*, I 4, 10 *sqq.*: "Junayd was asked, 'What is the use of these stories to the *muríd*?' He replied, 'Their (the saints') words are one of God's armies whereby the heart of the *muríd*, if it be faint, is strengthened and reinforced.' And the proof of this saying is the text (*Qur.* XI 121): 'And all that We relate unto thee of the stories of the prophets is for the purpose of making thy heart firm.'"

l. ۵ الفلك النورانی الرحمانی الدُّرّی, *i.e.* the sphere of the Divine Names and Attributes. The epithet *raḥmání* refers to *Qur.* XX 4: *al-Raḥmánu 'alá 'l-'arshi 'stawá*, of which the mystical intrepretation is that Divine Mercy brings the world of matter into existence (cf. Nyberg, *Kleinere Schriften des Ibn al-'Arabi*, Introd., 74, 157); and *durrí* to the so-called "White Pearl" (*al-durratu 'l-bayḍá*), *i.e.* the First Intelligence (*al-'aql al-awwal*) or the Logos (*Ḥaqíqatu 'l-ḥaqá'iq*), "the first thing that God created". See note on I 686.

l. ٦ الفلك الدخانی الكُرّی, *i.e.* the seven planetary spheres. When God revealed Himself to the "White Pearl", it dissolved and became water: "the subtle elements of the water ascended like vapour from the sea, and from them God created the seven heavens with the angels of each heaven" (*IK*, II 77 = *SIM*, 122). *Kurrí* and *kurrah*, for *kurí* and *kurah*, are solecisms; but Rúmí uses both.

P. ۲, l. ۹ كذلك الخ. *Qur.* IV 96.

l. ۱۴ والله متمّ نوره الخ. Here the Light of God refers to the *Qur'án* and, by implication, to the *Mathnawí*, which is a Divinely inspired poem containing the essence of the *Qur'án*. Cf. the note on Book I, Preface, p. ۱, l. ۳.

انّا نحن الخ. *Qur.* XV 9.

l. ۱۵ فمن بدّله الخ. *Qur.* II 177.

۱ سُنّت شد سه بار. The commentators mention as an instance of this *tathlíth* that when the Prophet saluted a Moslem he used to repeat the words *al-salámu 'alaykum* thrice; and they cite Ḥadíths describing the manner in which he performed the *wuḍú'* (cf. Bukhárí, 4, 24: Bábu 'l-wuḍú' thaláthan thaláthan). The *ṣalátu 'l-witr* (night-prayer), consisting of an odd number of *rak'as*, is generally held to be *sunnah* (see art. *witr* in *EI*). Three *rak'as* are better than one, according to the verse (*Zahru 'l-ádáb*, II 238, marg.):

lá taj'alanna 'l-witra wáḥidatan
inna 'l-thalátha tatimmatu 'l-witri.

۳ بهل أعذاررا. G reads *a'dhár-rá* as in the text. Fa prefers *i'dhár-rá*, *i.e.* "the food provided for a circumcision feast" = the spiritual viands (*nafá'is-i Sunnah*) which Ḥusamu'ddín is bidden to lay before readers of the Third Book. But *bi-hil* cannot be equivalent in meaning to *waḍ' eyleh* or *rattib*.

۵ نه از طناب و أستني. Cf. *Qur.* XIII 2: *rafa'a 'l-samáwáti bi-ghayri 'amadin tarawnahá*.

۶ قوت جبريل. Cf. *Qur.* LXXXI 19–20: *innahu la-qawlu rasúlin karímin dhí quwwatin*; and LIII 5: *'allamahú shadídu 'l-quwá*.

۸ Not only are the spirits of prophets and saints created from the *Núr-i Muḥammadí*, which itself was created from the Light of Divine Majesty (*khalaqa núrí min núri 'izzatihi*), but their bodies also are "leavened" (*mukhammar*) with "the white radiance of eternity". Cf. *Passion*, 530, 832 *sqq.*; *Die Person Muhammeds*, 319 *seq.*; and for the illumination of the body in mystical union, *The Book of the Dove*, Introd. LXXXVI *sqq.*; *Math.* VI 3055–3070; Ḥáfiẓ, ed. Brockhaus, No. 510, *v.* 6:

az páy tá sar-at hamah núr-i Khudá shaví
dar ráh-i Dhú 'l-Jalál chu bí pá u sar shaví.

۹ زروح و از مَلَك. The words *al-rúḥ wa-'l-malá'ikah* occur in the *Qur'án*, LXXVIII 38, etc. *Al-rúḥ* is generally identified with Gabriel. On the superiority of the Moslem saints to the angels, see I 2650–2651, note.

۱۰ برد و سلام. See *Qur.* XXI 69.

۱۳ حلوای تو, *i.e.* "the delicious spiritual truths which thou impartest".

۱۵–۱۶ See *Qur.* VII 139 and cf. note on I 25–26 *supra*. *Raqṣu 'l-jamal* describes the bursting asunder and dispersion of Mt Sinai at the moment of the Divine *tajallí* (cf. VI 2428 *sqq.*). When God reveals Himself in His glory, the "mountain" of egoism is pulverised.

۱۷ مرتبس. For the metaphor, cf. *infra*, *v.* ۱۳۸۷ and *v.* ۲۶۶۱. BG and Fa read *áyad az har kas ba-kas*. Any one who possesses the means of sustenance (*arzáq*), material or spiritual, may bestow them on others; but the capacity to assimilate them depends on Divine grace.

۱۹ اجلالی شوی, *i.e.* *mawṣúf-i awṣáf-i jalíl* (*v.* ۹ *supra*) and conscious of nothing but God.

۲۱ كو چو سوسن الخ. The lily, with its many "tongues" (petals or stamens), typifies the mute eloquence of the gnostic "breathless with adoration": *Man 'arafa 'l-Ḥaqqa kalla lisánuhu*. Cf. Ḥáfiẓ, ed. Brockhaus, No. 154, *v.* 4:

'árifí kú kih kunad fahm-i zabán-i súsan?

and No. 235, *v.* 5:

zi-murgh-i ṣubḥ na-dánam kih súsan-i ázád
chih gúsh kard kih bá dah zabán khamúsh ámad.

۲۲ Cf. Paracelsus (quoted by Gruner, p. 183): "the earth is a great stomach in which everything is dissolved, digested and transformed, and each being draws its nutriment from the earth; and each living being is a stomach that serves as a tomb for other forms, and from which new forms spring into existence."

۲۵ شد اکّال بشر, *i.e.* in the grave.

۲۶ دهانشان جمله باز, *i.e.* all of them receiving from God the *rizq* suitable to their needs.

۳۰ آکل و ماکول. See the exposition of this topic at v 719 *sqq.* To indulge a desire is to fall a prey to it. Except the blessed saints who have attained to *baqá ba'da 'l-faná*, everything in the world is "devouring and devoured".

۳۳ آب حیوانی, *i.e.* the *'ilm-i ladunní* that was bestowed on Khaḍir (*Qur.* XVIII 64).

۳۴ باقیات الصالحات. See *Qur.* XVIII 44, XIX 79. "The good works which endure" are "abandonment of worldly goods in order to seek their Creator with entire faith and devotion" (Najmu'ddín al-Kubrá).

۳۵ The prophets and saints are essentially one, since all of them are *báqúna bi-baqá'i 'lláh*. See notes on II 184 *sqq.*, and cf. *infra, v.* ۸۳ *seq.*

۳۶ غالب و مغلوب = *ákil u ma'kúl*. Every created thing, in so far as it receives the overflowing Divine grace (*fayḍ*), is spiritual and rational: *al-khalqu huwiyyatu 'lláh.* See note on I 512–513.

۳۷–۳۸ See *Qur.* VII 110 *sqq.* and cf. *infra*, ۱۰۹۹ *sqq.*, ۱۱۹۷ *sqq.*

۴۱ ماهی. For the shortening of the final long vowel, see note on I 290. Fa reads *pas zi-máhí tá ba-máh az khalq níst*. Here Mq cites a passage from the commentary on Súrah I, entitled *I'jázu 'l-bayán*, by Ṣadru'ddín of Qóniyah, which Rúmí may have had in mind: "Everything has a special food (*ghidhá*). The food of the Divine Names is the determinations (*aḥkám*) imposed on them by the objects in which they manifest themselves; the food of the Latent Realities (*a'yán*) is (actual) existence (*wujúd*); the food of existence is the determinations imposed on it by the Latent Realities; the food of Substances is accidents; the food of Spirits is their knowledge; the food of the Celestial Bodies (*al-ṣuwar al-'ulwiyyah*) is their motions; the food of the Elements is Form (*al-ṣúrah*); and the food of Form is the four 'natures' (*tabá'i'*) which constitute the bodily form and temperament, and so on *ad infinitum*."

۴۳ تبدیل مزاج, literally, "alteration of the (disordered) temperament", *e.g.* by a change of regimen and diet, so that the temperament is restored to its normal state of equilibrium and the patient regains perfect health. The physician of the soul alters the *mizáj-i bad*, *i.e.* the animal and sensual temperament, which destroys the spiritual faculties. Cf. the Ḥadíth: *lá tumítú 'l-qulúba bi-kathrati 'l-ta'ámi wa-'l-sharábi, fa-inna 'l-biṭnata tumítu 'l-qalb.*

۴۹ *I.e.* "where is a *murshid* who will wean the soul from the worldly pleasures to which it is accustomed and nurture it with the food of the spirit?"

۵۰ بُد خون غذا. See Gruner, 100. Read از نَجِس. For the comparison of the true believer in the material world to the embryo in the womb, see note on I 3180 and references *ad loc.*

۵۲ لقمانی, with *yá-yi nisbah.* For the word-play *luqmah, Luqmán*, cf. I 1961 and note *ad loc.* Fa reads *maṭlúb-i pinhání.*

۵۴ اُكُول, an irregular plural of اُكْل. Fa has *bi-ḥadd ukúl.*

۶۱ زآنك الخ. Translate: "because the mind of the blind cannot conceive (such a thing)." Fa reads: *z-ánkih wahm-i kúr az-ín ma'níst dúr.*

۶۳ Fa: *abdál mí-gúyad nishán.*

P. ۶, Heading. Ibn Baṭṭúṭah (II 80 *seq.*) relates this story as a miracle of Shaykh Abú 'Abdalláh Muḥammad ibn Khafíf of Shíráz (*ob.* A.H. 331: see *Nafaḥát*, No. 296). The Shaykh was travelling in Ceylon with a party of dervishes. They lost their way among the mountains and were in danger of starving, so they asked the Shaykh's permission to catch one of the young elephants which frequented that district. He forbade them, but being overcome by hunger they seized a fat young beast, slaughtered it, and made a hearty meal. On that night the old elephants assembled, marched to the place where the dervishes were lying asleep, smelt each man, and killed the whole party except the Shaykh. Him too they smelt, but did no harm to him; for he had refused to eat. One of the elephants, curling its trunk round him, lifted him on to its back and carried him to a place inhabited by infidels who, when they saw him, touched the skirt of his mantle (in token of veneration) and conducted him to their king. According to another version (*Nafaḥát*, No. 111; Damírí, *Ḥayát al-ḥayawán*, tr. Jayakar, II 569 *seq.*), Abú 'Abdalláh al-Qalánisí (see *Luma'*, Introd. xxx) made a vow that, if he were saved from shipwreck, he would never eat the flesh of elephants. His companions, on being cast ashore, killed a young elephant and urged him to eat; but he kept his vow. Whilst they slumbered, the mother elephant came and smelt them and trampled them to pieces under her feet; then she signified to Abú 'Abdalláh that he should get on her back, and brought him on the same night to a place of habitation eight days' journey distant from the seashore. 'Awfí (*Jawámi'u'l-Ḥikáyát*, Anec. 1866) tells a similar story of Ibráhím al-Khawwáṣ (*ob.* A.H. 291).

۷۲ زین کربلا. Cf. *v.* ۸۳۱ *infra.*

۷۴ In the second hemistich Fa has: *pand-i man az ján u az dil bi-shnawíd.*

۷۹ اطفال حقّند. Cf. note on I 927.

غایبی و حاضری. For the omission of در, cf. I 437, note. Fa (reading inconsequently *dar ḥuḍúr ú ghaybat íshán bí khabar*) says it is better to

make *Ḥaqq* the subject of *bá khabar*. This, however, is not the natural construction of the words, which mean, I think, that in all circumstances the saints are inwardly conscious of being cared for and protected by God. Translate, therefore: "they are well aware (of this)."

۸۰ "Absence" refers to the bodily "veils" which temporarily separate the soul from God.

۸۱ کٰار و کیا, worldly power and glory. Delete "(My)" in the Translation.

۸۴ Cf. II 184 *sqq.* and notes *ad loc.*

۸۵ بیک چوبی هنر. Apparently *hunar* stands in apposition to *chúbí* or is used adjectivally (cf. *rajul^un 'adl^un* in Arabic). The reading *chúb-i hunar*, which occurs in some edd., lacks MS. support. Fa and Mq, ignoring the syntax, render: "How should Moses have shown *hunar* (skill and dexterity) with a single rod and overthrown Pharaoh?"

۸۷ See *Qur.* XI 79 *sqq.*

۸۸–۸۹ Náṣir-i Khusraw (*Safar-námah*, 17, 13 *sqq.* = tr. Schefer, 57) describes "the lake of Lot" (*daryá-yi Lúṭ*), south of Ṭabariyyah (Tiberias). "Its waters are bitter, and on its shore is the city of Lot (*shahristán-i Lúṭ*), but of this no vestige remains. I have been told that in the lake a black substance (bitumen) is found, composed of foam (*sic*): it resembles stone, but is not hard."

۹۱ کُہیا خون شود. Cf. *Qur.* LIX 21.

۹۲ Cf. I 3820 and *Qur.* XXVII 90.

۹۳–۹۴ Cf. *infra*, *v.* ۲۶۰۹, *az Sulaymán kúr u dídah pá-yi múr*, and *vv.* ۲۶۲۹–۲۶۳۰, where it is said of the covetous (worldly) man that "he sees other people's faults, hair by hair", but is blind to his own. The first hemistich of *v.* ۹۴ is explained by the commentators in different ways. Some take *ins* as the subject of *bínad* and *zi-ṣarfa-i ḥirṣ* as meaning "from excess of greed"; others read *ḥirṣ-i ins* and translate: "he (the worldly man) sees that at every point human greed is actuated by *ṣarfah* (utility, self-interest)." This meaning of *ṣarfah* occurs at II 656, V 55; the word is also used in the sense of "parsimony" (I 2240, 3178). In my opinion the correct reading and translation of the hemistich are: *mú ba-mú bínad zi-ṣarfah ḥirṣ-i ins*, "Human greed (*i.e.* the greedy man), sees hair by hair (every detail) of self-interest" (*i.e.* he perceives worldly advantages with an eye that misses nothing, however small; and employs the subtlest devices in order to obtain them). The second hemistich (read *raqṣ-i* with *iḍáfat*) illustrates the futility of this *tadqíq* and the emptiness of the pleasures which it procures. Cf. *v.* ۲۹۵ *infra.*

۹۵ پنبهرا الخ, *i.e.* "deprive your lust of all that pampers it and enables it to be gratified and indulged".

۹٦-۹٧ The "dance" of the saints is the rapture of dying to self. Cf. *Díwán, SP*, XVI 10:

yak dast jám-i bádah u yak dast zulf-i yár:
raqṣí chunín miyána-i maydán-am árzú-st,

and notes *ad loc.*

۹٨-١٠٠ These verses depict the cosmic consciousness of the mystic who is one with the Universal Spirit objectified in the world of Nature, so that he enters into the life of all things. To him seas and woods are vocal with Divine harmonies—echoes and reflexions of the music in his heart. Cf. *Búslán*, III 289 *sqq.*

nah muṭrib kih áwáz-i pá-yi sutúr
samá'-ast gar 'ishq dárí u shúr.
magas písh-i shúrídah-dil par na-zad
kih ú chún magas dast bar sar na-zad.
nah bam dánad áshuftah-sámán nah zír:
ba-áwáz-i murghí bi-nálad faqír.
siráyandah khwad mí-na-gardad khamúsh,
wa-likin nah bar waqt báz-ast gúsh.

١٠٢ سر كشد الخ, *i.e.* the Prophet's ear imbibes the real meaning of the spoken words and detects their truth or falsehood (cf. I 1052 *sqq.*).

هو أذن, "he is (all) ear". Cf. *Qur.* IX 61: "and among them are those who vex the Prophet and say, 'He is (only) an ear (listening to whatever he hears and accepting it as true).' Say: an ear good for you: he believeth in God and hath trust in the believers."

١٠٣ مُرضعست. Cf. *supra, v.* ٤٦ *sqq.*

١٠٦ In the second hemistich Fa has: *wá numáyad dar jazá-yash qabr u nísh.*

١٠٧ The first hemistich alludes to *Qur.* XLIX 12: *a-yuḥibbu aḥadukum an ya'kula laḥma akhíhi maytan?*

١٠٩ Some edd. read با نكير.

١١٠ داروِ دِهان. *Dihán* is plural of *duhn.*

١٢٠ چشمش تيز شد. Cf. *Qur.* L 21: "thou wert heedless of this. Now We have removed from thee thy veil, and keen is thy sight to-day (*fa-baṣaruka 'l-yawma ḥadíd*)."

خونريز, an abstract noun: cf. V 3842, 3845. Fa takes "bloodshed" in the sense of "weeping bitterly", but see *v.* ١١٥ *supra* and *v.* ١٢٢ *infra.*

١٢١ مرغ بی‌هنگام. Cf. V 1970 *seq.* and note on I 943.

١٢٣ Translate: "at every moment part of thy soul (life) is expiring", and delete note 3 on p. 11 of the Translation. "Therefore you must never for one instant lose your faith in God and your consciousness of

His presence, lest any part of your life should be wasted, for as Ḥáfiẓ says:

har án-kú ghdfil az vay yak zamán-ast
dar án dam káfir-ast ammá nihán-ast." (WM.)

۱۲۴–۱۲۵ Cf. I 2190 *seq.*

۱۲۷ عوض, *i.e. dhikr* and *tasbíḥ*, which are the means of gaining *baqá* (everlasting life) in compensation for the incessant loss of the means of physical life (*al-anfás al-ma'dúdah*).

واسجد واقترب, *Qur.* XCVI 19. Cf. *supra*, II 1209 *sqq.*

۱۳۰ The allegorical sense is that happiness in the life hereafter is not founded on worldly prosperity. For the comparison of the body to a tomb, see IV 840 *sqq.* and *Díwán, Tab.* 273, 9:

dil u ján shahíd-i 'ishq-at ba-darún-i gúr-i qálab:
su-yi gúr-i ín shahídán bi-gudhar, ziyárati kun.

The splendid tombs of infidels are "full of smoke and fire within" (VI 1054). BGH write *lubad*, to which the commentators give the meaning of "cohesion, compactness" (*talabbudu 'l-ḥijárati wa-'l-jiṣṣ*). In the *Qur'án*, XC 6 *lubad* means amassed and abundant wealth; and it may have this signification in the present passage.

۱۳۱ Real *'imárat-i qabr* consists in self-abandonment (*faná, istighráq*). Cf. I 2000 *sqq.*, 3052 *sqq.*; IV 398 *sqq.*; V 2020 *sqq.*, 4137 *sqq.*

۱۳۲ تا دمت الخ, *i.e.* "in order that you may be inspired by Divine grace (*fayḍ*)".

۱۳۴ Some edd. read *rind-i* instead of *zinda-i*.

۱۳۵ در عذاب منکرست. Fa translates: "is tormented by Munkar (and Nakír)", *i.e.* "suffers during this life all the torments of the wicked in the grave", which seems preferable, as *kazhdum* in the second hemistich probably alludes to the scorpions that are supposed to infest the graves of infidels till the Resurrection.

دردل غمدان او, "in corde ejus quod locus doloris est". L reads غملان "abounding in grief" (cf. معنی‌لان, II 3573). *Gham-dán* might be explained as an adjectival compound = "conscious of grief", but here, no doubt, it is synonymous with *gham-lán*. Fa wrongly connects it with *ghimd*, "sheath".

۱۴۰ وامر نصح. Mq cites the Ḥadíth: *al-dín al-naṣíḥatu fa-'l-wájibu 'alayya adá'u 'l-dayn (bi-fatḥi 'l-dál)*, "The (Moslem's) religion consists in giving good advice, and I am bound to discharge the debt (duty)."

۱۴۱ The *murshid* identifies himself with the prophets. Cf. *Qur.* VII 60, where Noah says: *uballighukum risáláti Rabbí wa-anṣaḥu lakum*; and III 19, etc.: *fa-innamá 'alayka ('alá 'l-rasúli) 'l-balágh u.*

۱۴۷ عقل کهن, referring to the Sage who is an embodiment of Universal Reason.

۱۵۵ Fa has *tá ham-shud khurd u murd andar shikáf*, but translates the reading given in the text.

۱۵۶-۱۵۷ The commentators quote Traditions to the effect that a Moslem's property and honour are no less sacred (*harám*) than his life-blood.

۱۵۸ کیفر کشد. Translate: "slays in retribution", and cf. note on I 437.

۱۶۱ See note on II 1203.

۱۶۲ مصطفی, representing the whole class of Perfect Men.

۱۶۵ بوگیران الخ G. These "smellers" are certain angels who examine good and evil works and prevent the latter from ascending to the Heavenly Host (*al-mala'u 'l-a'lá*). Each of the Seven Heavens has an angel appointed for this purpose and charged with the task of detecting a particular sin: in the First Heaven, calumny; in the Second, hypocrisy; in the Third, arrogance; in the Fourth, self-conceit; in the Fifth, envy; in the Sixth, ruthlessness; in the Seventh, ambition.

۱۶۹ G reads *pas du'á-há*.

۱۷۰ اخسئوا, *Qur.* XXIII 110. See note on II 2006.

P. ۱۲, Heading (1). For illustrations of this topic, see note on I 1579 and the Story of Moses and the Shepherd (II 1720 *sqq.*).

۱۷۲ بلال. See note on p. ۲۰۰, Heading, *infra*. Being an Abyssinian, he could not pronounce the letter ح correctly. The words حیّ علی الفلاح, "hasten to felicity", form part of the call to prayer. Cf. the story of Ḥasan of Baṣrah and Ḥabíb-i 'Ajamí (*T.A*, I 53, 9 *sqq.*). Ḥasan was offended by Ḥabíb's mispronunciation of الحمد and refused to perform the *ṣalát* behind him as Imám. On the same night he dreamed that God rebuked him, saying, "*tu-rá suqm-i 'ibárat az ṣiḥḥat-i niyyat báz dásht*. There is a great difference between a faultless tongue and a pure heart."

۱۷۳ راست نیست. So all the older MSS. Fa reads *níst rást*, but rhymes like *níst* (*yá-yi majhúl*) and *binást* are common in the *Mathnawí*.

۱۷۵ G reads *ḥayya 'al faláḥ*.

P. ۱۲, Heading (2). After the Heading Fa and other edd. insert a verse which is not found in any of my MSS. See *app. crit*.

P. ۱۳, Heading. See I 1578, II 1189 *sqq.* and notes *ad loc.*

۱۹۰ Fa has the same verse as Bul. See *app. crit*.

۲۰۲ In the second hemistich Fa has: *tá na-khwánad mar Khudá-rá dar nihán*.

۲۰۳ درد الخ. Cf. II 2764 *sqq.*

۲۰۵ With the first hemistich cf. *Qur.* VII 204, and with the second, *Qur.* LXXXVI 6.

۲۰۶ Fa: *án shudan áwáz*.

۲۰۷ اسیر روزنیست. WM's explanation of *rah-zan* (see the Translation,

p. 15, note 2) is not sufficiently precise. The meaning seems to be that every one who desires anything other than God is captivated by the object of his desire, which (like a brigand) waylays him and prevents him from seeking God. Until God draws him to Himself, he cannot escape from the bondage of his sensual nature (cf. *az murdár rast* in the following verse). The correct translation of the second hemistich is: "because every one who desires (anything but God) is a brigand's captive." For *jadhba-i Ḥaqq*, see *v.* ۱۹۹ *supra*; IV 1559, V 2045; and note on I 683–684.

۲۰۸ سگ کهفی. See note on I 1022. The second hemistich refers to the spiritual food (gnosis) of Perfect Men.

۲۰۹ پیش غار. Cf. *Qur.* XVIII, 9: *idh awá 'l-fityatu ilá 'l-kahf*, *i.e.* "they took refuge in the cave of union with God" (*'Ará'isu 'l-Bayán*).

۲۱۸ یوسفا الخ. See *Qur.* XII 11 *sqq.*

۲۲۵ Fa has *máhiyá nágáh dar shast-at nihad*, but translates from the text-reading.

۲۲۷ زغزغ. For the metaphor, cf. V 2143 *sqq.*, VI 3468.

۲۲۸ "Bag" and "purse" symbolise the heart of the *sálik*, which receives and lays in store the spiritual provisions (*arzáq*) needed for the journey to God.

گر تو رامینی الخ. See note on IV 1828.

۲۳۰ Fa has *ginj-i án dánah*, and so A.

P. ۱۵, Heading. The allegorical meanings of *rústá-yí* and *shahrí* are explained in *vv.* ۵۱۸–۵۲۳ *infra*. See the notes *ad loc.*

۲۳۹ هر حوایج را. See note on I 3141.

۲۶۳ سیبویه. The name of the illustrious grammarian of Baṣrah is used here as a term of endearment. *Síbawayh* (*síb* + the suffix *-íyah*, *-awayh*) means "little apple"; but it may also convey the meanings expressed by *'áqil* and *dánishmand*, as the commentators interpret it.

اتّق الخ, a saying attributed to 'Alí.

۲۶۴ *I.e.* "friendship, if kept inviolate, produces virtues and good works which are recompensed hereafter".

۲۶۹ Fa has *gústákh*, and so B.

۲۷۳ Cf. *Qur.* III 131; *Math.* I 3121, VI 1891. For *ánkib* with plural verb, see I 2865, 3537.

۲۷۵ Fa, Mq, and Naḥífí translate from the reading *mastán-i gúr*, which in view of the following verses is plainly indefensible.

۲۷۹ از چاه الخ, *i.e.* from the pit of perdition and the currish fleshly soul (*nafs*).

P. ۱۸, Heading. "The Story of the Sabaeans" as related in this and subsequent passages (*infra*, *v.* ۲۸۰ *sqq.*, ۲۶۵۷ *sqq.*) forms a paraphrastic commentary on *Qur.* XXXIV 14–18.

۲۸۲–۲۸۳ One who recites the words of the *Qur'án* without understanding their real significance and drawing the moral from them is compared to a mountain which knows nothing about the echo it reverberates.

۲۸۴ *Khamush kardí* (not *gardí*). See note on I 577.

۲۸۷–۲۹۲ Cf. *infra*, *v.* ۳۱۴ *sqq.* and II 1583. *Kard* (*v.* ۲۸۹) stands for *kardan*. Cf. *numúd* for *numúdan* (*v.* ۳۲۲ *infra*).

۲۹۵ BG and Fa read *hamí-gardí zi-hirṣ.*

P. ۱۹. Heading. Here Jesus is described as living in a cell (*ṣawma'ah*), like a monk (*ráhib*). Moslems generally picture him as a homeless wanderer (*sá'iḥ*).

۳۰۲ جوق جوقی. Cf. *infra*, *v.* ۳۹۵۳, v 813. At v 342 *jawq* is used adjectivally, like Turkish *choq*, in the sense of "many a...".

۳۰۹ رشتهٔ بر پای بند, as a means of awakening your memory and conscience.

۳۱۴ با سگ کهف الخ, *i.e.* "if you are one of those who follow the saints". See notes on I 405, 1022.

۳۲۳ من اوفی الخ, referring to *Qur.* IX 112: *wa-man awfá bi-'ahdihi min Alláhi?*

۳۲۴ وفا با ردّ حق, *i.e.* faithfulness that involves preferring any claim whatsoever to your duty towards God. This, I think, makes better sense in the present context than the explanation given by the commentators: "faithfulness towards one rejected of God (*mardúd-i Ḥaqq*)."

۳۲۵ حقّ مادر. Cf. the Ḥadíth (Bukhárí, 78, 2): "A man asked the Prophet, 'Who has the first claim on my friendship and protection (*bi-ḥusni ṣaḥábati*)'? He replied, 'Thy mother.' 'And who next?' 'Thy mother.' 'And who next?' 'Thy mother.' 'And then who?' 'Thy father.'"

۳۲۶ صورتی الخ. *Qur.* III 4: *huwa 'lladhí yuṣawwirukum fí 'l-arḥámi kayfa yashá'u.* Fa reads *árám khú* but translates *árám u khú.*

۳۳۳ آن صبوح. See note on II 3140.

۳۳۴ Cf. *Qur.* XXXVI 41: "and it is a sign unto them that We carried their progenitors (*dhurriyyatahum*) in the laden Ark." *Pílah* is used metaphorically to describe the germinal stock of generations yet unborn.

۳۳۷ کارگاه خویش. Man is the microcosm in which the Divine attributes and actions are displayed.

۳۴۰ بر آنجا الخ, *i.e.* the faithless and perishable world. Cf. *Qur.* XXIX 40: "the likeness of those who take other protectors than God is as the likeness of the spider that maketh a house for herself; and verily of all houses the spider's is the frailest, if they but knew."

۳۴۷ God purifies sin and turns evil into good. Cf. V 1848 *sqq.*

۳۵۰ عهد کهن, *i.e.* the Primal Covenant on the Day of *Alast*. See the notes on I 1241, II 1666–1668.

۳۵۱ The pangs of conscience, when left unheeded, materialise and become visible torments in the next world. Cf. IV 3662.

۳۵۲ A paraphrase of *Qur.* XX 123–124: *wa-man a'raḍa 'an dhikrí fa-inna lahu ma'íshatan ḍankan wa-naḥshuruhu yawma 'l-qiyámati a'má.*

عیشة ضنكا, *i.e.* "his heart will be tormented with the ignominy of being veiled (from God) and with the shutting of the door; for *dhikr* is the key that opens the door to the Unseen" (Najmu'ddín al-Kubrá).

۳٦۸ باعد بیننا الخ. Cf. *Qur.* XXXIV 18: *fa-qálú Rabbaná bá'id bayna asfáriná*, and the preceding verse: "We set conspicuous towns between them (the Sabaeans) and the towns (of Syria) which We had blessed, and We made it easy to journey through these (towns), saying, 'Journey in safety by night and day.'" It is alleged that the Sabaeans desired their country to be made a desert in order that they might enrich themselves by supplying camels and provisions for travellers on the way to Syria.

۳۷۱–۳۷۳ Fa says that this passage is an adaptation of the two following verses (which he ascribes to Imru'u 'l-Qays):

yatamanná 'l-mar'u fí 'l-ṣayfi 'l-shitá,
fa-idhá já'a 'l-shitá ankarahu.
fa-hwa lá yarḍá bi-ḥálin wáḥidin:
qutila 'l-insánu, má akfarahu.

۳۷۳ قتل...اکفره, *Qur.* LXXX 16.

۳۷٤ اقتلوا انفسکم, *Qur.* II 51: "and when Moses said unto his people, 'O my people, verily ye have wronged yourselves by taking the calf (as an idol). Turn in penitence to your Creator and kill (mortify) yourselves.'"

۳۷۵ خار سه‌سویست. See Vullers, *Lex. Pers.* under *khár-khasak*. For the comparison of the *nafs* to a thorn, see I 1962 *sqq.* and notes *ad loc.*

۳۸۰–۳۸۲ Cf. I 1231 *seq.*

۳۸۳–۳۸٤ On the *makr* of God, see II 1055, note, and for the Horseman (God) concealed by the dust (of phenomena), I 3959–3960, II 1280–1293, and the notes *ad loc.*

۳۸۵ گرد کرگ, *i.e.* the signs and evidences of Divine wrath.

۳۹٤ The second hemistich alludes to the proverb *al-nár wa-lá 'l-'ár* (*Amthál u Ḥikam*, I 275).

۳۹۵ حمیتی الخ, from *Qur.* XLVIII 26: *idh ja'ala 'lladhína kafarú fí qulúbihimu 'l-ḥamiyyata ḥamiyyata 'l-jáhiliyyati.* The form *ḥamyat* occurs at I 3348 (see note *ad loc.*) and elsewhere.

۳۹۹ جبرئیلی را, *i.e.* the spirit. *Ustun* (perhaps = *'amúdu 'l-ṣalíb*, the

upright timber of a cross) describes the body in which the spirit is shackled or crucified.

۱۴۰۰ گوسالهٔ بریان, alluding to the roasted calf Abraham set before the angels who were sent to him (*Qur.* XI 72–73; cf. *Genesis* xviii, 7–8).

كه كشى. Cf. v 833 *sqq.*

۱۴۰۸ مى‌كُود. See note on I 3766.

يا لَيْتَنى الخ, *Qur.* LXXVIII 41. See note on II 1807.

۱۴۱۱ من همى كوشم الخ. See note on I 683–684.

۱۴۱۲ نَرْتَعْ و نَلْعَبْ, *Qur.* XII 12, according to the reading of Bayḍáwí, who mentions several variants. Flügel's edition has *yarta' wa-yal'ab.* See Goldziher, *Richtungen*, 28 *seq.*

۱۴۲۰ مُشْكِل. See note on I 855. BG read مكّسل and گنجور فقير, *i.e.* "the saint who, though 'poor', has all the treasures of Divine knowledge, etc., in his keeping". Fa reads گنجورى فقير, but translates the text-reading.

۱۴۲۱–۱۴۲۹ This passage is a paraphrase of *Qur.* LXII 11: "but when they see any merchandise or pastime they break away to it and leave thee standing. Say: that which is with Allah is better than pastime and merchandise, and Allah is the best of providers." Cf. Bayḍáwí *ad loc.*

۱۴۲۵ قد فضضتم الخ. The *Qur'án* has *infaḍḍú ilayhá.*

هابما, for هايمين on account of the rhyme.

۱۴۳۵ Fa and ABG read: *báz-rá gúyand.*

۱۴۳۸ *I.e.* "so long as there is spiritual life, there is always the Divine *rizq* which sustains it". This verse is best taken as a comment made by the poet.

۱۴۴۸–۱۴۵۵ Cf. II 2951–2960 and note *ad loc.*

۱۴۵۴ خلقناكم...من تراب, *Qur.* XXII 5; cf. XX 57.

۱۴۵۵ تنخمى, *i.e.* the human spirit (*wa-nafakhtu fíhi min rúhí*).

منش افراشتم. Cf. *Díwán*, *SP*, XII 7–8.

۱۴۵۶ خاكى پيشه گير, *i.e.* "practise self-abasement and self-mortification".

۱۴۶۰–۱۴۶۴ Cf. *infra*, *v.* 4178 *sqq.* and notes on I 3165–3168.

۱۴۶۴ كانّا اليه راجعون, *Qur.* II 151.

۱۴۶۵ See notes on I 512–513, 2110 *sqq.* Fa reads *ajzá-yi jahán.*

۱۴۶۶ نارنجات (om. by Vullers) for نيرنجات.

۱۴۷۱ در شيشه شود. Solomon is said to have imprisoned some of the rebellious Jinn in bottles which he sealed up and cast into the sea. Cf. the story of the Fisherman and the Jinní in the *Arabian Nights.*

هاروتى الخ. See note on I 535.

۴۷۲ For the astronomical term *tarbí‘* see Bírúní, *Chronology* (tr. Sachau), 395. Astrologers regarded the quartile aspect as unlucky (cf. VI 1722).

P. ۲۸, Heading. See *Qur*. LXVIII 17–32 and cf. *Math*. V 1474, Heading. "The people of Ḍarwán" (a village near Ṣan‘á in Yemen) are those who in the *Qur'án* are called "the owners of the garden" (*aṣḥábu 'l-jannah*). In order to prevent the poor from getting any of the fallen fruit, they agreed to gather it early in the morning; but on their arrival they found that the orchard had been destroyed in the night.

۴۷۹ Paraphrasing *Qur*. LXVII 14: *alá ya‘lamu man khalaqa wa-huwa 'l-laṭífu 'l-khabír*.

۴۸۰ اینْ مثواه غدا, *i.e.* "where his abode will be hereafter, in Paradise or in Hell-fire".

۴۸۱ واَحْصَی عددا, referring to *Qur*. LXXII 28: *wa-aḥṣá kulla shay'in ‘adadan*, *i.e.* God, who is *‘álimu 'l-ghayb* (*ibid. v.* 26), oversees and keeps count of every step taken by the traveller from the beginning to the end of his journey.

۴۸۲ آن غمناك, *i.e.* the soul of the saint which is afflicted in the world.

۴۸۳ آن زکاتی الخ. Cf. I 1795.

۴۸۶ Fa omits this verse but explains it in the commentary.

۴۸۷ با ما, *i.e.* the saints.

۴۸۹ Fa: *gúyad* for *gúyá*.

۴۹۱–۴۹۲ See II 161–164 and note *ad loc.*

۴۹۳ ای براذر. The post-vocalic *dhál*, which is always written in the oldest MSS., has been retained here on account of the assonance with *bar ádhar*. Cf. II 796 and *v*. ۳۳۵۷ *infra*, where *ádhar* rhymes with *mádhar*.

۴۹۴ لا تَخَفْ, *Qur*. XX 71, etc.

۴۹۵ *I.e.* "you have nothing to fear when God has caused you to fear and obey Him". See note 1 in the Translation, p. 30.

۴۹۶ Cf. the Ḥadíth-i qudsí: "I will not bring together two fears or two safeties in the heart of My servant: if he fear Me in this life, he will not fear Me in the next; and if he feel safe from Me in this life, he will not feel safe from Me in the next." Fa and BG read: *ghuṣṣah án kas-rá k-ash in-já ṭawf níst*. Fa translates: "the anguish (hereafter) is for that one who here (in the present world) does not frequent the abode of (obedience to) God"; but I think *in-já* means *in jáy-i khawf u ṭá‘at*.

۵۰۴–۵۰۵ *Qur*. XXVIII 76: *lá tafraḥ inna 'lláha lá yuḥibbu 'l-fariḥín*.

۵۰۶ *Qur*. LVII 23: *li-kaylá ta'saw ‘alá má fátakum wa-lá tafraḥú bi-má átákum*.

اَلْهاکُم. Cf. the Ḥadíth: *kullu má alháka ‘an mawláka fa-huwa dunyáka*.

۵۰۸ استدراج. See *Muslim Creed*, 226. The two oldest MSS. have *mulkat-ast*, and so Fa.

٥١٢ خون‌آشامهاست. *Khún-áshám*, "blood-drinking", may be an epithet = "deadly (things)", or a noun (cf. *khún-ríz*: note on *v.* ١٢٠ *supra*).

٥١٣ Fa cites a saying ascribed to Plato: "Heaven (*al-falak*) is a bow, and events are arrows, and Man a target, and God the archer."

٥١٨ Cf. the Ḥadíths: *al-tawaṭṭun fí 'l-qurá qabr*[un] *li-'l-nubá*; and *sákinu 'l-kufúr ka-sákini 'l-qubúr*. See also Lane under كفر.

٥١٩–٥٢١ WM quotes a Ḥadíth to this effect, viz., *man sakana fí 'l-qurá yawm*[an] *taḥammaqa shahr*[an] *wa-man sakana fí 'l-qurá shahr*[an] *taḥammaqa dahr*[an].

٥٢٢ شیخ واصل ناشده. Cf. *infra*, *v.* ٦٦٣ *sqq.*, where the "countryman" is identified with the Ṣúfí who pretends to have attained to mystical union, though he is really a slave to his senses.

٥٢٣ عقل کلّی, the Logos, of which the "townsman" is a type.

٥٢٩ For the metaphor, cf. II 456 and the note *ad loc.*

٥٣٣ سافروا کی تغنموا. Cf. the Ḥadíth: *sáfirú taṣiḥḥú*, "Travel and ye will gain health", and *Díwán-i Shams-i Tabríz* (cited in *Amthál u Ḥikam*, II 977):

tasáfarú fa-taṣiḥḥú wa-taghnamú farmúd
ba-ummatán-i guzín-ash rasúl-i bar du sará.

See also *infra*, ١٩٢٦ *sqq.*, VI 4175 *sqq.*, and *Díwán*, *SP*, XXVII.

٥٣٤ خانه‌شهنی. Cf. II 1488, note.

٥٥٢–٥٥٩ Cf. *infra*, *v.* ٢١٢٧ *sqq.*, I 2801 *sqq.*, II 702 *sqq.*

٥٦٠ آب از آسمان, *i.e.* Divine grace (*fayḍ*), which is the essence of phenomenal existence.

٥٦١ ناودان. The "wolf" represents the carnal soul blinded by its passions and desires, so that it fancies the sensible world, which is merely a snare (*dám*), to be the origin (*ma'din*) of all good things. Similarly, the townsman, turning his back on the true *ma'din* (Universal Reality and Reason), set off for the "country" of illusion and ignorance.

٥٦٣ دولاب, *i.e.* *asbáb-i dunyawí*. Cf. *náv-dán* (*v.* ٥٦٠) and see note on I 847–850 *supra*.

P. ٣٣, Heading. This is a stock episode in Persian and Turkish versions of the romance of Laylá and Majnún. See Gibb, *Hist. of Ottoman Poetry*, II 177.

٥٧٣ طلسم الخ, *i.e.* "a creature which God has endowed with hidden treasures of love and knowledge".

٥٧٩ The egoistic self is "the mother of all idols". Cf. I 771 *sqq.*

٥٨٠ همچو حیدر الخ. See note on II 1244.

٥٨٨ بی قلاوزی. Cf. I 490, note.

٥٩١ آدمی, perhaps "a human being", so as to include Adam himself as well as Jesus.

۵۹۲ مال الخ. Wealth, spiritual or material, can seldom be gained without the knowledge that is learned from a master. G has *bar ganjí zanad.*

۵۹۳ There are exceptions to this rule, *i.e.* prophets and saints who receive knowledge immediately from God.

رحمن علّم القرآن. See *Qur.* LV 1. Ṣúfís interpret God's "teaching" as a mystical revelation in pre-eternity of the essence of the *Qur'án, i.e.* the Divine attributes. Rúzbihán al-Baqlí says: *wa-fíhi bayánᵘⁿ annahu bi-dhátihi subḥánahu khâṭabahu bi-'l-Qur'án shifáhᵃⁿ 'inda kashfi liqá'ihi lahu kifáḥᵃⁿ....wa-idh aráda ta'líma arwáḥi 'l-anbiyá'i wa-'l-awliyá'i ḥína awjadahá albasahá núrᵃⁿ min núrihi...thumma 'allamahá ṣifátihi...bi-má khâṭabahá min kalámihi 'l-azalí.*

۵۹۴ See *Qur.* XCVI 3–5. Knowledge acquired *bi-'l-qalam, i.e.* indirectly, is here contrasted with *'ilm-i ladunní.*

۵۹۹ اللّتيّا والّتى. Read *allutayyá* and translate: "calamities great and small", since in this phrase the diminutive form of *allatí* is used to express magnification (cf. Wright, I 166). For *ba'd* read *ba'da*: the object of *mí-kunad* is the proverb *ba'da 'llutayyá wa-'llatí* (*Arabum Proverbia,* I 152 and 288), *i.e.* "the countryman exemplifies this adage by piling new misfortunes on the top of those which they had already suffered at his hands". The phrase occurs without *ba'da* in the verse (*Ḥamásah,* 276):

wa-la-qad ra'aytu tha'á 'l-'ashírati baynahá
wa-kafaytu jániyahá 'llutayyá wa-'llatí.

For the grammatical explanation, see comm. *ad loc.*

۶۰۲ بنشسته باشند, *contra metrum.* Fa and B have *báshad,* but grammar requires *báshand,* which is the reading of the two oldest MSS. See note on I 170. The verse may allude to *Qur.* XLIII 35–36: "and whosoever taketh no heed of the Admonition (*dhikr*) of the Merciful (God), We set over him a devil to be his familiar; and lo, they (the devils) turn them aside from the Way."

۶۰۴ نَسْفَعَنْ الخ, *Qur.* XCVI 15. Cf. note on I 100.

۶۰۹ Fa reads *iḍṭirár ú bi-khwarí,* "necessity and want of food".

۶۱۳ يفرّ من أخيه, *Qur.* LXXX 34.

۶۱۵ كُلّ سِرٍّ الخ. See note on I 1049. Here the meaning is that the townsman's munificence was no secret.

۶۲۵ Cf. the proverbs: *tarku 'l-'ádah 'adáwah*; *tark-i 'ádat mújib-i maraḍ-ast.*

۶۳۰ فرماى جُست, an ironically polite variation of *bi-júy* or *ṭalab kun.*

۶۴۰ بر فرق سر شاهان روى. Cf. *Gulistán,* 31, 3:

gar bar sar u chashm-i man nishíní,
náz-at bi-kasham kih náznííní.

٦۴١ ای پیک سُبُل, "O thou who art speeding along on the paths of vanity."

٦۴٢ *I.e.* "in comparison with the Perfect Man, who is the Spirit of Humanity (*rúḥ-i insání*), even the 'townsmen' (theologians, *'ulamá-yi ẓáhir*) are no better than 'brigands' waylaying the seeker and hindering his ascent to the Truth: what, then, must the 'countryman' be?"

٦۴٣ بانگِ غولی. See note on I 2946.

بگزید نقل. In the Translation I have followed Fa; but the technical meaning of *naql* (=*taqlíd*), which occurs so frequently in antithesis to *'aql*, is at least implied.

٦۴۴ Those who lack spiritual intelligence are accursed (II 1538): a death-bed repentance will not save them (*Qur.* IV 22).

٦۴٦ کرگ. See note on *v.* ۵٦١ *supra.*

٦۴٩ Read *tá na-báyad* with G and Fa.

٦٦۴ شید. See note on II 2418. Here and *infra, vv.* ٦٩١, ٦٩٦, the word denotes *feigned* madness, *pretended* enthusiasm.

بنگ و افیون الخ, *i.e.* "thy intoxication is sensual, not spiritual". In the following passage the "countryman" serves as a type of the religious impostors who are attacked in many parts of the poem, *e.g.* I 2264 *sqq.*, IV 1695 *sqq.*, V 1423 *sqq.*, VI 2547 *sqq.*

٦٧٠ He falsely claims to be one of the *'uqalá-yi majánín*. See note on II 2339.

٦٧١ Read *nabídh* and *kashídh*, and cf. note on *v.* ۴٩٣ *supra.* On the question whether the drinking of *nabídh* was lawful or prohibited, see art. in *EI.*

٦٧٢ According to *EI*, art. ṭalāḳ, the divorce pronounced in delirium or by a lunatic is invalid; in the case of culpable intoxication it is regarded as valid by the majority. Fa, however, cites opinions (both Sháfi'ite and Ḥanafite) to the effect that a man under the influence of beng, hashish, or opium is legally irresponsible.

٦٧٣–٦٧۴ See I 222 *sqq.* and notes *ad loc.*, IV 2095–2125.

٦٧۵ Cf. *Qur.* II 286: *lá yukallifu 'lláhu nafsan illá wus'ahá.* Bú Murrah is a *kunyah* of Iblís, but notwithstanding what the commentators say I doubt whether that is the true explanation here. From the context one would expect Bú Murrah to refer to some Arab whose stupidity was proverbial—a view mentioned by Fa.

٦٧٦ لیس الخ, *Qur.* XLVIII 17: "it is no crime in the blind or the lame or the sick." See II 70 and note *ad loc.*

٦٨٠ باد خرکره, *i.e. bád-i hawá-yi nafsání*, the manifestation of sensuality and self-consciousness. *Ithbát* is often used as a technical term, denoting the affirmation of Divine attributes, in which case it is the correlative of *nafy*, negation of human attributes (*Kashf, Eng.* 379). Here it cannot

have this meaning, but may be directly opposed to *nafy* (self-negation). See note on I 1734. The countryman's behaviour was the clearest possible evidence of his *ithbát* (self-assertion). I now consider the view taken in the Translation, p. 40, note 3, to be erroneous.

٦٨١ رميده صيدرا, *i.e.* the egoist, who seeks to escape from the snare of Divine Majesty and Omnipotence. Cf. II 1055 *sqq.*

٦٨٥ بغلطاق. See Dozy, *Vêtements*, 81 *sqq.*

دو شاخ. See note on II 803. Most commentators read *du-shákh*, a two-forked collar for criminals: *i.e.* "the result of the trial is a painful punishment".

٦٨٨ دبور, *i.e. bád-i bawá-yi nafsání*. Fa and G: *tá nafkh-i ṣúr*.

٦٨٩ دوغ خوردى. See note on I 1226.

٦٩٢ آتشى الخ, *i.e.* "you bring to perdition all who associate with you". *Ḥalláj* means "carder of cotton" (*panbah-zan*).

٦٩٥ Fa: *ḥarîf-i rah-zanání*.

٦٩٨ See *Qur.* XLIII 35–38, *Math.* VI 3619 *sqq.*, and cf. the Ḥadíth: *al-mar'u 'alá dín-i khalílihi fa-'l-yanẓur aḥadukum man yukhálilu.*

٦٩٩ خون رز كو الخ, *i.e.* "where is the divine enthusiasm with which you claim to be inspired? You have destroyed our honour and spiritual life". Fa gives a different explanation, viz. "wine-drinking is a venial sin in comparison with the 'murder' you have committed upon us".

٧٠٠ بهلول ده. Buhlúl al-majnún (see art. in *EI*), a saint who lived in the reign of Hárún al-Rashíd.

٧٠١ قرب حق. See *Luma'*, 56, 6 *sqq.*; 432, 7 *sqq.* *Ṭabaq-gar* and *ṭabaq* are used figuratively for the Creator and Maker (*Ṣáni'*) and the creature (*maṣnú'*).

٧٠٣ آهن از داود الخ. Cf. II 493, 1483, and see notes on II 915, 1916 *sqq.*

٧٠٤ In this verse a distinction is made between *qurb-i dháti*, which includes all creatures (cf. *Qur.* VII 155: *wa-raḥmatí wasi'at kulla shay'in*) and *qurb-i ṣifáti*, *i.e. al-takhalluq bi-akhláqi 'lláhi*, which is peculiar to prophets and saints.

٧٠٦ با زر شيدرا. See note on I 178.

بيد, *salix Aegyptia*, a type of trees that have no blossom or fruit. For *ágab*, noun, see note on II 3361–3363.

٧٠٧ شاخ خشك و تر. Cf. II 2693–2699 and the notes *ad loc.*

٧١٠ آن چنان مستى, *i.e.* one intoxicated by egoism and worldliness.

٧١١ حسرت مى برند, *i.e.* men of carnal reason envy those who enjoy spiritual delights.

٧١٣ Fa has *az khayálí*, "from a phantom", and this is the reading of G and most MSS.

۷۱۵ When the mystic has escaped from the realm of opposites and reached his goal, he is free and triumphant (cf. I 1339 *sqq.*).

۷۱۶ لاف = کف. Cf. IV 214, VI 2505.

چون نداری مرگ الخ. See VI 3837 *sqq.* and the Story of which these verses are the moral.

۷۱۷ Read نبراسد for the misprint ببراسد (omitted in the List of corrections). Only he who, like Khaḍir, has drunk the Water of everlasting Life and has attained to complete *faná* and *istighráq* in God, is really unconscious of all created things.

۷۱۸-۷۱۹ Cf. II 3159 *sqq.*

۷۲۰ *I.e.* "the vain fancies formed in the phenomenal world (cf. I 520) will melt away at the sight of Reality".

P. ۴۱, Heading (1). This is an adaptation of the Aesopian fable (Phaedrus, I 3) of the jackdaw that dressed itself in peacock's feathers.

۷۲۷ یا شدی. The variant *tá shudí* is not supported by any of the older MSS. except B.

P. ۴۱, Heading (2). Cf. *Díwán*, *Tab.* 66, 8 *seq.*

> *Án-kih bi-júshad ú* (او) *ba-khwad júsh-i tu-rá madad kunad,*
> *w-án-kih na-dárad ádhari n-áyad az-ú birádhari.*
> *farbihi-yash ba-dast jú: ghirrah ma-shav ba-pashm-i ú:*
> *án sar u sablat-ash ma-bín: jín u dilí-st lágharí.*[1]

۷۳۷ Fa and most MSS. read *sibál* without *imálah.*

۷۴۰ ینفعنّ الخ, *Qur.* V 119: *hádhá yawmu yanfa'u 'l-ṣádiqína ṣidquhum,* referring to the Day of Judgement.

۷۴۱ فاستقم, *Qur.* XI 114: *fa-'staqim kamá umirta*, *i.e.* "obey the Divine command and do not follow your *nafs* which is naturally disposed to 'crookedness' (*i'wijáj*)".

۷۴۲ The reading *bi-kush* (Fa, Bul.) has no MS. authority.

۷۴۳ *I.e.* "submit your *ahwái* to the *murshid*, in order that he may test them". For the saint as a "touchstone", see *infra*, *v.* ۱۵۰۹ *sqq.*, I 299 *seq.*, II 2966 *sqq.*, IV 1782 *seq.*

۷۴۴ پیش امتحانها هست. Translate: "there are tests beforehand", *i.e.* "before the elect attain to perfection, they must undergo the most searching trials and tribulations from God himself".

۷۴۵ Cf. *Qur.* IX 127: "do not they (the Hypocrites) see that they are put to the trial once or twice (*marratan aw marratayni*) in every year?" Here the poet uses *marratayn* in the sense of "time and again", "repeatedly". "This *fitnah*", says Najmu'ddín al-Kubrá, "causes the living heart to awake (from the sleep of heedlessness), but the dead heart turneth not again to God."

[1] The text has: *ví-bín ján-i dilí-st.*

٧٤٦ بکمتر امتحان, *i.e.* on account of having successfully come through a probation that is incomplete and will be followed by much harder tests.

خودرا مسخر. See the Translation, p. 43, note 3, and cf. I 3048, where the oldest MSS. read *ay khari kú khwad kharíd.*

P. ١٤٢, Heading. See note on I 3298 (Heading).

٧٤٧ Bal'am and Iblís are similarly linked at I 3301 *sqq.*

٧٥١ زِبُن بر می‌کَنَد. *Bun* may signify the trunk of the tree; but probably the commentators are right who translate *zi-bun* by *dib-den* and *min asfalihi*, *i.e.* from the "root" or lower end where the bough springs from the trunk.

٧٥٦ چون مرا خوانی الخ. Cf. *Qur.* XL 62: *ud'úní astajib lakum.*

٧٦٥ راستی = *istiqámat*. See *v.* ٧٤١ *supra* and note.

٧٦٦ Read *bi-guft* for *bi-kuft* and translate: "said, (with his lips) at the lobe of the rebuker's ear."

٧٧٠ The jackal describes himself as a Perfect Man.

٧٧٤ جلوها دارند. See I 1435 *sqq.* and note *ad loc.*

٧٧٥ چون کویم منی. Although most MSS. and all edd. have this reading, I have translated from the reading of GK *chún kúbam Miní* (*Miné*), which I believe is the original. For *kúftan* meaning "tread" (a road), "traverse" (a place), cf. IV 3634: *chandín shahr-há-rá kúftah.* The metaphors in the present verse are derived, of course, from the *Ḥajj*. After having crossed the desert and arrived in Mecca, the pilgrim leaves that city to perform the remaining ritual ceremonies (*wuqúf*, *jamrah*, etc.) at 'Arafát, Muzdalifah, and Miná. In the last-named town, situated in a valley about five miles from Mecca, the *Ḥajj* proper comes to an end (see arts. Ḥajj and Minā in *EI*). Hence Miná symbolises the longed-for culmination of the mystic's quest: if he has never "gone into the desert" and travelled away from himself (*sulúk*), how can he gain the real object of his desire? Cf. V 2214, where Miná (if the reading be correct) is associated with *shahawát-i nafs.*

٧٧٦ بو العلا, a *kunyah* bestowed ironically on any foolish boaster.

٧٨١ آن گدای ژنده‌دلق, alluding to false Ṣúfís who, like Pharaoh, care for nothing but worldly vanities. Cf. I 2264 *sqq.*, IV 1695 *sqq.*, VI 2547 *sqq.*

٧٨٢ اژدهاست, *i.e.* more deadly than riches. See I 772 and note.

٧٨٣ ناموسی مکن = *lá tatanammas.* See Dozy, *Supplément*, under نمس.

٧٨٥ Fa takes *chu* in the sense of *ham-chu*, but it may be causal.

جلوه, in reference to the miraculous powers displayed by Moses and Aaron.

٧٨٩ غُرّهٔ شیر, *i.e.* the manifestation of Divine attributes by the

prophet or saint. Cf. IV 3427 *seq.* For *ghurrab* (from *ghurrídan*), see note on I 1156.

نقش شیر الخ. For this way of expressing incongruity, cf. *Khudá dn-gáb harb* (*infra, v.* ۱۱۹۰) and V 2718.

P. ۴۵, Heading (1). See *Qur.* XLVII 32: "and if We pleased, We would show them (the Hypocrites) unto thee, and thou would'st know them by their marks; and verily thou wilt know them by the perversion of their speech (*i.e.* their equivocation and prevarication)." *Laḥnu 'l-qawl* can also mean "the burden, tenor, or tone of what they say".

۷۹۱ هُوَل, *i.e.* formidable in appearance.

۷۹۴ *Cháúsh*, originally "herald", "usher marching at the head of a procession". See art. čawsh in *EI.* Here the word is synonymous with *mu'arrif* (VI 4401 *sqq.*).

۷۹۵ همچو مصدر الخ. See note 1 in the Translation, p. 46. The point of this curious analogy is that according to the theory of native grammarians the verb (*fi'l*) indicates the action, passion, or state expressed by the infinitival noun (*maṣdar*). See Wright, I 110, § 195. As the cracked pot fails to ring true, so the weak and defective action (*fi'l ma'lúl*, "weak verb") of the hypocrite announces the weakness and imperfection of his original nature (*maṣdaru wujúdihi*). Most grammarians hold that the idea of the verb is derived from that of the *maṣdar*, which the verb regulates and modifies in various ways (*taṣríf kunad*).

۷۹۷ پیش ازین. See I 3321 *sqq.* and note *ad loc.*

۷۹۹ شرح یك عضوی زپیل. See *infra, v.* ۱۲۵۹ *sqq.*

۸۰۰ غلام. For the omission of the plural suffix, cf. II 787.

۸۰۸–۸۰۹ Cf. *v.* ۲۷۰ *supra.*

۸۱۵ "Likewise there are many who flee from the hunters, namely, Divine destiny (*qaḍá*) and tribulation and seek refuge in the mountains of worldliness and sensuality, being unaware that their place of refuge will shed their blood and destroy them" (Fa).

۸۱۲ انتظار. See note on II 3795.

۸۱۸ The poet, no doubt, was thinking of Rustam's passion for the chase, which caused him to accept the treacherous invitation of the king of Kábul and cost him his life (*Sháh-námah*, 1233 *sqq.*).

> *zi-guftár-i ú Rustam ámad ba-shúr*
> *az án dasht-i purr áb u nakhchír u gúr.*
> *ba-chízí kih áyad kasí-rá zamán*
> *bi-pichad dil-ash, kazh bi-gardad gumán.*

۸۱۹ اندر شتر. *Fa-innahu yajinnu 'inda ghalabati 'l-shahwati 'alayhi fa-lá yubálí bi-shay'in* (Mq).

۸۲۰ The raptures of spiritual enthusiasm far transcend all sensual delights.

۸۳۲–۸۳۳ Cf. I 3121 and note *ad loc.* Fa comments on *v.* ۸۳۳ but omits it in the text.

۸۳۴ *Qur.* xxv 64: "and the (faithful) servants of the Beneficent are they who walk on the earth meekly, and when the foolish ones address them say farewell." Najmu'ddín al-Kubrá gives the following interpretation: "they who serve God, not the Devil and the flesh, walk gently and softly on the earth of (phenomenal) existence during their journey to God, lest any one should be annoyed by marks of the dust of their carnal nature; and when the foolish address them, *i.e.* when this world or the next invites them to turn towards sensual pleasures or spiritual graces (*karámát*) and mystical 'stations' (*maqámát*) and 'grades' (*daraját*), they say farewell and escape from them."

۸۳۵ Fa quotes the saying: *húsh dar dam, nazar dar qadam*, *i.e.* "do not speak at random, look where you are going".

۸۴۲ See Ṭabarí, I 446, 20 *sqq.*; *Qiṣaṣu 'l-anbiyá*, 105, 9 fr. foot and foll. The remainder of the narrative in the *Mathnawí* runs closely parallel with the Persian *Qiṣaṣ* (Browne MS., J. 21), f. 84*b* and foll. The translation given below has been slightly abridged.

"Pharaoh said to the astrologers, 'How can it be averted?' They answered, 'On the Friday night when the conception of this boy is to happen, order a throne to be set up for you outside the city and mount it and proclaim that the Israelites shall come and behold you.' Pharaoh never showed himself in public, especially amongst the Israelites: when he rode (in the city), the people went into their houses, and any one who met him of a sudden would fall flat on the ground lest he might see Pharaoh's face. According to Wahb ibn Munabbih, when Pharaoh heard this proposal, he said, 'That they should see my face is the worst (crime) of all'; but he gave the command. Having mounted a throne, he spoke kindly to the Israelites and bestowed on them much wealth, so that they rejoiced. At nightfall he said to them: 'I desire that ye stay with me in this plain the whole night; to-morrow morning we shall return together to the city.' So the Israelites stayed there all night under strict guard, for fear any man should go home. Pharaoh, it is said, had made 'Aynu 'l-Shams (Heliopolis) his capital. The keys of the city were in the hands of 'Imrán, who knew about the prediction. His wife was an Israelite woman, and he lay with her that night, saying to himself, 'If it happen as the astrologers predict, the boy may be my son.' Some relate that during the night Pharaoh summoned 'Imrán and demanded the keys, that he might enter the city; but 'Imrán said, 'The King ought not to go alone: the King has many enemies, and I fear an attempt may be made on his life.' Pharaoh said, 'Thou hast spoken well, O 'Imrán: come, then, with me to the city.' When they entered the city, Pharaoh said to 'Imrán: 'I have preferred thee to all

others. Now, to-night thou must not take off thy shirt but remain in attendance at the palace-gate.' 'Imrán said, 'I obey.' The city being emptied of men, the women were going about in the streets, for they did not know that Pharaoh had returned. 'Imrán's wife saw her husband at the gate of the palace. They lay together and she became pregnant with Moses. 'Imrán said to his wife: 'It is in my mind that the boy for whom the King is searching will be the child thou hast conceived to-night. Beware! Do not acquaint any one with thy condition, for Pharaoh has forbidden the Israelites to lie with their wives this night.' Ibn 'Abbás says: 'No prophet was ever born without his star appearing in the sky.' When the mother of Moses became pregnant, his star appeared. The astrologers, seeing a star brighter than all the rest and knowing that the child whose birth it presaged was the one sought by Pharaoh and that he would be victorious over all, rent their garments and shrieked and cast earth on their heads. The noise reached Pharaoh in his palace: he came forth and asked 'Imrán what was the matter. 'Possibly', said 'Imrán, 'the Israelites are making merry because they have seen the face of the King and enjoyed his munificence'. Pharaoh re-entered the palace, but he had no sleep that night. Then the astrologers came to 'Imrán, saying, 'What was dreaded has come to pass: the person against whom the King seeks protection is begotten.' 'Imrán replied: 'Ye are to blame: ye proposed that he should show his face to the Israelites and distribute his wealth among them and then failed to take precautions.' He brought them before Pharaoh, who swore he would put them to death, and only reprieved them when they promised to deliver the child into his hands as soon as it was born.... When they announced to him the birth of Moses, he was terrified and asked what could be done. They told him he must again set up a throne outside the city and proclaim that every Israelite woman who had borne a child during the month should come thither, bringing her child with her, so that the mothers might receive the same bounty as the King had formerly bestowed on the fathers; then he must give orders to kill every male child and spare the females. Wahb ibn Munabbih says that Pharaoh in searching for Moses killed seventy thousand children."

٨٥١٣ چون حریص است الخ. The proverb is: *al-insánu ḥariṣ^un 'alá má muni'a.*

٨٥٦ چون شنیدند مژده. All my MSS. have this reading, which involves a metrical irregularity (see note on I 170). There cannot be the least doubt that the poet wrote *chún shanídand muzhdah*, but some edd. correct bad metre by worse grammar: *shaníd ín muzhdah*, while others omit *chún* and begin the line with *muzhdah bi-shnídand.*

٨٥٨ اینجا, *i.e.* Rúm or, more probably, Qóniyah. This anecdote may have been founded on a contemporary incident. Shortly after the

division of the kingdom between the brothers 'Izzu'ddín Kay-ká'ús II and Ruknu'ddín Kilij Arslán (*circa* A.H. 656), the Mongols, learning that 'Izzu'ddín had entered into negotiations with their arch-enemies, the Mamlúks of Egypt, put an end to his rule. See *EI*, II 637, col. 2.

٨٦٢ شومئ انلك. The preposition is omitted, as often in the *Mathnawí*.

داعئ اللّهرا, according to Fa, the muezzin; but see II 2567, note. I think this and the following verse have a general application (cf. *supra*, *v*. ۴۲۵ *sqq.*) and allude to the Israelites, who from motives of self-interest let themselves be cajoled by Pharaoh, rather than to the Egyptians mentioned in the preceding Story.

٨٦۴ Cf. *v*. ۴٨۴ *sqq*.

٨٨٦ مات و بُرد. See I 286 *seq*.

٨٩۵ امّا وليك recurs in *v*. ۱۴۹۵ *infra*. For the tautology, cf. V 3033, note.

٩١٠ Fa translates this verse but omits it in the text.

٩١٩ زديت. See note on I 2138.

٩٢٩ ماها. Cf. *shumá-há*, I 3468, and note *ad loc*.

٩٣۵ The text-reading of the first hemistich, which Fa gives as a variant, has less MS. authority than the reading of BGK: *chún makán bar lá-makán hamlah barad*, *i.e.* "when a finite being opposes the Infinite".

٩٣٧ Cf. I 608 *sqq*.

٩۴٢ صلّت, with metrical *tashdíd*.

٩۴٨ كه موسى بردة بود. Fa says the most likely meaning is that she brought Moses to the neighbourhood of the *maydán* but stole away and did not join the assembly of mothers. It seems to me, however, that the natural translation is: "who had carried Moses (in her womb: *qad hamalathu fí 'l-rahim*)" during the nine months which elapsed before Pharaoh made his proclamation (*v*. ٩٣٨ *supra*). *Burdah búd* cannot be synonymous with *zádah búd*, as some commentators think.

٩۵۴ يا نار الخ. See *Qur*. XXI 69: *yá náru kúní bardan wa-saláman*.

باردا, *metri causá* for باردةً.

٩۵٩–٩٦٠ See *Qur*. XXVIII 6 *sqq*.

٩٦٣ كورچشم دوربين. Cf. *infra*, *v*. ٢٦٠٩.

٩٦٧ Cf. *Qur*. XII 76: "We raise to higher degrees (of knowledge and honour) whomso We will, and over every possessor of knowledge there is One who knows"; and XLVIII 10: "the Hand of Allah is above their hands."

اليه المنتهى. Cf. *Qur*. LIII 43: *wa-anna ilá Rabbika 'l-muntahá*.

٩٧١ Cf. *infra*, *v*. ۱۱۴٩ and *v*. ۱۲۵۱ *seq*. and I 35, note. G and Fa read *andar tu bast*.

اژدرهات الخ. See *infra*, *v*. ۱۰۵۳ *sqq*.

٩٧٣ آفسان. Cf. آفسانه, I 2304 (C). Fa has *chún fasán*.

٩٧۴ اين قرين. Cf. *Qur*. XLIII 35–37.

٩٧٥ هیزم فرعون نیست. *I.e.* "thy carnal soul lacks the boundless means and opportunities for self-indulgence that were enjoyed by Pharaoh".

P. ٥٦, Heading. This Story, which I have not met with elsewhere, illustrates the Aesopian fable (Phaedrus, IV 18) of the man and the snake (*homo et colubra*):

qui fert malis auxilium post tempus dolet.
gelu rigentem quidam colubram sustulit,
sinuque fovit, contra se ipse misericors.
namque ut refecta est, necuit hominem protinus.

Cf. also the Story of the Farmer and the Snake, *dástán-i barzigar bá már* (*Marzubán-námah*, 36, 10 *sqq.*). "There was a farmer who in disgust at the hypocrisy of his neighbours made friends with a snake he found on the lower slopes of a mountain (*dáman-i kúhí*). He tamed it so well that it would come out of its hole and roll in front of him and pick morsels of his food from the ground. One wintry day, when he came to see it as usual, it was lying coiled up, torpid, and feeble. He put it in a nose-bag, which he fastened on the head of his donkey; then he tethered the donkey and went in search of firewood. No sooner had the warm breath of the donkey revived the frozen snake than it displayed its malignant nature by biting the donkey's lip. Leaving the donkey dead and cold, it entered its hole. A ban is laid on the vile carnal soul, so that it cannot go forth from this world without having done evil unto those who do good unto it (*harám^un 'alá 'l-nafsi 'l-khabíthati an takhruja mina 'l-dunyá hattá tusí'a ilá man ahsana ilayhá*)."

٩٧٨ For the proverb in the second hemistich, see I 1412, note.

٩٨٣ هر حس خودرا الخ = *tahassasú* (*Qur.* XII 87).

٩٨٤ از روح خدا الخ. Cf. *Qur.* XII 87: "go, O my sons, and seek to ascertain concerning Joseph and his brother, and despair not of the *rawh* (comfort and mercy) of Allah." To Ṣúfís the term *rawh* would suggest the Divine afflatus wafting "sweet odours from the garden of the Friend" (IV 550).

٩٨٦ Cf. I 1951 *sqq.*

٩٨٧ G writes عسی (*'asé*) with *imálah*.

٩٨٨ جزورا الخ. For the meaning of "part" and "whole" in this connexion, see I 2801 *sqq.*, 2905 *sqq.*, and notes *ad loc.* and cf. *Tá'iyyah*, 241 *sqq.* = *SIM*, 222 *sqq.*

٩٨٩ *Al-majázu qantaratu 'l-haqíqah.* Cf. II 1816 *sqq.*, 2927 *sqq.* The real object of all search (*talab*), strife, opposition, tribulation, is the Divine Beauty reflected in phenomenal forms (cf. *supra*, *v.* ٥٤٠ *sqq.*), "the Soul of goodness in things evil".

بی برگی برگ. See note on I 2237. Here the phrase denotes an apparent defect which in view of its ultimate purpose is a sign of perfection. According to a Ḥadíth, "Ṭúbá is a tree in Paradise. God planted it with His own hand and breathed His Spirit into it, and it produces ornaments and robes (for the blest)." *Bí-bargí, i.e.* lack of wealth and desire for worldly goods is evidence of being richly endued with the mystic knowledge which leads to felicity.

۹۹۱ هر زدن الخ. Cf. *infra, v.* ۱۳۰۰۸ *seq.*, VI 2600 *sqq.*

۹۹۲ از ضدّ تا ضدّ, *e.g.* from manifestations of Divine Wrath (*qahr*) to perception of the Divine Mercy (*luṭf*) that underlies them, and from the illusions of the sensible world to the Reality behind the veil.

۹۹۴ مار جوید آدمی. Cf. the Ḥadíth: *al-málu ḥayyatun wa-'l-jáhu aḍarru minhá*, and the saying of 'Alí: *mathalu 'l-dunyá mathalu 'l-ḥayyati 'llatí yalínu massuhá wa-yu'jibu naqshuhá wa-yaqtulu sammuhá.* In this verse *yá-yi ma'rúf* rhymes with *yá-yi majhúl*, unless *ḥaríf-i bi-ghamí* be regarded as a periphrasis of the same type as *ṣáḥib-i húsh.*

۹۹۵ Fa omits *vv.* ۹۹۵–۹۹۸. The reading و در ایّام برف improves the metre and is supported by the oldest MSS.

۹۹۹ Cf. VI 1344 *seq.*

۱۰۰۱ دلقی, *i.e.* the body and the carnal nature.

۱۰۰۴ دانگانه. See Vullers, *Lex. Pers.* s.v. Fa reads *bangáma-í.*

۱۰۰۸–۱۰۰۹ See I 512–513, 3276 *seq.* and notes *ad loc.* Mystics know that the next world (*al-ákhirah*), which is the inward and spiritual aspect of the sensible world (*báṭinu 'l-kawn*), is living (*ḥayawán*), not inanimate (*jamád*): cf. *Qur.* XXVII 90, XXIX 64. At the Resurrection this will be made manifest to all.

۱۰۱۰ Cf. IV 2825 *sqq.*

۱۰۱۱ Fa and other edd. read پارهٔ خاکی, "thou art a piece of earth", against all my MSS. Fa, perhaps rightly, takes *shinákht* as a noun and translates: "it is proper that every particle of earth should be possessed of understanding."

۱۰۱۳ چون از آن سو الخ, *i.e.* "when God causes the realities (*ma'ání, bawáṭinu 'l-ashyá*) to become objects of our perception".

۱۰۱۸ سنگ بر احمد الخ. Cf. Ibn Hishám, 151, 7 *sqq.*

۱۰۲۲–۱۰۲۸ In this passage the poet rejects the Mu'tazilite interpretation of *Qur.* XVII 46: "the seven heavens and the earth and they that are therein glorify Him, and there is not a thing but glorifieth Him (*in min shay'in illá yusabbiḥu bi-ḥamdihi*), but ye understand not their glorification." According to Zamakhsharí (*Kashsháf*, 770, 3 fr. foot) and Bayḍáwí, everything glorifies God *implicitly* (*bi-lisáni 'l-ḥál*), inasmuch as in virtue of its temporality and contingency it indicates its eternal

Maker (*Sáni'*), proclaims His power and wisdom, and declares that He transcends whatsoever may not be attributed to Him, such as co-partners (*shuraká*), etc.

۱۰۲۵–۱۰۲۹ While for Ṣúfís *tasbíḥ-i jamádát* is a Divinely revealed truth as well as a fact of mystical experience, Mu'tazilites deny that mineral and vegetable substances can utter praise of God: they can only be the means whereby a person contemplating them is moved to utter praise. Hence it is absurd to interpret the Qur'ánic text otherwise than in the light of the Ḥadíth: *al-dállu 'alá 'l-khayri ka-fá'ilihi*, "he who suggests a good deed (to any one) is like the doer of it".

۱۰۳۱ شط, the Tigris. See I 2725, note.

۱۰۳۸ حراقه, properly "half-burnt rags, charred pieces of cloth used as tinder".

۱۰۴۳ از شکفت. Fa reads *az shikift* = *az shikiftan*, *i.e.* "the snake was revived by waiting, while exposed to the heat of the sun". Perhaps this is preferable to *az shigift*, the reading which I have translated, since the words *zindah gasht ú az shikift* go together naturally, whereas with *az shigift* the break after *gasht ú* seems rather awkward.

۱۰۴۸ Fa and BG have *az futádah ú kushtagán*: for the construction, cf. IV 2463, VI 1071.

۱۰۵۱ حجاجرا. Concerning the bloodthirstiness of Ḥajjáj, see *LHP*, I 230.

۱۰۵۳ که بامر او النخ. It is related that when Pharaoh asserted his divinity, saying, *ana Rabbukumu 'l-a'lá*, the Nile ceased to flow. Pharaoh humbled himself and besought God not to disgrace him in the eyes of the people. In order to lead him to destruction (*istidráj*), God granted his prayer and gave him power over the Nile. Cf. *Qur.* XLIII 50.

۱۰۵۹ زاهل صلات. Fa admits *salát* as a possible reading, and in G the word is written with both vowels. I think *salát* is more appropriate. The *nafs* is often called "an infidel" (*káfir*).

۱۰۶۴ Fa renders: "when that man brought the dragon (to Baghdád), in the warm and pleasant air it became a mighty devil"; but this translation is weak. BGK omit و before خوش.

۱۰۶۵ کشد. Mq reads *kashud*, *i.e.* "it needs a Moses to take the dragon along (as a quiet and submissive companion)". Cf. *infra*, *v.* ۱۱۰۰ *seq.* Prophets and saints alone are capable of reducing the *nafs* to complete subjection and making it peaceful (*muṭma'innah*). Cf. note on I 2394 (Heading). G writes کشد with both vowels. The context seems to me in favour of *kashad*.

۱۰۶۶ *Qur.* VII 104: "he threw down his rod, and lo, it was a great serpent for all to see." Bayḍáwí says that they fled in panic and that twenty-five thousand of them were crushed to death. See also note on *v.* ۱۰۸۹ *infra*.

از رای او. The pronoun refers to Moses. Fa's rendering "at the sight of the dragon" is inadmissible.

۱۰۷۷ ای حریف. *Ḥarîf* sometimes expresses contempt, like "fellow" in English, and may do so here. Fa translates *kharîf*, "demented", "crazy", a reading which none of my MSS. supports.

۱۰۸۰ عزّت الخ. Cf. *Qur.* LXIII 8: *wa-lilláhi 'l-'izzatu wa-li-rasúlihi wa-li-'l-mu'minín.*

۱۰۸۱ بر گردان ورق, *i.e.* "instead of regarding the world of appearance and illusion, endeavour to see things as they really are".

۱۰۸۶ مهلتم ده. See *Qur.* XX 60–61, where it is said that Moses made a tryst with Pharaoh for "the day of festival" (*yawmu 'l-zínati*). Tammúz, the tenth month in the Syrian calendar, corresponds to July. The Story of the frozen snake brings the miraculous rod of Moses into touch with the Babylonian dragon myth and the legend of Tammúz, representing "the summer sun, with all its warmth and its vivifying and productive power", the god "who passed the six months between the beginning of autumn and the end of winter in the under-world" (*ERE*, XII 190, col. 2). In the following verses, which occur in a MS. of the *TA* that belonged to E. H. Whinfield and allude to the martyrdom of Ḥalláj, the month Tammúz is associated with a seven-headed dragon:

> *harkih-rá bá ajdahá-yi haft-sar*
> *dar Tamúz uftád z-in-sán khwáb u khwar,*
> *in-chunin kári-sh bisyár úftad,*
> *kamtarin chíz-ash sar-i dár úftad.*

Cf. *TA*, II 142, 20; *JRAS* for 1908, p. 552; *Passion*, 301.

۱۰۸۹ من چه کارهٔ نصرتم. Translate: "what have I to do with help?' *i.e.* "it does not matter whether or no I receive aid from others: God is the only real helper and I am His slave".

۱۱۰۳ The first hemistich may be translated differently, *e.g.* "it raised itself higher than a tower in the air". I think, however, that the reference to Rúm and Georgia implies *burj-i falak* and the idea of the astrological Dragon which was supposed to be the cause of eclipses. See the notes on I 2453, 3991.

۱۱۰۶ Cf. *Qur.* XX 22.

۱۱۰۸–۱۱۰۹ Cf. *infra*, *v.* ۱۹۸۸ *sqq.*, ۲۰۰۹ *sqq.*

۱۱۱۰ از بهاری الخ. Cf. I 2467 *sqq.* and notes *ad loc.* *Qur.* XIII 4: *wa-nakhílun ṣinwánun wa-ghayru ṣinwánin yusqá bi-má'in wáḥidin* suggests that *bahári* here may have the meaning "spring rain", as at I 2039. Fa reads *chaman* for *saman*.

۱۱۱۴ See I 388 *sqq.* and notes *ad loc.*

۱۱۱۸ راجعون, *Qur.* II 151.

۱۱۲۲ کج must be construed with *mí-ravand*: in such cases the preposition is frequently omitted. Fa reads *qawm-i kaj*.

۱۱۲۳ The better reading is *án ṭaríq* (Fa, BGK).

۱۱۲۵ علم لدنّی, *i.e.* the mystic's knowledge of the Divine Essence and Attributes. See *Qur.* XVIII 64; *Passion*, 537, 718.

۱۱۲۸ آخرون السابقون, *i.e.* the last in appearance, the first in reality. For the Ḥadíth, see note on II 3056.

۱۱۲۹ The fruit, being the final cause of the tree, is essentially prior and superior to it (cf. II 971 *sqq.*): on the same analogy prophets and saints, the Perfect Men for whose sake God created all things, are despised in the temporal world but exalted in eternity.

۱۱۳۰ *Qur.* II 30. See note on II 3175.

۱۱۳۱ Cf. *v.* ۱۱۲۳ *supra*. Mohammed, the illiterate prophet (*al-nabiyyu 'l-ummí*), is the supreme type of the Perfect Man illuminated by Universal Reason.

۱۱۳۲–۱۱۳۴ God bestows the treasure of gnosis, for safe keeping, on those who have ruined and laid waste their earthly nature. It is said that there are 4000 hidden saints (*Kashf*, *Eng.* 213). Cf. the Ḥadíth: *awliyá'í taḥta qibábí, la ya'rifuhum ghayrí*.

کم نه. G has *gum* for *kam*, and Fa comments on both readings.

فرج در زیر رنج. Cf. the proverb *al-faraḥ taḥta 'l-taraḥ*.

۱۱۳۵ شکال for Arabic *ishkál*. In the second hemistich *ishkál* with prosthetic *alif*=*shikál*. The poet does not explain what "difficulties" he has in mind. An obvious one is the ignominy and tribulation suffered by those whom God has chosen as the recipients of His secret favour; but this and every other logical objection are futile in the eyes of mystics who know the essential meaning of saintship.

۱۱۳۸ The God-illumined heart is infinite (cf. I 1017, note), and by its light you are guided to the solution of all problems.

لا شرقی ولا غرب. Cf. *Qur.* XXIV 35.

۱۱۴۰ Cf. *supra*, *v.* ۲۸۲ *sqq.* and *v.* ۹۹۹.

۱۱۴۱ In the second hemistich omit *az* before *án sú* with Fa and BGK.

۱۱۴۲ بیخواری, *i.e.* self-abasement and self-abandonment. "Bukhárá", alluding to the famous author of the *Ṣaḥíḥ*, typifies traditional and intellectual knowledge. Fa reads *ba-khwárí nah ba-khárí*, taking *khárí* as an abstract noun from *khár*, thorn, = hard-heartedness, and gives *ba-khárá* (with the same meaning) as a variant; but both these readings are erroneous. Cf. *infra*, *v.* ۳۸۵۴ *seq.*, V 1292.

۱۱۴۷–۱۱۴۸ Cf. the opening verse of the poem: *bi-shnav in nay chún ḥikáyat mí-kunad* and note *ad loc*. Rúmí has become the unconscious mouthpiece of the Divine Word which is the source of his inspiration and in which he is wholly absorbed. Being merged in the Universal

Grace (*fayḍ*) and identified, as it were, with the Spirit of prayer, he can find his way into the hearts of all worshippers.

تا تقلّب یابم الخ, referring to *Qur.* XXVI 219: "and trust in the Almighty and Merciful God, who seeth thee when thou standest up (to pray) and (seeth) thy turning to and fro amongst those who prostrate themselves (*taqallubaka fí 'l-sájidín*)." Bayḍáwí explains *taqallub* as "careful observation and investigation of spiritual states", and in this respect the Prophet's example is followed by the Ṣúfí Shaykhs.

۱۱۴۹ وصف حالست. See note on *v.* ۹۷۱ *supra.*

حضور یار غار, *i.e.* "it reveals to you your inward self and purifies your heart, as though you were a *muríd* in the presence of the *murshid*". Cf. II 158 *sqq.*, 2252, *v.* ۲۰۹ *supra*, and notes *ad loc.*

۱۱۵۰ اساطیر اوّلین. Cf. *Qur.* VI 25, VIII 31, etc., and for the suggested analogy between the *Qur'án* and the *Mathnawí*, see *infra*, *v.* ۴۲۳۲ *sqq.* and *v.* ۴۲۸۲ *sqq.*

۱۱۵۱–۱۱۵۴ Relations of time and space, like all other relations, are merely subjective (*i'tibárí*) and vanish altogether in the Ṣúfí's experience of Unity. See I 2201, note.

۱۱۵۵ نیست مثل...مثالست. For the distinction, see note on *v.* ۱۹۴۲ *infra.*

۱۱۵۶ The poet's capacity to express the real nature of Truth, as mystics see it, is no greater than that of a waterskin to comprehend the river by which it is filled.

۱۱۶۱ On the ancient association of the moon with magic, the charm of "drawing down the moon", etc., cf. *ERE*, VIII 282 *seq.*

۱۱۶۲ شیر دوشیده زمه. According to Fa, they caused the moon to assume the shape of a cow. "Milk" might be supposed to represent *spuma lunaris* (cf. *Macbeth*, Act III, Scene 5). Apuleius (*Metamorphoses*, I 3) refers to the belief that by magic the moon could be forced to drop her foam upon the earth (*lunam despumari*). But the following verses point to the true explanation, viz. that milk was apparently produced from moonbeams. Cf. V 446 *sqq.*, where illusions of the same kind are described.

بر خُمّی سوار. Cf. VI 4730: *khum rawán kordah zi-siḥrí chún faras.* I am not acquainted with any other passages in which *khum* is used as an equivalent for the traditional broomstick.

۱۱۶۳–۱۱۶۴ Cf. V 1037 *sqq.*, VI 995, 4730. The purchase of linen that turns out to be moonshine is not so entirely fantastic as it sounds. Behind it lies a theory held by certain Moslem natural philosophers that linen wastes away when exposed to moonlight, especially if the clothes are thrown into water when both the sun and the moon are visible in the sky. Damírí in his article on *al-zulál*, the "snow-worm" (tr. Jayakar,

II 12 *sqq.*), quotes some curious literary references to this belief, *e.g.* the following lines by Wajíhu 'l-Dawlah ibn Ḥamdán:

"How canst thou deny that her headbands (*ma'ájir*) wear away, since the full-moon (her face) is always present in them?"

١١٦٥ چون رَوی, *i.e.* follower, imitator. Cf. *infra*, *v.* ١٢٨٣ and VI 3751. In an Arabic ode the *rawí* is the end-letter of every rhyme-word. There is no external authority for taking *rawí* in the sense of *ráwí*, *riwáyat kunandah* (Fa, WM); nevertheless in two verses of the *Mathnawí* (V 2485, VI 2649) the evidence for that meaning appears irresistible. As regards the present verse, the antithesis of *rawí* to *munshí* suggests the same anomalous usage.

١١٧٢ جنسیّت. The magicians were really, as proved by the event (cf. *infra*, *v.* ١٢٦٠ *sqq.*), one with Moses in spirit.

١١٧٣ Ṣúfís, when practising meditation (*muráqabah*), are accustomed to rest the head on the knees. Cf. IV 1358. Ibn Baṭṭúṭah, I 37, 4 *seq.*, gives the technical term for this attitude, *tarfíq* (which according to Dozy, *Suppl.* under زيق, is a corruption of *tazyíq*).

١١٧٦ وبها. See note on *v.* ١٢٣٢ *infra*.

P. ٦٧, Heading (1). Further instances of visiting the tombs of saints in order to receive spiritual communications will be found at IV 1925 *sqq.*, VI 3251 *sqq.*

١١٨٣ Instead of this verse Fa has:

guft-shán dar khwáb ay awlád-i man,
níst mumkin záhir ín-rá dam zadan.

G has the same verse, reading *k-ay* for *ay* and *dam ma-zan* (corrected to *dam zadan*). See *app. crit.*

١١٨٤ Omitted in Fa.

١١٩٥ God's "magic" is displayed in the miraculous powers which He confers on prophets and saints, and also in the illusions which He creates in order to lure (*makr*, *istidráj*) His enemies to destruction. Cf. V 449 *sqq.*, 1036. In Islam the reality of magic is almost universally accepted (see art. *siḥr* in *EI*); but of course anything produced by sorcerers is absolutely false and unreal as opposed to miracles and other manifestations of Divine "sorcery".

١١٩٧–١٢٠٠ Cf. *Qur.* XV 9: "lo, We reveal the Reminder (*al-Dhikr*), and verily We are its Guardian", and Bayḍáwí's commentary: "*i.e.* We guard it from textual alteration (*taḥríf*) and from addition and omission by having made it inimitable (*mu'jiz*) and different to human speech, so that no corruption thereof (*taghyíru naẓmihi*) can be hidden from the religious."

١١٩٩ G omits this verse, which may be a doublet of the preceding one. Fa reads *ṭágh̲iyán-rá* and has *ḥáfiẓ-am* and *ráfiḍ-am* as rhyme-words. See

app. crit. For *ḥadīth* applied to the *Qur'ān*, cf. *Qur.* XVIII 5: *in lam yu'minū bi-hādhā 'l-Ḥadīth*; XXXIX 24: *Allāhu nazzala aḥsana 'l-ḥadīthi Kitāban mutashābihan*.

۱۲۰۳ میگوند. See note on I 3766.

۱۲۰۶ زماهی الخ. See I 587, note.

۱۲۰۸ هم خرقهٔ موسیتی, *i.e.* "thou art invested, like Moses, with the mantle of prophecy (*nubuwwah*) and apostleship (*risālah*)". Cf. II 355 *sqq.* and notes *ad loc.*

۱۲۱۰ آنچ گفته. This implies, on the part of the Prophet, audition and something like "automatic speech". Cf. *Qur.* LXXV 16–18: "do not move thy tongue to hurry over it (the Divine Revelation). 'Tis Our part to assemble it and recite it: when therefore We recite it, then do thou follow its recital (*i.e.* repeat what thou hast heard)." Many passages in the *Qur'ān* begin with the word *qul*, "Say (O Mohammed)!" See also note on *vv.* ۱۱۴۷–۱۱۴۸ *supra.*

۱۲۱۱ عصایش. Fa *'aṣā-yat* and so corrected in G, but there is no need to depart from the text-reading in which the rod of Moses is used symbolically.

۱۲۱۲ نور تو. See the notes on I 425, 686.

۱۲۱۶ و رفت. For the construction, see note on II 320. G reads *u taft*.

۱۲۱۹ که بروِ...بجو, the reply made to the magician who took the lead in seeking information. WM suggests three other ways of explaining this perfectly natural substitution of the singular for the plural, which is continued in the next verse.

۱۲۲۱–۱۲۲۸ With this passage cf. I 392 *sqq.* and notes *ad loc.*

۱۲۲۱ بهر نازش, *i.e.* "in order to enjoy spiritual peace and happiness".

۱۲۲۵ نیست غایب الخ. Cf. II 3551. The *oculus cordis*, "seeing by the Light of God", contemplates all that exists. "I survey all regions (of the earth) in a flash of thought and traverse the seven tiers of Heaven in one step" (*Tā'iyyah*, 593).

۱۲۲۶ See note on II 3549.

۱۲۳۲ وجا, written with *fatḥah* in G, is used as a synonym of *khawf* in *v.* ۱۱۷۶ *supra*, and at VI 4343 *wajā* is directly opposed to *rajā*. The dictionaries give وَجْءٌ in the sense of "striking (with a knife) or slapping with the hand", and وِجَاءٌ, "gelding (a camel or ram)".

۱۲۴۲ ندیدم, an instance of *tajāhul-i 'ārif*.

۱۲۴۴ انتظار. See note on II 3795.

۱۲۵۱–۱۲۵۳ See *v.* ۹۷۱ *sqq.* and note *ad loc.*

۱۲۵۲ نور موسی, *i.e.* the Universal Spirit (*rūḥ-i insānī*), which manifests itself pre-eminently in the prophets and saints.

۱۲۵۴ See I 1946 *sqq.*, II 905 *sqq.* and notes *ad loc.*

۱۲۵۵ *Sifál*, *i.e.* the body; *palítah*, *i.e.* the animal soul.

۱۲۵۶–۱۲۵۷ Cf. I 1121 *sqq.*, 2365 (Heading), V 985 *sqq.*

۱۲۵۸ See the notes on I 492, II 2923 *sqq.*, III 2124 *sqq.*

P. ۷۲, Heading. This apologue occurs in the *Ḥadíqah*, Book I (ed. Stephenson), 8, 10 *sqq.* and in the *Iḥyá*, IV 7, 10 *sqq.* (*Kitábu 'l-tawbah*). Both these versions are a good deal fuller than the one given here, but the chief difference is that while Saná'í and Ghazálí describe the people who handled the elephant as blind (*'umyán*), Rúmí says they could not see it because of the darkness of the place in which it was exhibited. The passage from the *Ḥadíqah* has been translated in prose by Stephenson (p. 13) and in verse by Browne (*LHP*, II 319). Ghazálí tells the story in reply to criticism of his view that there is no *fundamental* contradiction between the doctrines of *jabr* (necessity) and *kasb* (freewill): see Obermann, *Der philosophische und religiöse Subjectivismus Ghazālīs*, 211 *sqq.*). He sums up as follows: "Every one of these persons spoke the truth in a way, since he described the qualities of the elephant so far as his knowledge of it reached; yet the whole party failed to comprehend the real form of the elephant. Now consider this parable carefully, for it illustrates the nature of most of our (religious) controversies."

۱۲۶۲ همچون ناودانست. Saná'í: *rást chún náv-dán miyánah-tihí-st*. In Ghazálí's version "tusk" (*náb*) takes the place of "trunk".

۱۲۶۳ بادبیزن. Saná'í has *gilím*.

۱۲۶۸ Cf. II 3687 *sqq.*

۱۲۶۹–۱۲۷۰ چشم دریا, *oculus cordis*, is contrasted with (*chashm-i*) *kaf*, the eye that sees nothing beyond the sensible world. There is an untranslatable play on the double meaning of *kaf*, "hand" and "foam".

۱۲۷۱ جنبش کفها, the ceaseless manifestations of Reality in the form of phenomena. Cf. I 1112 and *Díwán*, *SP*, XIX 6 *sqq.*

۱۲۷۲ Cf. I 1110, 1120 *sqq.*, and Nasafí's parable of the fishes who "realised that they lived, moved, and had their being in water, but felt that they were quite ignorant of what constituted the very source of their life" (Iqbal, *Development of metaphysics in Persia*, 116).

۱۲۷۳ آبِ آب, the "Water" of which every living thing is made (*Qur.* XXI 31), *i.e.* the all-pervading Essence (*Dhát*) and Ipseity (*Huwiyyat*) of God. Jámí, in his commentary on the *Fuṣúṣ*, identifies the "water" upon which is the Divine Throne (*Qur.* XI 9) with the Breath of God the Merciful (*al-nafasu 'l-Raḥmáni*: cf. *SIM*, 153).

۱۲۷۴ روح را روحیست. Jílí says (*IK*, II 11, 4): "You must know that every sensible object has a created spirit which constitutes its form, and the spirit is to the form as the meaning to the word. The created spirit has a Divine Spirit which constitutes it, and that Divine Spirit is the *Rúḥu 'l-Quds*." Hence Ibnu 'l-Fáriḍ, speaking from the plane of

mystical union, declares that his spirit inspires all spirits (*Tá'iyyah*, 313). According to Fa, *rúḥí-st* refers to the Spirit, Light, or Reality of Mohammed, the archetypal image of the *Rúḥu 'l-Quds*. See *SIM*, 108 *sqq*.

۱۲۷۵–۱۲۷۶ Before Man was created, the world existed potentially in God's eternal knowledge and providence: He was fostering, so to speak, all latent capacities and preparing each to play its destined part in the cosmos.

۱۲۷۷–۱۲۷۸ The symbolic language of Reality is perfectly spoken and understood only by the few who have attained to Reality. Consequently their most profound sayings are apt to mislead the seeker; on the other hand, he can never know God except through the revelations of prophets and saints.

۱۲۷۹ برهمان صورت الخ, *i.e.* "you cling to materiality and outward form and fall into the slough of *tashbíh*". See note on II 57–58.

۱۲۸۰ Fa comments on this verse, but omits it in the text.

۱۲۸۳ ای روی. See note on *v.* ۱۱۶۵ *supra*.

۱۲۸۴ بسکلد. So all my MSS. except L. Fa and other edd. have بگسلد.

۱۲۸۵ قوت القلوب, alluding to the famous treatise on Ṣúfism by Abú Ṭálib al-Makkí, which is mentioned, together with the *Risálah* of Qushayrí, at VI 2653, where the poet makes the same contrast between *ḥarf-i ḥikmat*, the spiritual food of the novice, and *núr-i ḥikmat*, the mystical illumination of the adept.

۱۲۸۹ "Our birth is but a sleep and a forgetting." The circle of existence begins and ends in God, but the newly embodied soul has lost all consciousness of its downward journey into the sensible world (cf. IV 3637 *sqq*.). Similarly, the ascent of the soul culminates in a contemplation of Reality in which every trace of self-consciousness has disappeared. Cf. the lines taken from a *rubá'í*:[1]

dar ámadan-am na-búd az khwísh khabar:
chún báz ravam níz chunán khwábam raft.

۱۲۹۱ *I.e.* "abandon the carnal reason (*'aql-i ma'ásh*) and possess the spiritual reason (*'aql-i ma'ád*); close the bodily ear and listen to the *wáridu 'l-Ḥaqq*" (*Kashf*, *Eng.* 404). This verse is not the *ramz* itself, as Fa thinks, but rather a statement of the conditions necessary for receiving it. In the next verse the hearer is told that he has not yet become a fit person to have Divine mysteries imparted to him.

۱۲۹۳–۱۲۹۵ A fine image of the mystic's gradual detachment from the world.

۱۲۹۵ لب گزان. Fa and Mq join *lab gazán* with *gasht shírín*: "when they have become sweet and piquant"; and this seems to be the better way of construing the words.

[1] They read like a bit of Omarian agnosticism, but Muḥammad Riḍá, by whom they are quoted, either regards them as mystical or applies that sense to them.

۱۲۹۷ جنبنی الخ تا. Cf. *vv.* ۱۱–۱۸ *supra*. Fa reads *chunīnī*, giving *jar* as an alternative. The present context, however, leaves no room doubt.

۱۲۹۸ Gnosis cannot be orally communicated by a *murshid*: it comes the form of Divine revelation (*waḥy*) and inspiration (*ilhām*). For R 'l-Quds = Gabriel, cf. *Qur.* XVI 104; but here the term is not used that particular sense. For the meaning of *bí man-ash*, see I 1733 and n *ad loc*. Fa reads *ní man-ash*.

۱۲۹۹ Fa: *bí man ú bi ghayr-i man*. The verse depicts *faná* in the Div Spirit and in the *murshid* who is mystically united with it. The subj of this experience is both speaker and hearer: *ana aqúlu wa-ana asm wa-laysa fí 'l-dári ghayrí dayyár*[un].

۱۳۰۰–۱۳۰۱ Nothing is external to the soul that knows God to be its t self and sees its "descent" and "ascent" as phases of His timeless se revelation. The world of plurality resembles a dreamer's fancy that i apparitions with which he converses are other than himself.

۱۳۰۲–۱۳۰۳ The Perfect Man (the microcosm) comprehends all in vidualities and unites all opposites in his infinite and universal natur

۱۳۰۷ Cf. v 2238, VI 699, 1594 *sqq.*, 4622 *sqq.*

آشنا بگذار الخ, "discard egoism and intellectual activity when y are in Noah's ark ('in Abraham's bosom'), *i.e.* under the immedi care and protection of the *murshid* inspired by the *Rúḥu 'l-Quds*".

۱۳۰۸ Fa introduces this and the following verses with a Heading wh Bul. and all my MSS. omit. For the Story, see *Qur.* XI 44 *sqq.*, wh Noah's disobedient son is not mentioned by name.

۱۳۱۳ عاصمست الخ. *Qur.* XI 45: *qála sa-áwí ilá jabal*[in] *ya'ṣimuní m 'l-má'*.

۱۳۱۸ Fa reads *kibr ú náz-i kist* and gives *girá*, which is the reading all my MSS., as a variant.

۱۳۱۹ لم یلد الخ, *Qur.* CXII 3.

۱۳۲۲ Read ستی with *kasrah* (so G) and see note on I 2396.

۱۳۲۹ ادبیر (for *idbár* by *imálah*) = *mudbir*. Cf. I 2949.

۱۳۳۱–۱۳۳۲ See *Qur.* XI 47–49. Noah speaks as a father, and G corrects him. Cf. *vv.* ۱۳۵۵–۱۳۵۶ *infra*.

۱۳۳۵ کرمش در فتاد. Cf. R. Campbell Thompson in *Proceedings of Society for Biblical Archaeology* (1906), p. 78 *seq*. The writer shows t the theory of a worm being the cause of toothache is still prevalc in Mesopotamia and other parts of the East, and that it can be trac back to Assyrian times, as appears from the following incantation:

"After Anu (had created the Heavens),
The Heavens created (the Earth),
The Earth created the Rivers,

The Rivers created the Canals,
The Canals created the Marshes,
The Marshes created the Worm.
Came the Worm (and) wept before the Sun-god,
Before the god Ea came her tears:—
'What wilt thou give me for my food,
What wilt thou give me for my devouring?'
'I will give thee dried bones,
(And) scented...-wood.'
'What are these dried bones to me,
And scented...-wood!
Let me drink among the teeth,
And set me on the gums;
That I may devour the blood of the teeth,
And of the gums destroy their strength;
Then shall I hold the bolt of the door.'
'Since thou hast said this, O Worm!
May Ea smite thee with the might of his fist.'"

۱۳۳۷–۱۳۴۰. These verses describe the prophet who has transcended creatureliness (*martaba-i khalqiyyah*) and "passed away" in God.

۱۳۴۰. متصل نی منفصل نی. The terms "union" and "separation", implying the existence of subject and object, are incompatible with absolute unity.

۱۳۴۱ Cf. note on *v.* ۱۲۷۲ *supra.*

۱۳۴۲ نی بمعلولی قرین الخ. See note on II 1625.

۱۳۴۳–۱۳۴۴ Although in appearance the speech of the gnostic may be directed to others, it is essentially praise and prayer inspired by God and addressed to Him. Cf. *v.* ۱۳۵۹ *infra* and two sayings of Báyazíd: "For thirty years I have been speaking to God and listening to Him, while people suppose I am speaking to them"; and "During forty years I turned my face towards the people and called them unto God. None responded to my call, wherefore I averted my eyes from them. When I entered the Divine presence, I found them all already there", *i.e.* "I perceived that God's care for His creatures was prior to mine: He by one act of grace fulfilled my wish and brought them all to Himself before me" (*TA*, I 160, 7 *sqq.*).

۱۳۴۷–۱۳۵۰. The metaphorical sense is that those who perished in the Flood of Divine Wrath were so unsympathetic to Noah's preaching that they stood, as it were, between him and God. Rúmí lays great stress on the importance to the mystic of being in spiritual accord (*ham-dami*) with his brethren. Cf. I 27 *seq.*, 1205 *sqq.*, II 3709 *sqq.*, IV 2669 *sqq.*, VI 2675 *sqq.*

۱۳۵۲ "The low mountain", *i.e.* the man who does not seek knowledge of God, is a fit associate for the "mouse", *i.e.* the covetous and worldly.

۱۳۵۹ از احوال آنکه می‌کنم, *i.e.* that all ties of affection are unreal except those founded on love of God. Cf. Ibnu 'l-Fáriḍ:

nasab^un aqrabu fí shar'i 'l-hawá
baynaná min nasab^in min abawayy.

۱۳۶۰–۱۳۶۱ صُنع, a Divine attribute and absolutely good. The *maṣnú'* may be good or evil. To love the *ṣun'* is to love the *Ṣáni'*; to love the *maṣnú'*, as such, for itself (*li-dhátihi*) is an act of polytheism (*shirk*).

P. ۷۷, Heading. فَلْيَطْلُبْ رُبًّا سِوایْ. All my MSS. have the incorrect form سوایی, to rhyme with قضایی, and so Fa and most edd.

۱۳۶۷ Acceptance of the Decree does not involve acceptance of the thing decreed. It is true that sins are decreed by God; but He decrees them *quá* actions, all of which in their ultimate nature (*'ayn*) proceed from Himself and are approved by Him, *not* as objects of condemnation on religious grounds. There is only an apparent conflict between His creative command (*amr-i takwíní*), which brings all actions into existence, and His religious command (*amr-i taklífí*), which qualifies some actions as good and others as evil. The religious command is really a trial of faith (*ibtilá*) and may either be obeyed or disobeyed. Man has a certain measure of freewill. Therefore we are bound to condemn what is sinful in the eyes of the Law, and at the same time to acknowledge that God decreed and created what, though He and we call it "sin", is in perfect conformity with His eternal wisdom and providence. See Shahrastání, *Niháyatu 'l-Iqdám*, 259, 11 *sqq.*; *SIM*, 158, and the notes on I 480–481, 147, 2461.

۱۳۷۱ The infidel is ignorant of God: in relation to him infidelity is ignorance; but in relation to God it is knowledge. These two aspects of *kufr* are opposed to each other, like words that are the same in writing but antithetical in meaning. BGK read *ḥilm u khilm*; Fa *ḥulm u ḥilm*.

۱۳۷۲–۱۳۷۳ See II 2535 *sqq.* and notes *ad loc.*

۱۳۷۴–۱۳۷۵ Fa gives a specimen of theological dialectic on the subject of *qaḍá* and *qadar*. This method leads nowhere and is sure to destroy the love and faith through which alone a solution of the mystery can be reached.

P. ۷۸, Heading (1). حیرت, *i.e.* immediate mystical experience contrasted with intellectual speculation. Cf. IV 1407 *sqq.*

۱۳۷۹ آیینه‌دار, "barber", a word suggesting the gnostic (*'árif*) in whose pure heart the attributes of God are reflected.

۱۳۸۲ در وفاق, *i.e.* in sincerity. *Wifáq* is used as the opposite of *nifáq* at IV 793, etc.

۱۳۸۳ فخر کیا. The commentators translate this by "pride of the great" (*úlúlerin fakhri, fakhru 'l-kibár*), but do not explain the collective or plural meaning which they attach to *kiyá*. Vullers gives *giyá*, "village enclosure" (*muḥawwaṭa-i dih*) from the *Burhán-i qáṭi'*, and it seems possible that *fakhr-i giyá* may be used here as an ironically respectful form of address, like *sálár-i dih* (*v.* ۱۴۸۱ *infra*). But it is best to regard *kiyá* as an abstract noun, meaning "sovereignty". Cf. I 1103, III 3105.

۱۳۸۷ *I.e.* the ripe esoteric wisdom of the *Qur'án* filled their hearts so profoundly (see *MI*, 23; *Ṭawásín*, 125–128; *Luma'*, 72 *sqq.*) that its words might be said to have burst and revealed the essential meaning contained in them. Cf. *GR*, 354 *sqq.* and especially *v.* 358:

chu 'árif bá yaqín-i khwísh paywast,
rasídah gasht maghz ú púst bi-shkast.

۱۳۸۹ مغز علم الخ. Cf. *GR*, 576 *sqq.*:

dil ámad 'ilm-rá mánand-i yak ẓarf,
ṣadaf bar 'ilm-i dil ṣawt-ast bá ḥarf.
nafas gardad rawán chún barq-i lámi',[1]
rasad z-ú ḥarf-há bar gúsh-i sámi'.
ṣadaf bi-shkan, birún kun durr-i shahwár,
biy-afgan púst, maghz-i naghz bar dár.

زآنك عاشق‌را الخ, *i.e.* the lover (the form) disappears in the Beloved (the essence).

۱۳۹۰ On the terms *ṭálib* and *maṭlúb*, see *Ta'arruf*, *Eng.* 141 *sqq.* *Maṭlúb* in its mystical sense is equivalent to *murád* (*Tá'iyyah*, 204 *seq.* = *SIM*, 217) and *majdhúb*.

۱۳۹۲ According to the author of the *Shir'atu 'l-Islám* (Brockelmann, I 375), the Companions of the Prophet used to learn ten verses at a time and proceed no farther till they had mastered the whole religious content of these.

۱۳۹۳ صورت, *i.e.* close attention to the letter of the *Qur'án*.

۱۳۹۴ مراعات ادب, observance of *'ubúdiyyah*. See note on I 78 and cf. *infra*, *v.* ۳۹۷۸ *sqq.*

۱۳۹۵ استغنا, the state of "deification" described in many passages of the *Tá'iyyah*, *e.g.* 637 *sqq.*

۱۳۹۶ As the physically blind need a staff to support them, so the spiritually blind (worldly theologians, religious hypocrites) rely on their knowledge of the letter of the *Qur'án* as a means of gaining riches, power, and popularity.

۱۳۹۷ Probably the original saying is: *al-'umyán ṣanádíqu 'l-Qur'án*. Fa attributes it to "a certain gnostic".

[1] Whinfield mistranslates this line and spoils the metre by reading *nafs* for *nafas*.

۱۳۹۸–۱۳۹۹ On the one hand, it is better to know the *Qur'án* by heart than not even to know it in this external fashion; on the other hand, complete ignorance is better than knowledge acquired and employed for worldly ends. I now agree with Fa that the last word in *v.* ۱۳۹۸ is *bad-ast*, not *ba-dast*. Translate therefore:

"Again, a coffer full of the *Qur'án* is better (than one that is empty), because, (if) a chest be empty, 'tis bad."

۱۴۰۰–۱۴۰۵ The Perfect Man, being one with God, has gained all: if he still continues to occupy himself with religious works, it is only in order that seekers may benefit by his instruction and example. Cf. *infra*, *v.* ۲۱۴۰۸ *seq.*

۱۴۰۴ مُلی, literally "full (of images)". Since it rhymes with *yá-yi majhúl*, it may stand for مَلا = مَلآن by *imálah*. See Dozy, *Suppl.* and *Luma'*, 194, 15. Fa reads *ṣáf ú jalí*. See also note on *v.* ۱۱۴۵۱۴ *infra*.

۱۴۱۰–۱۴۱۳ These verses describe the mystic who is not yet purged of self-interest, since desire for anything except God is incompatible with complete *faná*. Cf. *Tá'iyyah*, 97 *sqq.* = *SIM*, 210.

۱۴۱۱ آنچ می‌دیدم الخ. *I.e.* "I am deprived of what I enjoyed in my past experience of 'separation'." The lover delights even in pain inflicted by his beloved (I 1777 *sqq.*); but his consciousness of those feelings and regret for their loss, notwithstanding that he is now in the presence of the beloved, prove that his 'union' is far from being perfect.

۱۴۱۲ Fa, though commenting on this verse, omits it in the text.

۱۴۱۴ من به بُلغار الخ. For the metaphor, cf. I 288 and note *ad loc.*, and for Bulghár, name of a people settled on the Volga and also of their capital near the modern Kazan, see art. in *EI*. Qutú may perhaps be identified with Idiqut-shahrí in Chinese Turkistán. See *EI*, art. Turfan.

۱۴۱۷ *I.e.* "I am not thy real beloved, since thou regardest me, not as the very essence (*naqd*) of thy being, but as the object of the transient states of feeling with which I inspire thee." It is possible, however, to interpret the verse differently, viz. "The Divine Essence comprehends all thy changing 'states', but thou art really in love with them and not with that which is their abiding source and centre" (so Fa). In this case *'ishq* signifies "*thy* love", *naqd* "states of feeling (*hálát*)", and *ṣundúq* the Divine Beloved. But the context seems to imply that *ṣundúq* is parallel to *khána-i ma'shúq*, *i.e.* *not* the *ma'shúq* himself; whence it would follow that *naqd* in the second hemistich corresponds to *ma'shúq* in the first, and that *'ishq* refers to *real* love. The present verse, I think, concludes the allegory which began at *v.* ۱۴۰۹. In the following verses the poet explains the mystical meaning of the Story. Although the transition is only a formal one, the interpretation given by Fa obliterates it altogether.

۱۴۱۸–۱۴۲۱ Here the Perfect Man, who has become one with God, is described as the sole object of real love.

۱۴۱۹ The nature of the Perfect Man is universal, embracing both *ẓáhir* and *báṭin*, *khalq* and *Ḥaqq*.

۱۴۲۰ مهر احوالست. Cf. I 1669 *sqq.* He is not subject to *talwín* (see note on *Tá'iyyah*, 481–482 = *SIM*, 243); on the contrary, all "states" are under his absolute control.

۱۴۲۳ I have translated *mawqúf* literally in order to bring out the antithesis to *muntahá*.

۱۴۲۶ ابن الوقت. See note on I 133. The "pure one", *i.e.* the perfect saint, is ابو الوقت. G and Fa read *dar manál*, "in gaining (passing into) the 'state'".

۱۴۲۸ This verse is put in the mouth of the *ma'shúq* and refers to *v.* ۱۴۱۷ *supra.*

۱۴۲۹–۱۴۳۰ A description of the *murshid* who has not attained to permanent union with God. Such a person is unworthy of adoration.

لا احبّ الآفلين. See *Qur.* VI 76.

۱۴۳۲ *I.e.* "he is a centre (*maẓhar*) for Divine revelations (*tajalliyát*), but has not realised his essential oneness with God revealing Himself (*mutajallí*) in him; he does not know that he is the image of God" (cf. note on I 3486).

۱۴۳۵ لم يلد الخ. *Qur.* CXII 3.

۱۴۴۰ Cf. *supra*, *v.* ۱۸۹ *sqq.* and *infra*, ۲۳۰۰ *sqq.*

۱۴۴۴ مبشّر. Fa and BGK read *khurúsí*.

۱۴۴۵ Cf. I 2689 *sqq.* and notes *ad loc.*

P. ۸۲, Heading. This Story, interrupted by many digressions, extends to *v.* ۲۵۰۳ *infra.* It is based on the following narrative (*Qiṣaṣu 'l-anbiyá*, 174, 12 *sqq.*), which is related on the authority of Ibn 'Abbás.

"A certain Israelite committed a wrong[1] against one of their great men. When the two met before David, the wrong-doer said (by way of exculpation), 'This man had taken my cow from me unjustly.'[2] The rich man denied that he had done so, and the other could produce no evidence. David bade them withdraw, saying, 'I will look into the matter.' Afterwards God revealed to him in a dream that he must slay the guilty man. David said to himself, 'It is only a dream: I will wait to make sure.' He dreamed the same dream twice and thrice. Then he sent for the rich man and told him that he was commanded by God to slay him. 'What!' he exclaimed, 'will you slay me without proof when I am innocent?' David answered, 'Yes, by God, I will carry out God's

[1] Presumably, by killing a cow of which he was not the legal owner, when it strayed into his house. See *infra*, *v.* ۲۳۷۶ *sqq.*

[2] This would have been incongruous with the allegory and is therefore omitted in the *Mathnawí* version.

command.' Knowing that David would slay him, the man said, 'Give me time enough to tell you that I am not punished on account of the present offence, but because I murdered this man's son.' David gave the order that he should be put to death, whereupon the Israelites regarded David with exceeding reverence, and his kingdom was firmly stablished (*Qur.* XXXVIII 19)."

The inner meaning of the Story is explained by the poet (*infra*, *v.* ۲۵۰۴ *sqq.*). The cow and its murderous owner typify the body and the carnal soul (*nafs*) respectively; the killer of the cow is the rational spirit, which overcomes the flesh with the help of a "David", *i.e.* a divinely inspired saint.

۱۴۵۱–۱۴۵۲ For a similar prayer, see VI 1834 *sqq.*

۱۴۵۴ ملی, with *yá-yi ma'rúf*. Fa glosses it by *jalí* (cf. note on *v.* ۱۴۰۴ *supra*), connecting it, I suppose, with the phrase *fí 'l-mala'* (*Luma'*, 262, 18 and Glossary; cf. note on I 1858). That meaning, though etymologically unsound, would be appropriate in *v.* ۱۴۰۴ but, here at any rate, *malí* is synonymous with *ghaní*, "rich, free from want" and, as an epithet of Allah, "Self-sufficient".

۱۴۵۸ Fa and BGK read *abr-rá bárán ba-sú-yi bar zamín*.

۱۴۶۱ کی ندارم الخ, *i.e.* "I have abandoned all superficial ways and means (*asbáb*) of helping myself: my whole activity is confined to interior aspiration (*talab*)". This view of the "orison of quiet" as at once active and passive agrees with the teaching of many Christian mystics. See Underhill, *Introduction to Mysticism*, 386.

۱۴۶۳ G reads *bígár-i ú*, "his fruitless labour". See note on II 149.

۱۴۶۶ This verse is a variation of I 1628. See note *ad loc.*

۱۴۷۰ GK read *áwáz-i ṣad chún arghanún*.

۱۴۷۱–۱۴۷۳ See *Qur.* XXI 79, XXXIV 10; *Qiṣaṣu 'l-anbiyá*, 172, 10 fr. foot and foll.; *Kashf*, *Eng.* 402.

۱۴۷۳ رسائل, which also occurs at I 1917, is the plural of *rasíl* (*infra*, *v.* ۳۲۲۵).

۱۴۷۶ زروبافی. See note on II 915.

۱۴۷۷ خانه گنده. So G, but *khánah-gandah*, the reading of Fa, is probably correct. See II 3772 and note *ad loc.*

۱۴۸۳ کو زانبان تهی الخ. A proverbial saying, like *az barahnah pústín chún bar kaní?*

P. ۸۴, Heading (2). The poor man's prayer for *rizq* having been granted, the poet prays that he too may be blessed with the spiritual *rizq* he needs in order to complete the task which God has laid upon him.

۱۴۹۰–۱۴۹۱ The *Mathnawí* is stirring within him like an unborn child: God demands that he shall bring it forth and so make manifest the Unity and other Divine attributes.

اتمام این may be governed by *sahl gardán* in the next verse; but it seems to me more likely that the second hemistich is self-contained: "since Thou art demanding the completion of this (poem)."

۱۴۹۵–۱۴۹۷ See note on I 512–513.

۱۴۹۶ Everything glorifies God by displaying some of His attributes in a special way that is known to Him and itself alone. No mystical perception can comprehend all the infinite details of this knowledge, though its general significance is revealed to the adept.

۱۴۹۷ وآن جماد الخ. Cf. the verses of Ibnu 'l-'Arabí (*Fuṣúṣ*, 82 penult. and foll.):

"Nothing in creation is higher than minerals (*jamád*); then plants (*nabát*) according to a (predestined) measure and balance;
And, after the plant, the (animal) possessing sensation. The whole (universe) knows its Creator by mystical revelation (*kashf^an*) and clairvoyance;
But he who is named 'Adam' is fettered by intellect and (speculative) thought or (subject to) the yoke of (conventional) faith."

۱۴۹۹–۱۵۰۰ These lines refer to knowledge of the *particular* nature of each glorification (*tasbíḥ*) and do not contradict the statement (*supra*, *v.* ۱۰۲۰ *sqq.*) that such glorification is a fact of mystical experience.

۱۵۰۱–۱۵۰۲ Both the Sunní and the Jabrí glorify God in so far as the beliefs of both express diverse aspects of Divine self-manifestation, viz. Grace (*luṭf*) and Wrath (*qahr*). See I 2447 *sqq.* and notes *ad loc.*

۱۵۰۳ امر قُم, alluding to *Qur.* LXXIV 2: *qum fa-andhir*, or LXXIII 2: *qumi 'l-layla illá qalíl^an*, texts which imply free-will; or possibly to the words of Isráfíl at the Resurrection: *qum bi-idhni 'lláh*, implying that all are rewarded and punished hereafter for their actions in the present life.

۱۵۰۵ See I 1130 *sqq.*, VI 2151 *sqq.*

۱۵۰۶–۱۵۰۸ Every one can distinguish what appears to be *qahr* from what appears to be *luṭf*; but only the prophet or saint discerns the Divine mercy and love that are concealed under the mask of wrath and vengeance, and *vice versâ*. Cf. I 243, note, II 1837, and the *istidráj* of Allah as exemplified by the fate of Korah, Pharaoh, and Nimrod.

P. ۸۵, Heading. Fa agrees with BK Bul. See *app. crit.*

۱۵۱۰ *'Ilm*, certitude (*'ilmu 'l-yaqín*) given by real faith, is opposed to *ẓann*, imperfect knowledge (*'ilm-i taqlídí*, *'ilm-i naẓarí*) or "opinion" acquired by the intellect. Cf. *infra*, *v.* ۳۶۳۵ *sqq.*, *v.* ۴۱۱۵ *sqq.*, and IV 3311 *sqq.*

۱۵۱۴ *Qur.* LXVII 22: *a-fa-man yamshí mukibb^an 'alá wajhihi ahdá am-man yamshí sawiyy^an 'alá ṣiráṭ^in mustaqím^in?*

۱۵۱۷ جان طاق او. Cf. I 2505 *sqq.*

۱۵۱۹ In the second hemistich Fa has ظفنشان (*sic*), which, as the translation shows, is a mistake for ضغنشان ("their malice"). According

to Fa, this reading is "more appropriate" than بلغفشان; none of my MSS., however, supports it.

P. ٨٦, Heading. حکایت معلم. The author of *Firdawsu 'l-Ḥikmat* (A.D. 850), speaking of *les malades imaginaires—fa-rubbamá tawahhama 'l-rajulu 'l-'illata wa-'talla*—says (537, 10 *sqq.*): "I have heard that some boys played a trick on their teacher. They told him so often he was looking ill and poorly that when he went home he blamed his wife for having kept back from him the information which the boys had given him." This Story, one of a large number illustrating the proverbial stupidity of the Moslem schoolmaster (cf. Goldziher in *ERE*, v 201 *seq.*), is found in *Alf Laylah* (Burton, *Supplementary Nights*, IV 90 *sqq.*) and is still current in Persia (see Christensen, *Contes persans en langue populaire*, 117 *sqq.*, where Arabic, Chinese, and Bulgarian parallels are cited).

١٥٢٦ BGK have *zírak-tar in tadbír kard.* Fa translates this reading, but has *zírak-tarín* in the text.

١٥٣١ Fa: *gham numayad* (perhaps a misprint for *numáyand*, which is the reading of all my good MSS. except H).

١٥٣٨ در زبان الخ, referring to the Hadíth: *al-mar'u makhfiyyun taḥta lisánihi, i.e.* "until he speaks, it is impossible to know how intelligent he may be".

P. ٨٧, Heading. The Mu'tazilites reject the orthodox doctrine that mankind are created with dissimilar intellectual capacities, on the ground that it represents God as acting unjustly towards His creatures. In their eyes the superiority of one mind over another is not a Divine endowment, but depends on the cultivation of a human faculty. For Rúmí, of course, *all* knowledge is ultimately derived from God and the prophets: cf. IV 1287 *sqq.*

١٥٤٣ Cf. VI 2648 *sqq.*

١٥٥٥–١٥٦١ Cf. IV 2301 *sqq.*

١٥٥٩–١٥٦١ Shahrastání (*Milal*, 448, 7 fr. foot) mentions this as a well-known instance of the power of imagination (*wahm*).

١٥٦٥ کژ بام الخ. See note on II 2061.

١٥٧٤ مه...مه. Cf. II 733. Fa reads *ní áyin-at.*

١٥٧٧ گفت امکان نی = *imkán-i guftan na-búd.* Translate: "There was no possibility of speaking, and her heart", etc. In the next verse *guft*, "she said (to herself)", is omitted, as frequently in the *Mathnawí.* The rendering given by Fa and adopted in my Translation cannot, I think, be justified.

١٥٨٠ The Prophet said: *lá tamáraḍú fa-tamraḍú.*

١٥٨٦ آوا for آواز, as in *Ṭayyibát*, CCXXV 4.

١٥٩٢ کشتند و گفت. See note on II 320. Goldziher (*ERE*, v 198 *seq.*) gives early Arabic examples of the use of *kuttáb*, "elementary school".

۱۵۹۵ دوغ, *i.e.* idle pleasure. See I 1226, note

۱۶۰۱ نبودست زین خبر. For the metre, see note on I 170.

۱۶۰۵ از زنان مصر یوسف. See *Qur.* XII 30–31. WM reads *Miṣr-i Yúsuf* and translates the verse in the same way as I have done. G, however, writes *Miṣr* with *sukún*, thus making *Yúsuf* the subject of *shud samar*, and Fa translates accordingly: "Joseph became (the hero of) an oft-told tale because of the women of Egypt who lost consciousness in their pre-occupation (with his beauty)." I have no doubt that this is the correct reading and translation of the verse. The phrase "Joseph's Egypt" is artificial and hardly tolerable in Rúmí.

P. ۹۲, Heading (1). Concerning the theory (associated with 'Abdu 'l-Malik ibn Ḥabíb al-Sulamí, *ob.* A.D. 852) that the spirit has an immaterial body (*jism laṭíf*, *ṣúrah mithályyah*), with limbs corresponding to those of the physical body, and that the latter are only "garments", *i.e.* vehicles and instruments for the operations of their invisible "wearer", see Nyberg, *Kleinere Schriften*, Introd. 124–128; *Die Person Muhammeds*, 362 *sqq.*

۱۶۱۳ پس مترس الخ. See *SIM*, 134 and *Fuṣúṣ*, 211, 7 fr. foot and foll. "What is called 'death' is not annihilation but only dissolution (*laysa bi-i'dám^in wa-innamá huwa tafríq^un*)." When the bodily particles are dispersed, God assembles the spiritual faculties in the world everlasting and fashions for them another vehicle (*markab^an ghayra hádhá 'l-markab*), homogeneous with the spirit's character and essential nature. Cf. *infra*, *v.* ۱۷۵۶–۱۷۷۱.

P. ۹۲, Heading (2). حکایت آن درویش, *i.e.* Shaykh Abú 'l-Khayr Aqṭa' (*v.* ۱۷۰۴ *infra*) al-Tínátí, whose name was 'Abbád ibn 'Abdalláh (*ob. circa* A.H. 340). According to Yáqút (under Tínát), "he dwelt on Mt Lebanon. The wild beasts were friendly with him, and he used to weave palm-leaves (*khúṣ*) into baskets, none knew how, with a single hand" (see *infra*, *v.* ۱۷۰۵ *sqq.*). There are notices of him in *TS*, 85*a*; Qush. 31, 23 *sqq.*; *TA*, II 99, penult.; *Nafaḥát*, No. 259.

انا جلیس الخ. A similar Ḥadíth-i qudsí is given in *AQ*, No. 378: *ana ma'a 'abdí má dhakarani wa-taḥarrakat bí shafatáhu.*

۱۶۱۵ شمول. The meaning "wine" (Fa) does not go so well with *anfás* in the second hemistich. G reads *shumúl*, *i.e.* spiritual collectedness (*jam'iyyah*) and tranquillity.

۱۶۱۶ Every one finds easy that to which God has predisposed him.

۱۶۲۲ عاقلان الخ, *i.e.* those endowed with the higher reason (*'aql-i ma'ád*) repent before it is too late.

۱۶۲۵ BGK read *ghirbál* for *ghalbír*.

۱۶۳۲ ای جری. None of my MSS. supports the reading of WM and other edd., *ay ḥarí*, "O worthy man."

١٢٣٦ منتعش may be *nomen agentis*, in which case the rhyme is imperfect; but see Dozy, *Suppl.*, under نعش VIII.

١٢٣٨ See I 48, note.

١٢٤٠ كلّ اصباح الخ. Cf. *Qur.* LV 29: *kulla yawmin huwa fí sha'nin*.

١٢٤١ The Ḥadíth is: *mathalu 'l-qalbi mathalu 'l-rishati fí 'l-faláti tuqallibuhá 'l-riyáḥu ẓahra 'l-baṭn.*

١٢٤٣ Two forms of this Ḥadíth are cited: *al-qalbu ashaddu taqalluban mina 'l-qidri fí ghalayánihá* and *mathalu 'l-qalbi fí taqallubihi ka-'l-qidri fí ghalayánihá.*

١٢٤٤ از جايى, *i.e.* from God, the *Muqallibu 'l-qulúb.*

١٢٥٧–١٢٦٢ Cf. I 3240–3250.

١٢٦٣–١٢٦٤ See *Qur.* CXI 4–5. G reads *ḥablin min masad.*

١٢٦٦ Fa offers an alternative explanation of this verse, viz. that the pronominal suffix in *báqiyán-ash* denotes the *mihtar-zádah* (*v.* ١٢٥٠ *supra*), whom all the rest, *i.e.* all worldly folk, regard as a madman, since carnal reason can never understand the passion and pain of the soul that longs for deliverance. It is not, however, a question of alternatives. The verse *intentionally* links the Prophet's vision with that of the *mihtar-zádah* in such a way that it carries a double sense according as we connect it with the preceding or the following verses. In fact it illustrates one of the subtle characteristics of the poet's style.

١٢٦٧ Some MSS. and edd. read *písh-i ú = písh-i án zábid* (*v.* ١٢٥٣ *supra*).

١٢٦٨–١٢٦٩ Cf. I 3500 *sqq.* and notes *ad loc.*

P. ٩٦, Heading (1). مضطرّ شدن. *Muḍṭarr* is the reading of Fa, Mq, WM, and all edd. known to me, and at first sight appears to be the natural and obvious word in this place. There is no contradiction between the present passage and such Qur'ánic texts as II 168, V 5, etc., which declare that God will *not* punish any one forced (*mani 'ḍṭurra*) by hunger to partake of unlawful food: for here the food is lawful, and the sin on account of which the ascetic is punished consists in his breaking a covenant he had made, in absolute terms (*v.* ١٢٣٨ *supra*), with the Almighty (*infra*, *v.* ١٢٨٧ *sqq.*). But there is a great preponderance of MS. authority (BGHK) for the reading *muḍṭarib shudan*, *i.e.* "how the dervish became weak-kneed on plucking the pears, etc." This accords precisely with *v.* ١٢٧٦ *infra*: "when he had plucked fruit from the pear-tree, he became frail (*sust gasht*) in his vow and promise." One can hardly doubt, therefore, that *muḍṭarib* was the original reading, and that *muḍṭarr* is a plausible but false correction.

P. ٩٦, Heading (2). For a somewhat different version of this story, see *TA*, II 100, 5 *sqq.*

١٢٨٢ سوارى بس كزين, from the "world of similitudes" (*'álamu 'l-mithál*): cf. I 68 *seq.* and notes *ad loc.*, II 1697 *seq.*

۱۶۸۳ G: *shaykh-ast az abdál-i Khudá*; Fa: *wa-z abdál-i Khudá*.

۱۶۸۸ داوِشتان, probably for داوِستان, "that which exacts justice", *i.e.* the Divine Decree. WM glosses the word by *'adl-gáh*.

۱۶۹۶ شومیٔ = *az shúmi-yi*. Fa quotes a curiously bilingual verse from the *Díwán* of Sulṭán Walad:

kir u gulú kir u gulú kard mará dang u delú:
barkib az-in dú gudharad ú-st ulú ú-st ulú.

۱۶۹۸ See note on I 535.

۱۶۹۹–۱۷۰۱ Cf. Qush. 16, 7 fr. foot: "Abú Yazíd was asked, 'What is the hardest thing thou hast suffered in the Way of God?' He said, 'I cannot describe it.' Then he was asked, 'What is the least thing that thy carnal soul hath endured from thee?' He replied, 'Yes, this I will tell. It refused to perform a work of devotion to which I called it, so I deprived it of water for a year.'"

P. ۹۸, Heading. See note on p. ۹۲, Heading (2). In Rúmí's account of the miracle, Shaykh Aqṭa' receives a hand to replace the one he had lost, whereas Yáqút merely says that one hand did the work of two.

۱۷۰۷ اندر سباق. So the two oldest MSS. The others and Fa read *siyáq*, "intrusion".

۱۷۱۳ فریق = *faríq-i insání* according to Fa; and Naḥífí translates it by *khalq*. But the word is probably used, like *qawm* and *in ṭá'ifah*, to denote "the sect", *i.e.* the entire brotherhood of Ṣúfís.

۱۷۱۹ Cf. *v*. ۱۶۱۳ *supra* and note *ad loc*. For ترسی (– ∪), see note on I 290.

P. ۹۹, Heading. See *Qur*. VII 101 *sqq*., XX 58 *sqq*. and cf. *Math*. I 1615 *sqq*.

۱۷۲۲ *Qur*. VII 121, XX 74.

۱۷۲۷ خُرد کوبد. Cf. the martyrdom of Jirjís (St George) related in Ṭabarí, I 799, 14 *sqq*. H reads *gulzár-shán*.

۱۷۲۸ فروع وهم, *i.e.* the bodily affections produced by imagination. The variant *furúgh*, "false gleam", which Fa regards as admissible, is obviously out of keeping with *aṣl* in the first hemistich.

۱۷۳۳ Fa cites on the authority of Jábir (ibn 'Abdalláh al-Anṣárí) a Ḥadíth to the effect that a fair-complexioned man, who really was the Archangel Gabriel, came to the Prophet and asked, "What is this world?" The Prophet replied, "*Ḥulmu 'l-ná'im*."

۱۷۳۵ در خوابی, *i.e.* the sleep of ignorance, in which the shadow or reflexion (the sensible world) seems real. Cf. the Ḥadíth: *al-násu niyám*[un] *fa-idhá mátú 'ntabahú*.

مهتاب, *i.e.* the Light of God.

۱۷۳۶–۱۷۳۷ Ordinary men are *never* awake, *i.e.* conscious of reality: they think they lose consciousness of reality when they go to sleep; but in truth they only pass from one plane of phantasy (*khayál*) into another. All the objects they perceive in their waking hours are

materialised images of the dream-world (*'álamu 'l-mithál*) to which they return in sleep. Their whole existence is *khayálun fí khayálin fí khayál.* Cf. *SIM*, 90 *sqq.*, 118.

١٧٣٨ See *v.* ١٧٤٣ *infra* and note on *v.* ١٦١٣ *supra.*

١٧٤٤ Cf. I 138.

P. ١٠٠, Heading. This apologue is repeated at IV 3377. The camel is a type of the mystic who sees by the Light of God (cf. IV 3389), while the stumbling mule represents the man who is spiritually blind.

١٧٤٩ بزیست. Instances of the particle *bih* prefixed to the apocopated infinitive are rare.

١٧٥٥ Cf. *Qur.* VI 50, XIII 17: *hal yastawí 'l-a'má wa-'l-baṣír?*

١٧٥٦–١٧٦٢ The poet now resumes his argument that death is the gateway to resurrection and new forms of spiritual life. Cf. *infra*, *v.* ٣٢٤٩ *sqq.*, V 787 *sqq.*, etc.

١٧٥٧ In Fa this verse follows *v.* ١٧٥٨.

١٧٥٨ After forty years the natural heat fails: growth ceases and nutriment merely serves as compensation for the loss caused by secretion and excretion (*badala má yataḥallalu*).

١٧٦٠ خورشید بود. WM reads *khwarshíd-i búd*, "the Sun of (all) existence"; but *búd* evidently refers to the past (creation), while *dánad rubúd* refers to the future (resurrection). Cf. *Qur.* XXII 5 *sqq.*

١٧٦١–١٧٦٢ Cf. I 395 *sqq.*, 1681 *sqq.*, 1886–1891.

P. ١٠١, Heading. See *Qur.* II 261, and on the Moslem legend of 'Uzayr (Ezra) art. 'Uzair in *EI.*

١٧٦٣–١٧٦٤ God brought the ass to life after it had been dead for a hundred years.

١٧٧٤ The Ḥadíth is: *al-shaykhu fí qawmihi (ahlihi) ka-'l-nabiyyi fí ummatihi.*

١٧٧٧ In the second hemistich Fa and BGK read *yá kih raḥmat níst dar dil ay kiyá.*

١٧٨٠–١٧٨٢ Cf. *SIM*, 64 *seq.*

١٧٨٣–١٧٨٥ A paraphrase of the Ḥadíth *shafá'atí li-ahli 'l-kabá'iri min ummatí.* On this doctrine, see Andrae, *Die Person Muhammeds*, 234 *sqq.*

١٧٨٦–١٧٨٧ Sunní theologians assign the highest rank among mankind to the perfectly righteous believer (*ṣáliḥ*), who on the Day of Judgement shall pass over Hell-fire without feeling pain (Goldziher, *Richtungen*, 156). Fa cites the Ḥadíths: *ṣulaḥá'u ummatí lá yaḥtájúna li-shafá'atí wa-innamá la-hum shafá'atun fí 'l-mudhnibín*, and *yadkhulu 'l-jannata bi-shafá'ati rajulin ṣáliḥin min ummatí aktharu min Baní Tamím.*

١٧٨٨ The first hemistich translates *wa-lá taziru wáziratun wizra ukhrá* (*Qur.* VI 164, etc.). Here the meaning is that one who is burdened with his own sins cannot intercede on behalf of other sinners.

من نیم وازر الخ. Cf. *Qur.* XCIV 2–4: "Have not We relieved thee of thy burden which galled thy back, and (have not We) exalted thy fame?"

۱۷۹۰–۱۷۹۸ For the ideas in this passage, cf. *infra*, *v.* ۲۲۸۰, I 2940, IV 2160 *sqq.*, V 736 *sqq.*, VI 4735 *sqq.*

۱۷۹۱ Fa: *tár-i mú.*

۱۷۹۳ وصف بشر, *i.e.* the carnal nature (*bashariyyah*).

۱۷۹۴ Cf. *Qur.* XIX 31–32.

۱۸۰۰ Fa gives an absurd alternative rendering of the second hemistich: "although all the souls of infidels are a blessing (to true believers)", and quotes Ḥadíths in support.

۱۸۰۴ Cf. I 717 and note *ad loc.*

۱۸۰۷ همّامرا, with metrical *tashdíd.* G and Fa read *hammám-rá*, *i.e.* the saint endowed with lofty aspiration (*himmat*). *Humám* is used of God (*v.* ۳۵۰۲ *infra*), of the Prophet (IV 1456; cf. III 4079, where he is called *pahlawán*), and of a king who typifies the *murshid-i kámil* (II 1005). *Hammám*, which does not occur again in the *Mathnawí*, is unlikely to be the correct reading here.

۱۸۰۸ All mercy except that of God and the saint united with God is "particular", exclusive, and finite. Cf. *SIM*, 131 *sqq.*, 159 *sqq.*

۱۸۰۹ "Particular" mercy (*raḥmat-i raḥímiyyah*) embraces only the Faithful, whereas the universal mercy (*raḥmat-i raḥmániyyah*) of the perfect saint contemplates the Divine essence and attributes in every human creature. See Niffarí, *Mawáqif*, No. 7, and notes *ad loc.*

۱۸۱۰ So long as the view remains bounded by "otherness", it cannot reach the infinite Sea of Mercy nor distinguish, *e.g.*, one really absorbed in God from any imitator (*muqallid*).

۱۸۱۴ همچو چوپانی. Cf. Andrae, *Die Person Muhammeds*, 254.

۱۸۱۷ See the Translation, p. 102, note 1.

۱۸۱۸ Augustine, *Confessiones*, IV 9: Beatus qui amat te, et amicum in te, et inimicum propter te! Solus enim nullum carum amittit, cui omnes in illo cari sunt, qui non amittitur. Cf. *infra*, *v.* ۳۴۱۴ *seq.*

۱۸۲۴–۱۸۲۵ The intellect, though it controls the illusory knowledge given through the senses, is itself subject to passions and phantasies and liable to become entangled in perplexing speculations; and only the power of the spirit can free it from these chains. The *freed* intellect is the *'aql-i ma'ád* (see note on I 14).

۱۸۲۶ آب صفا, spiritual truth and reality.

۱۸۳۸ For *básh*, see I 159, note.

P. ۱۰۵, Heading (2). Luqmán, the sage, mentioned in *Qur.* XXXI 11–12, is said to have been the vizier of David (*Qiṣaṣu 'l-anbiyá*, 219, 12 *seq.*). On the fables ascribed to Luqmán, see I 1961, note.

حلقها می‌ساخت. See note on II 915.

۱۸۴۴ *Waswás*, the whispering of the Devil to the heart (Macdonald, *Religious attitude*, 274): hence eager attention to what is superfluous

(*Luma*ʻ, Glossary), foolish curiosity. In the first hemistich several MSS. read *Dáwúd* for *zarrád*; Fa *dharrát* (*sic*).

۱۸۵۳ *Qur.* CIII 3: *illá 'lladhína ámanú wa-ʻamilú 'l-ṣáliḥáti wa-tawáṣaw bi-'l-ḥaqqi wa-tawáṣaw bi-'l-ṣabr*. According to Bayḍáwí *bi-'l-ḥaqqi* refers to faith and works which are firm and do not admit of denial.

۱۸۶۹ حسن ظنّست. God will pardon the sins of those who "think well" of Him and hope for His mercy (Qush. 75, 21 *sqq.*); to despair of His mercy is "to think evil of Him" (*ibid.* 174, 22 *sqq.*). Cf. v 1835 *sqq.* برتر آ, *sursum corda*. Hope and fear are the wings on which the faithful spirit soars to God (II 1552 *sqq.*).

۱۸۷۰. G writes *girámí*.

۱۸۷۳ Fa thinks *walí-r.í* may signify Allah, who is described as *waliyyu 'l-mu'minín* (*Qur.* III 61); but this is very far-fetched. The *walí* mentioned here belongs to the class of perfect quietists (*ahl-i riḍá*): they are contrasted in the following passage with saints of a lower grade (cf. *infra*, *v.* ۲۲۸۱ *sqq.*).

۱۸۷۵ لا نسلّم (cf. IV 2031), a technical expression used by Moslem controversialists in taking objection to an argument.

۱۸۷۶ آتش مارا, *i.e.* the means (*sabab*) whereby heat is produced in us. G: *gar átash-ash má-rá kushad*.

۱۸۷۹ اهل دعا, the saints who invoke God and whose prayers are granted. Their blessing brings good fortune, their curse is followed by calamity.

۱۸۸۰ قوم دیگر الخ. Cf. *Fuṣúṣ*, 30, 22 *sqq.*: "These (saints) are hindered from asking (*su'ál*) by their knowledge that God has already made a decree concerning them: therefore they are prepared to receive whatever shall come from Him and have lost consciousness of themselves and their own interests. Amongst them are some who know that God's knowledge of them in all their conditions is identical with (His knowledge of them in) their state of potential existence (in His knowledge) before they came into actual existence....Thus they know the source of God's knowledge concerning them (*i.e.* the connexion of the Eternal Will and Power with their coming into existence). No class of the (elect) people of God is more sublime and illuminated than this class, for they are acquainted with the mystery of Determination (*sirru 'l-qadar*): some synthetically (*i.e.* by evident proof or by faith), others analytically (*i.e.* by mystical revelation); and the latter are more perfect than the former...since they know themselves in the same way as God knows them, each knowledge being derived from one and the same source." These are the saints who have attained to *baqá baʻda 'l-faná*.

P. ۱۰۸, Heading. بهلول. See note on *v.* ۷۰۰ *supra*.

۱۸۸۵–۱۸۹۰. Here the dervish speaks the language of the Quṭb, in whom the all-comprehending Name of Allah (*al-ismu 'l jámiʻ*) is manifested.

۱۸۹۵ ناطق کامل, the Perfect Man inspired by the Logos. Cf. *Passion*, 595 *seq.* In the second hemistich read with G and Fa *khwán-sh bar* = *bar khwán-ash* and translate: "on whose table is every sort of food."

۱۸۹۶ Cf. the description by 'Afífu'ddín al-Tilimsání (*MI*, 164 *seq.*) of the Quṭb, who "turns his attention to God's creatures either as an Apostle or as a spiritual Director and reveals himself to those who would fain be released from their faculties, to each according to his degree: to the adherent of positive religion as a theologian; to the contemplative, who has not yet enjoyed full contemplation, as a gnostic (*'árif*); to the *'árif* as a *wáqif*;[1] to the *wáqif* as a Quṭb. He is the horizon of every mystical station and transcends the furthest range of experience known to each grade of seekers." See also v 210 *sqq.*

۱۸۹۷ هفت توست. See *infra*, *v.* 4244 *sqq.* and Heading *ad loc.*, and cf. the Ḥadíth: *inna li-'l-Qur'áni ẓahr^an wa-baṭn^an wa-li-baṭnihi baṭn^an ilá sab'ati abṭun^in*.

۱۸۹۹ Cf. *Qur.* VI 59: *wa-má tasquṭu min waraqat^in illá ya'lamuhá.*

۱۹۰۲ نگردد پره. *Parrah* = *kah-parrah* (v 3421). Fa strangely regards *dharra-í* as the subject of *na-gardad* and makes *parra-í* equivalent to *parrán*, "flying".

۱۹۰۷ Fa and all MSS. except H read *bí takalluf.*

۱۹۰۸ خوذ, always written with post-vocalic *dhál* in the older MSS., is retained here on account of the rhyme.

۱۹۱۰ می‌مُرد. See note on IV 449. The verse alludes to *Qur.* VI 163: *qul inna ṣalátí wa-nuskí wa-maḥyáya wa-mamátí li-'lláhi rabbi 'l-'álamín.*

۱۹۱۹ Cf. *Fuṣúṣ*, 29, 10 *sqq.*: "And to this class (of 'askers') belong those who ask, not on account of desire to get what they want, nor because of the possibility (that their getting it may depend, in God's foreknowledge, upon their asking), but only in obedience to the Divine command, '*Call unto Me, and I will answer you*' (*Qur.* XL 62). Such a one is the absolute slave of God (*al-'abdu 'l-maḥḍ*), for this 'caller' has no aspiration connected with any particular or general request: his sole aspiration is to obey the commands of his Master. When his inward feeling (*ḥál*) makes asking imperative, he asks humbly (*'ubúdiyyat^an*), and when it requires resignation and silence, he is silent. Job and other prophets suffered affliction and did not ask God to remove it; then, at another time, their inward feeling required that they should ask for its removal, and God removed it from them (at the predestined moment)."

۱۹۲۰ Cf. *v.* ۱۸۰۸ *supra* and IV 2933 *sqq.*

۱۹۲۳ هر طروقی. *Ṭarúq* = *ṭáriq* = *shab-rav* (*v.* ۱۹۲۵), *i.e.* the *sálik* who is travelling in the dark night of the material world.

[1] On the meaning of *wáqif*, see Dr Arberry's Introduction to the *Mawáqif* of Niffarí, 8 *sqq.*, 14 *sqq.*

P. ۱۱۰, Heading. The *nisbah* Daqúqí, which might either refer to Daqúqá (for دَقُوقِى from دَقُوقَاءُ see Wright, I 157, rem. C), a town between Irbil and Baghdád, or signify "seller of *daqúq* (a medicinal powder used as an eye-salve)", does not seem to occur elsewhere, and I can find no other mention of the saint whose miraculous experiences are related in this Story. Its connexion with what precedes is explained by *vv.* ۲۲۰۸–۲۲۲۱ *infra.*

۱۹۲۴ داشت خوش دیباجه. Cf. II 1484. *I.e.* his outward demeanour matched the beauty of his spiritual nature. Muḥammad Riḍá, however, takes the sense to be *'unwán-i ḥál-i ú dar sulúk pasandídah búd*; and so Fa.

۱۹۲۶–۱۹۲۹ Cf. *'Awárif*, I 314 *sqq.* The Ṣúfí Shaykhs enjoined their disciples to travel in order that they might cut themselves free from all things to which they were accustomed (*ma'lúfát*), and learn to endure patiently separation from their friends and kinsfolk and homes. Ibráhím al-Khawwáṣ (*ob.* A.H. 291) would not stay in any inhabited place more than forty days, lest his trust in God (*tawakkul*) should be exhausted: he regarded his knowing people and their becoming acquainted with him as a means and resource (*sabab*[an] *wa-ma'lúm*[an]) inconsistent with complete trust in God. But Rúmí, as the following verses show, has advanced far beyond the ascetic ideal.

۱۹۲۸ أحاذره. Only one late MS. (L) gives *uḥádhirhá*; and in the second hemistich *sirí* for the ungrammatical *sáfir* is found in G alone.

سافرُ للغنا. Cf. *v.* ۵۳۳ *supra* and the Ḥadíth cited in the note *ad loc.*

۱۹۳۰ همچو باز, "like the falcon perched on the king's wrist and looking steadfastly at him". Cf. IV 2640 *sqq.*

۱۹۳۱ نی از دوی. Inasmuch as the Perfect Man abides in God and contemplates nothing but the Divine Unity, he is isolated from mankind; on the other hand, as the created form of the Universal Spirit, he is the whole of which they are the parts (individualisations). "Thy light is at once joined with all things and apart from all" (*Díwán*, *SP*, IX 20).

۱۹۳۲–۱۹۳۳ Cf. *SIM*, 55 *seq.*

۱۹۳۴ According to the Ḥadíth: *innamá ana la-kum bi-manzilati 'l-wálidi li-waladihi.*

۱۹۳۶–۱۹۳۸ Similarly, a Ṣúfí cut off from the communion of the saints is spiritually dead, even though he continue to keep the rules of the Path and fulfil the commandments of the religious Law.

۱۹۳۹–۱۹۴۰ Cf. note on *v.* ۹۸۸ *supra.* Except in a figurative sense, the terms "whole" and "part", "union" and "separation", are not applicable to any relations that exist between the One Reality and the phenomenal forms in which it manifests itself.

۱۹۴۲ For the distinction, see *infra*, *v.* ۳۴۰۷, IV 419 *sqq.* In *mithál*, the things compared are analogous in *some* respect; in *mithl*, similar in *every* respect.

۱۹۴۴ مهرا مات کرد. The mystic's journey to and in God is a continual and everlasting spiritual ascension.

۱۹۴۵–۱۹۴۹ Cf. II 2214–2221.

۱۹۵۳ *I.e.* "though I am absorbed in God, nevertheless I would fain converse with the saints and enjoy what each of them can communicate of the Divine knowledge revealed to him". The saint is likened to a jar fed with water from the ocean (VI 23, 813 *sqq.*).

۱۹۵۴ See *Qur*. XXXVIII 20 *sqq.* and cf. II Samuel, 12. Here, however, the poet gives an entirely new turn to Nathan's parable. David represents the God-intoxicated man whose thirst is insatiable because the object of his love is infinite. Cf. the saying of Báyazíd cited in the note on II 926–927.

۱۹۵۶–۱۹۵۸ *Mard* and *mukhannath* symbolise respectively the followers of the Real (*ahl-i Ḥaqq*) and those who desire anything inferior.

۱۹۵۹ دوان. Fa and BGK have *rawán*.

۱۹۶۰ سیر, used as a noun: cf. *ba-sír ámadan*.

بر هر آنچ الخ. This exhortation to be single and alone with God (*infirád bi-'lláh*), to beware of tarrying (*wuqúf*) in any stage or station of the Way, and never to remain content with any particular mystical experience, forms the theme of the second chapter of *al-Qaṣd ilá 'lláh*, a work wrongly attributed to Junayd (see *Islamica*, vol. II, fasc. 3, p. 402 *seq.*).

۱۹۶۱ صدررا بگذار الخ, *i.e.* "however lofty be the degree of revelation to which you have attained, leave it behind you: your real perfection consists in advancing endlessly; for after the journey *to* God there is the journey *in* God". An alternative but weak and (in this context) improbable explanation of the words *ṣadr-i tu-st ráh* is: "the goal that you think you have reached is, in reality, only a stage on the road."

P. ۱۱۳, Heading. See *Qur*. XVIII 59–81, and cf. the notes on I 224, 237 *supra*. From the mystical point of view, Moses ranks as Khaḍir's disciple. True, he is a great prophet and very near to God; but less profoundly and intimately united with the Divine consciousness than the perfect saint, of whom Khaḍir is the type.

۱۹۶۷ آفتاب و ماه‌را الخ, *i.e.* "as the moon derives her light from the sun, so let me, without your interference, go in search of Khaḍir and obtain from him the illumination of Divine knowledge (*'ilm-i ladunní*)". See, however, the following note.

۱۹۶۸–۱۹۶۹ An expansion of *Qur*. XVIII 59: *lá abraḥu ḥattá ablugha majma'a 'l-baḥrayni aw amḍiya ḥuqub*ᵃⁿ. Concerning the obscure expression *majma'u 'l-baḥrayn*, see Wensinck (art. al-Khaḍir in *EI*), who suggests that "the meeting-place of the two seas" may denote "the end of the world where, according to western Semitic cosmology, the oceans of earth

and heaven meet". This explanation would fit in very well with the mystical conception of the Perfect Man in whom the outward and inward aspects of Being—form and essence, body and spirit, humanity and divinity—are unified. It is possible that *majma'u 'l-baḥrayn* refers here to Khaḍir himself or to the universal nature of the God-man exhibited in him. Others interpret "the two seas" as Moses = exoteric knowledge and Khaḍir = esoteric knowledge, a view which is apparently supported by the mention of "the Sun and the Moon" in the preceding verse. In the parallel passage (VI 1126 *sqq.*) the phrase describes metaphorically the mystic's "union" with God through the mediation of the Perfect Man. Cf. *v.* ۱۹۶۹, in which Khaḍir is regarded as a means (*sabab*).

واَسْرَى. The verb is associated with Mohammed's "night-journey" (*Qur.* XVII 1) and ascension (*mi'ráj*).

۱۹۷۳ خافقَيْه, *i.e.* the spiritual and material worlds. Cf. the *Tafsír* of Ibnu 'l-'Arabí (I 204 *seq.*) on *Qur.* XVIII 82–92 (*maṭla'u 'l-shams*, *maghribu 'l-shams*, *baynu 'l-saddayn*). He says, in reference to the journey of Dhú 'l-Qarnayn: *wa-'l-sayru fí 'l-mashriqi wa-'l-maghribi safaruhu tanazzul^an wa-taraqqiy^an*. On this cosmic "journey" of the soul, see *v.* ۱۲۸۹ *supra* and I 3–6 with the notes *ad loc.*

۱۹۸۰ جسم ما الخ. Cf. I 25, V 708 *seq.*

۱۹۸۱ Fa and other edd. have *sayr-i jismání.*

۱۹۸۳ قلزمی الخ, *i.e.* the Perfect Man, who is the form of Universal Reason. Cf. I 2502 *sqq.*

۱۹۸۴ یك ساحل, according to Fa, *'álamu 'l-mithál.* Read *waqt-i shám.* "Evening" may refer to the occultation of the physical senses.

P. ۱۱۳, Heading (2). The Seven Candles in Daqúqí's vision are interpreted as signifying (*a*) the seven Abdál, who (as Ibnu 'l-'Arabí says in the *Futúḥát*) preside over the seven climes (*haft iqlím*), and each one of whom is the spiritual representative of a prophet; (*b*) the seven principal Divine Names, viz. Living (*Ḥayy*), Knowing (*'Alím*), Willing (*Muríd*), Mighty (*Qádir*), Hearing (*Samí'*), Seeing (*Baṣír*), and Speaking (*Mutakallim*). The symbolism used throughout this revelation of Reality is far from clear, but certain details show that the "Seven Candles" typify an exalted class of the "Men of the Unseen" (*rijálu 'l-ghayb*). Jílí (IK, I 37, 7 *sqq.*) describes these as "saints independent of the Quṭb (*afrádu 'l-awliyá*: cf. *Ta'rífát*, 286, 1), who follow in the footsteps of the prophets and have vanished from the phenomenal world into the Unseen Plane named 'the Throne whereon the Merciful seats Himself' (*mustawá 'l-Raḥmán*). They are unknown and beyond description, although they are sons of Adam." It is safe to assume, however, that the *seven* holy personages seen by Daqúqí were either Abdál or other

saints of the highest rank. According to Hujwírí (*Kashf*, *Eng.* 214), there are forty Abdál, seven Abrár, four Awtád, and three Nuqabá; but some authorities limit the number of Abdál (Budalá) to seven and assign to them a position immediately below the Quṭb. The Budalá are defined (*Ta'rífát*, 44, 12) as "seven men who, when they travel from any place, leave behind them a body having their appearance, living their life, and apparently acting just like the original, so that no one is aware of their absence". Ibnu 'l-'Arabí declares that he had met and conversed with them. Their bodies are formed of Divine Light (*v.* v *supra*): their human nature has been transmuted (*mubdal*: *v.* ۲۰۰۱ *infra*), so that all their qualities are Divine. Hence no radical distinction can be made between the two interpretations mentioned above, which supplement rather than contradict each other.

۱۹۹۰ يهدى من يشا, *Qur.* LXXIV 34, etc.

۱۹۹۱–۱۹۹۲ The vision of the Candles, first as seven, then as one, then again as seven, reveals the truth that all prophets and saints are identical in reality, and only differ externally in so far as they are individualisations (*ta'ayyunát*) of the One Essence. Similarly, the Divine Names and Attributes, notwithstanding their appearance of diversity, are essentially one (*al-ṣifát 'aynu 'l-Dhát*).

۱۹۹۳–۱۹۹۵ Speech cannot express, nor hearing (*i.e.* oral teaching) instil, the esoteric knowledge that is gained by immediate perception.

۱۹۹۹ رُو اليك. WM, I think, gives the correct explanation: *báz gardán bayán-rá ba-súy-i khwad ya'ní ba-súy-i qiṣṣah guftan-i khwad.* The Story has an end, but the mysterious relations (*ittiṣálát*) between things in the Unseen World are infinite. Mq, following Fa, paraphrases: "become occupied with thyself and discipline thy soul to the full extent of thy duty, in order that thou mayest know the mysteries and behold all the marvels contained in thy nature, since it behoves thee to be humble and say, *lá uḥṣí thanáan 'alayka.*"

لا أُحصى الخ. See note on I 128.

۲۰۰۱ On returning from "intoxication" (*sukr*) to "sobriety" (*ṣaḥw*), Daqúqí saw the seven Abdál in the form in which they appear in the sensible world. His first vision of them was in the *'álamu 'l-mithál*, where everything is immaterial.

۲۰۰۳ For *chashm* read *chashm-am*. The saint invested with Divine attributes is a tree of Life, Knowledge, etc., where all find shade and shelter. Commenting on this verse, WM says: "The appearance of the Names in the form of trees after their appearance in the form of candles and men, expresses symbolically the fact that, after the world has been manifested, the Names which brought it into light supply all creatures with material and spiritual sustenance (*rizq*) and protection."

۲۰۰۴ The "boughs" may denote saintly qualities, the "leaves" external actions, and the "fruit" blessings of Divine grace emanating from the saint.

۲۰۰۵–۲۰۰۶ Cf. *Qur.* XIV 29–30: "a goodly Word like a goodly tree, its root set firm (in the earth) and its branches in heaven, giving its fruit at every season by permission of its Lord"; and the poet's mystical interpretation of this text (*infra*, ۱۴۳۸۶ *sqq.*, IV 3570 *sqq.*). According to *'Ará'isu 'l-Bayán*, the Qur'ánic allusion is to the Eternal Word of God revealed in His elect (*i.e.* the Logos), which is "the tree of the Divine attributes, whereof the root is fixed in eternity, and its boughs in the heaven of everlastingness; it is watered by the seas of Divine favour and gives its fruit, revelation (*tajallí*) of the Essence and Attributes, to the spirits of those who love and know God and realise His Unity". Cf. note on *v.* ۵۹۳ *supra*.

۲۰۰۷ خندان روی تر. This epithet of boughs has no connexion with roots, but the occult nature of the saints transcends logic altogether.

۲۰۰۹ گلیمی, *i.e.* a person or thing that is worthless as a protection against God's wrath.

۲۰۱۲ Cf. *Qur.* II 6.

۲۰۱۳ لیك از لطف الخ. Cf. V 1835 *sqq.*

۲۰۱۵ سیب پوسیده, *i.e.* worldly goods and exoteric knowledge. WM quotes the saying of an eminent Ṣúfí (cf. *TA*, I 170, 13 *sqq.*): "Ye have received your knowledge from the dead, but we have received ours from One who dieth not"; and the line: *harchih gúyad murdah án-rá níst ján*.

۲۰۱۶ یا لیت الخ, *Qur.* XXXVI 25–26: "it was said (unto him), 'Enter Paradise'. He said, 'would that my people knew how my Lord hath pardoned me and made me one of the honoured!'"

۲۰۱۸ کلّا لا وزر, *Qur.* LXXV 11.

۲۰۱۹ G writes *mustas'ad*. In *Qábús-námah*, 3, 10, the word is joined with *sar-afráz*: "happy and proud."

۲۰۲۴ زین چنین باغی و عاق. Cf. *z-in bustán* (*v.* ۲۰۲۸ *infra*). Fa and Mq mistake *bághí*, "an orchard" for the Arabic word meaning "rebellious".

۲۰۲۹ Read *ním-ghúrah* and see note on I 245.

۲۰۳۳–۲۰۳۶ *Qur.* XII 110: "until, when the Messengers (Prophets) despaired and thought they were belied (*kudhibú*), there came unto them Our help, and whom We willed (to save) was saved; but from the guilty Our punishment cannot be turned away." On the various readings (*kadhabú*, *kudhibú*, *kudhdhibú*) and interpretations of this text, see Bayḍáwí *ad loc.* and Goldziher, *Richtungen*, 26 *sqq.* As Goldziher remarks, its original meaning must have been that the Prophets foretold the destruction of the unbelievers and, when this threat was apparently not

fulfilled, thought they had spoken falsehood (*kadhabû*). But Moslem piety found several ways of avoiding that inconvenient explanation. Some, for example, read *kudhdhibû* and translate: "the Prophets knew (*ẓannû* = *'alimû*) that the infidels (by continuing to enjoy prosperity) had made them out to be liars." Rúmí, however, adopts the reading *kudhibû*; *i.e.* "the Prophets thought that their hopes of the promised Divine intervention, which would justify them in the eyes of all, had been belied"; this is put plainly and tersely in words reported on the authority of Ibn 'Abbás: *ukhlifû má wa'adahumu 'lláhu mina 'l-naṣr*. I have supposed that in *vv.* ۲۰۳۳–۲۰۳۷ Rúmí himself is speaking, but the passage may equally well be assigned to Daqúqí, who was vexed by doubts resembling those of the ancient prophets.

۲۰۳۳ حتّی اذا ما. Here the poet departs from his almost invariable custom of altering a Qur'ánic text, when necessary, in order to preserve his metre. He might have shortened the final syllable of *ḥattá* (see note on I 290) and written *dhá* for *idhá* (note on I 1313), and obviously he *pronounced* the first three words *ḥatta dhá má*. B has the emendation *ḥattá idh má*.

۲۰۳۷ سحرآموزیست. Divine knowledge confers occult powers on every one endowed with the capacity to receive it.

۲۰۳۸ این بانگ, *i.e.* the voice of prophets and saints calling people to believe in an invisible Paradise.

۲۰۴۳ Abú Lahab and his fellow-townsmen were amazed by the doctrine of *tawḥíd*. Cf. *Qur*. XXXVIII 4: "doth he (Mohammed) make the gods One God? Verily, this is an astounding thing!"

۲۰۴۷ هفت می‌شد الخ. Daqúqí describes a unitive state in which the mystic contemplates the unity of the One and the Many. See *Tá'iyyah*, 478 and note *ad loc*. = *SIM*, 243, and cf. the *rubá'í* cited by WM:

> *a'yán-i hamah áyinah, Ḥaq jalwah-gar-ast,*
> *yá núr-i Ḥaq áyinah u a'yán ṣuwar-ast.*
> *dar chashm-i muḥaqqiq kih ḥadídu 'l-baṣar-ast*
> *har yak zi-du in áyinah án-i digar-ast.*

"All phenomena are the mirror wherein God is displayed;
Or the Light of God is the mirror, and phenomena the images (reflected in it).
In the eyes of the true adept who is keen-sighted
Each of these two mirrors is the mirror of the other."

۲۰۴۸ Since the trees represent Divine Names and Attributes, they are individualisations (*ta'ayyunát*) of the Divine Essence, and as such may be said to worship God.

۲۰۴۹ Read *andar pas-i ú* with Fa and BGK.

۲۰۵۱ النَّجْمُ الخ, *Qur.* LV 5. On the meaning of *najm* in this text, see A. Fischer in *Islamica*, v 198 *sqq.*, and on the universal *sujúd* and *tasbíḥ* of created things, *vv.* ۱۱۶۹۵–۱۱۶۹۷ *supra* and I 512–513, note.

۲۰۶۱ چپّ و راست, *i.e.* the world of spatial relations.

۲۰۶۲ Read *ar sày-i ḥaqáyiq* with Fa and the two oldest MSS.

۲۰۶۳ There is nothing of which the saint is ignorant, though in moments of ecstasy (*faná*, *istighráq*) he is conscious only of God as One.

۲۰۶۵–۲۰۶۶ Before complying with the request of the Abdál, Daqúqí begs them to let him associate with them for a while, so that he may attain to their spiritual freedom and become worthy to lead them in prayer.

۲۰۶۷–۲۰۷۰ The analogy of the seed suggests the passing-away (*faná*) of the *muríd*'s self-existence in the universal nature of the *murshid*. Cf. note on II 74. For the technical terms *maḥw*, *qabḍ*, and *basṭ*, see *Luma'*, 355, 11 *sqq.*, 343, 15 *sqq.*; *Kashf*, *Eng.* 374 *sqq.*

۲۰۷۱ سر چنین کردند, *i.e.* "they signified by nodding their heads". Cf. V 914.

۲۰۷۲ Cf. II 158 *sqq.* "Meditation" is a more exact rendering of *muráqabah* than "contemplation"; but see Macdonald, *Religious Attitude*, 259–261. The following verse describes *al-faná fí 'l-Muráqab* (cf. note on I 128).

۲۰۷۶ ساعت=*ahl-i sá'at* (cf. امرِ کُن=*ṣáḥib-i amr-i Kun*, I 1789, note). *I.e.* those who are convinced of the reality of time and are subject to its limitations cannot realise a mystical experience in which all sense of time is lost. WM takes the meaning of the second hemistich to be that their attempt to apprehend "timelessness" leads to nothing but perplexity (*taḥayyur*) and ignorance; *taḥayyur*, however, probably denotes here mystical "bewilderment" as opposed to normal consciousness, though we might translate: "because for him (who is conscious of time) there is no progress in that direction, (for him there is nothing) except perplexity."

۲۰۷۷ In the world of time every one is kept under strict surveillance by invisible agencies which prevent him from quitting his appointed station and control all his movements. These "keepers" are mentioned in the *Qur'án*, LXXXVI 4: "no human soul but hath a keeper (*ḥáfiẓ*) over it", LXXXII 10–12, etc.; but in the *Mathnawí* they are more than "recording angels": they represent unseen powers of Divine Destiny working for good or evil in the government of the world and in the individual soul, whether they be conceived as "Names and Attributes", "angels", "devils", "spiritual and sensual faculties", or as other forms of existence. Cf. *infra*, ۲۱۵۵ *sqq.*, IV 327 *sqq.*, V 1815; the Ḥadíth, "there is none of you but there have been set over him two familiar spirits (*qarín*), a satan and an angel"; and Macdonald, *Religious attitude*, 274 *sqq.*

۲۰۸۰ گیرند و کشند=*gírand u kashand*. See note on II 320.

۲۰۸۱ G writes *'ayár* (for *'ayyár*) as in the text, and Fa translates it by *mard-i kár*. But the word is used here of a "reprobate" who, in spite of the *Qur'án* disbelieves in the "keepers", follows his fancies and lusts, becomes a slave to them, and virtually acts under their compulsion. Cf. *jabr-i án ammárah* (I 1465).

۲۰۸۲ Cf. *supra*, v. ۱۹۵۷ *sqq*.

۲۰۸۳ تهدیدات نفسش. Cf. *supra*, v. ۱۷۲۴. The *'ayyár* pleads that he is deterred from entering on the path of spiritual poverty by his carnal soul, which threatens him with the loss of all worldly pleasures. Cf. I 961 *seq*.

۲۰۸۵ دوگانه. According to the commentators, this refers to the morning prayer: it is called "twofold" because it consists of two *farḍ* (obligatory) and two *sunnah* (customary) *rak'ahs*. But the poet may have in mind—what seems more appropriate here—the *ṣalát* of two *rak'ahs* authorised for the benefit of travellers.

۲۰۸۶ صَلا for *ṣalát*, as at I 2631. In the second hemistich the edd. and all my MSS. except G have the text-reading *andar píshwá*. G reads ایدر (cf. II 380), a rare word which would easily become اندر, whereas the converse is unlikely to have happened. I propose, therefore, to restore *ídar* and translate: "the leader in prayer must always be clear-sighted."

۲۰۹۱–۲۰۹۲ Cf. the Ḥadíth: *laysa 'l-a'má man ya'má baṣaruhu, innamá 'l-a'má man ta'má baṣíratuhu*.

۲۰۹۴ چون نَجَس الخ, alluding to *Qur*. IX 28: *innamá 'l-mushrikúna najas*[un].

۲۰۹۹–۲۱۰۳ Cf. I 2708–2714. The "five holes" are the five physical senses, the "water" spiritual intelligence and perception, while "snow" may symbolise the potential or "material" intellect (*'aql-i hayúlání*).

۲۱۰۱ غُضّوا الخ. See *Qur*. XXIV 30 and note on I 2714. Fa reads *'an haw*[an] for *ghaḍḍat*[an].

۲۱۰۲ گوش چون ریسگت. Cf. I 1061.

۲۱۰۳ Fa reads *mí-gushháyad* but translates *mí-kashánad*.

۲۱۰۴–۲۱۰۸ As bodily waste is repaired by taking nourishment (*badala má yataḥallalu*: v. ۱۷۵۸, note), so spiritual energy dissipated in idle talk, etc., is restored by infusions of Divine grace which enable the mystic to concentrate every faculty on *dhikr* and contemplation of God.

۲۱۰۷ Fa and most of my MSS. read *mí-khwarand* for *mí-charand*.

۲۱۰۹ The text-reading, *mukhlaṣ* = *khuláṣah*, is that adopted by WM; but see the Translation, p. 117, note 4. The following verses illustrate what has been said above (notes on I, Preface, p. ۲, l. ۲; I 1–6, 123, 1733) concerning the real nature and object of the *Mathnawí*. All its varied

contents lead up to a *makhlaṣ*—the unitive experience of the Perfect Man—which remains untold: as Dante says (*Paradiso*, I 70),

"Trasumanar significar *per verba*
Non si poria."

۲۱۱۰–۲۱۱۱ A description of the Perfect Man in his transcendent aspect.

۲۱۱۳ All praise and prayer, no matter to whom it is ostensibly directed, seeks and finds its essential home, *i.e.* God and the Perfect Man who is the mirror (*maẓhar*) of God. Cf. *infra*, *v.* ۲۱۲۵ *sqq.*, *SIM*, 126 *seq.*

۲۱۱۴ Here the *Mathnawí* is regarded as the product of Divine inspiration. Fa and other commentators give *madíḥ* the meaning of *mamdúḥ*, "the person praised". This makes good sense, though it is not authorised by the lexx. and seems to me unnecessary.

۲۱۱۵ جهد المُقل. Cf. Lane under جَهْد, last sentence.

۲۱۱۷ Read *ibhám-rá* for *íhám-rá* with Fa and all my MSS., and delete note 1 in the Translation, p. 118. The error was caused by a misprint. مرغ و ماهی, *i.e.* "high and low", "every one". The point is that envy is the blindest and most ignorant thing in the world. Cf. II 1123 *sqq.*

۲۱۱۹ وثاق موش, the dark mind of the envious. Cf. II 2432 *sqq.*

۲۱۲۰ Read *iḥtiyál* with BG and Fa. The second hemistich alludes to a Story related in Book II 112 *sqq.*

P. ۱۲۱, Heading. The contents of this section deal with the same topic as the last and do not correspond to its title, which is taken from the words *Daqíqí písh raft* in the preceding verse.

۲۱۲۳ نكن. Read نكن.

۲۱۲۴ See note on I 492.

۲۱۲۵–۲۱۲۶ Individuals are praised for qualities which are thought to be their own; but really these qualities are Divine attributes reflected in them: hence all praise is due, and of necessity is rendered, to God.

۲۱۲۷–۲۱۲۸ Cf. II 703 *sqq.*

۲۱۳۱–۲۱۳۲ The infidel mistakes a reflexion for the reality. His error is the result of *shaqáwat*, pre-ordained damnation (note on I 763). Cf. with this passage *Tá'iyyah*, 738 *sqq.* = *SIM*, 264 *seq.*

۲۱۳۳ The normal construction would be *az shahwat-i rándah*, but *pashímán shavand* is here treated as equivalent to *tark kunand.* Cf. note on I 582. *Bután* = *maḥbúbán*, *sháhidán*.

۲۱۳۵ Human love, in so far as it serves to purify the soul, is a means of ascending to Divine love. See notes on I 111, 2437.

۲۱۳۶ *I.e.* "if you merely indulge a sensual desire, you cannot soar upward: the spiritual image of your beloved vanishes from your heart".

۲۱۳۸ بر خیالی, *i.e.* for the sake of an illusion. The *khayál* loved for God's sake (*v.* ۲۱۳۵) is not illusory, since the true lover sees through the veil of appearance and desires the Reality which lies behind every *khayál.*

۲۱۴۰. The second hemistich may indicate that Daqúqí's acting as Imám in such company was a mark of peculiar distinction, or that the Perfect Man in whom *all* the Divine Attributes are united is superior to any class or number of them.

۲۱۴۲–۲۱۴۴ In a passage on the symbolical meaning of the forms and postures in the ritual prayer (*Mirṣád*, 88, 2 *sqq.* = 94, last line and foll.) we read: "The form of the ritual prayer (*namáz*), with its 'four pillars', viz. the standing up (*qiyám*), the bowing (*rukú'*), the prostration (*sujúd*), and the Confession of Faith (*tashahhud*), tells of coming into this world and returning to the other world. The *rukú'* tells of the animal stage (*maqám-i ḥayawání*), since all animals are 'bowing' (*i.e.* stooping, not standing erect). The *tashahhud* signifies contemplation of God in pre-existence, while the *sujúd* refers to the vegetable stage which the soul attains on entering this world, for all plants lay their heads on the ground and prostrate themselves (*Qur.* LV 5). And the *qiyám* tells of the human stage (*maqám-i insání*), for Man stands erect. So you have advanced from *rukú'* and *sujúd* to *qiyám*.

Now, in the ritual prayer, you must first pronounce the *takbír* over (*i.e.* bid farewell to) bestiality and concupiscence and, when standing up, cast every worldly and otherworldly interest behind your back; then you must relinquish the erect attitude of man (*qiyám-i insání*), which betokens arrogance and pride, and take to bowing (*rukú'*) and prostration (*sujúd*) in humility and self-abasement, to the end that you may return to the original Confession of Faith (*tashahhud*) which you made in the presence of God (*Qur.* VII 171)."

Cf. the Ḥadíth: *al-ṣalátu qurbánu kulli taqiyy^in*, "the ritual prayer is the sacrifice whereby every devout Moslem draws nigh unto God"; and *Qur.* XXXV 11: *ilayhi yaṣ'adu 'l-kalimu 'l-ṭayyibu wa-'l-'amalu 'l-ṣáliḥu.* Bayḍáwí *ad loc.* mentions the *takbír* among the "good words" that are borne to Heaven by angels. See I 882 *sqq.* The essence of the *takbír* is self-mortification and self-sacrifice; hence the poet's comparison of the *nafs* to an animal over which the slaughterer is legally required to pronounce the *takbír* (Wensinck, *Handbook*, 225, col. 2).

۲۱۴۵ جسم نبيل. This epithet implies that the body submits bravely to the sacrifice, like Ismá'íl (*Qur.* XXXVII 102).

۲۱۴۶ The body that its lusts kill resembles an unclean carcase, but the body "sacrificed" in prayer is a pure offering to God.

۲۱۴۷ چون قيامت. Cf. the saying of Abú Sa'íd al-Kharráz (*'Awárif*, III 89, 2 *sqq.*) when he was asked how one should enter upon the ritual prayer: "You should face God as you will face Him on the Day of Resurrection, and stand before Him, no interpreter between you and Him, and He facing you, and you praying unto Him (*tunájíhi*) and knowing before Whom you stand; for He is the Almighty King."

۲۱۵۲ گوهرهای عرش, the heavenly attributes with which Man has been endowed.

۲۱۵۵ در قیام, "at the Resurrection" (Fa, Mq, WM). But in this verse *qiyám* is followed by *rukú'*, while in the next verses *rukú'* is succeeded by *sujúd*.

۲۱۶۵–۲۱۶۶ When the worshipper looks on his right shoulder and says the blessing (*salám*), it is as though he turned imploringly towards the prophets and saints who on the Last Day will be stationed at the right hand of the Divine Throne.

۲۱۶۷ دست افزار زفت, *i.e.* repentance (*tawbah*) and the good works that go with it.

۲۱۶۸ مرغ بی هنگامی. See note on I 943.

۲۱۷۵ سر مزن چون مرغ. Cf. the Ḥadíth related on the authority of Abú Dharr: "My Friend bade me refrain (during the prayer-service) from three things: squatting like a dog, spreading the fore-arms on the ground like a fox, and pecking like a cock."

۲۱۸۳ مُخلف is a misprint for مُخلص.

۲۱۹۱ بَیْن بَیْن. Following Fa, I have taken these words as an imprecation equivalent to *al-firáq, al-firáq*, but possibly they should be construed with *az 'adáwat*: "then the Devil, intervening from (motives of) enmity, cried", etc. See Lane under بَیْن. By means of such threats and insinuations the Devil hopes to deter the penitent sinner from entering on the path of salvation.

۲۱۹۲ مرگ و جسک. Cf. I 2259.

علّتیر, *i.e.* "your relapse into sin after repentance (*v.* ۲۱۹۳) and your ingratitude for having been saved by Divine Mercy" (*v.* ۲۱۹۴).

۲۱۹۳ چشمتان تر باشد الخ, *i.e.* "you will delight in playing the devil again". Fa explains that the eye is wet with tears of joy, and compares the Arabic phrase *qaríru 'l-'ayn*.

۲۱۹۷–۲۱۹۹ According to Fa, these lines refer to the Ḥadíth: *al-kayyisu man dána nafsahu wa-'amila li-má ba'da 'l-mawti wa-'l-'ájizu man atba'a nafsahu hawáhá wa-yatamanná 'ala 'lláhi*, "the intelligent man is he who overcomes himself (*or* reckons with himself) and works for that which shall be after death; and the man incapable (of intelligence) is he who lets his soul follow its lust and who wishes contrariwise to God".

۲۲۰۰ *I.e.* "even if you cannot be sure of salvation, prudence demands that you should repent before it is too late".

۲۲۰۱ Cf. the saying *al-ḥazmu sú'u 'l-ẓanni*. G and Fa read *bad-gumání bar jahán*, "to think ill of the world".

۲۲۰۵ Cf. I 961 *seq.* and note *ad loc.*

۲۲۱۵ وين دعارا الخ, alluding to *Qur.* XL 62: *ud'úní astajib lakum.*

۲۲۱۷ چون مادران با وفا. For the comparison, see II 2969–2970 and note *ad loc.*

۲۲۱۹–۲۲۲۱ See *supra, vv.* ۱۸۰۷ *sqq.*, ۱۹۲۰ *sqq.*

۲۲۳۴ ما كاندر كوير, *i.e.* "in subjection to our sensual nature".

۲۲۳۵ وست وا دار الخ, *i.e.* "attend to your own vices and (until you have done so) refrain from seeking to eradicate those which you see in other folk". Cf. *Qur.* II 41 and the Ḥadíth-i qudsí: *yá Dáwúdu 'iẓ nafsaka fa-in itta'aẓta fa-'iẓi 'l-nása.*

۲۲۳۶ بپُستانى, *i.e.* a state of spiritual perfection.

۲۲۳۹ See note on I 423.

۲۲۴۲ The "lion" is the saint regarded as the purveyor of Divine grace; the "carcase" is worldly goods (I 2325, note).

۲۲۴۳ كه چو جزوى الخ. See the notes on I 2801, 2904 *seq.*

۲۲۴۴ A reference to the Ḥadíth: *inna 'lláha lá yanẓuru ilá ṣuwarikum wa-lá ilá a'málikum bal yanẓuru ilá qulúbikum wa-niyyátikum.*

۲۲۴۵ The "heart" of the gnostic transcends the physical world. See notes on I 722, 1017.

۲۲۴۹–۲۲۵۱ Cf. V 200 *sqq.* The "Sea of Mercy" is the deified Perfect Man.

۲۲۵۲–۲۲۵۳ So long as the spirit is defiled with egoism and worldliness it cannot attain to union with God.

۲۲۶۳ Cf. V 871.

۲۲۶۵–۲۲۶۶ Cf. II 836–839 and note *ad loc.* Everything good and beautiful derives these qualities from the Divine goodness and beauty reflected in the heart of the Perfect Man (IV 1358 *sqq.*; *Díwán* of Ibnu 'l-Fáriḍ, 347, 6 *sqq.*, tr. in *SIM*, 176; *IP*, 61).

۲۲۶۹ نظرگاه خدا, *i.e.* the eye through which God sees the universe. Cf. V 874 and the notes on I 1004, 1406, 1679.

۲۲۷۰ This "heart" is the universal spiritual essence of Man (*ḥaqíqat-i jámi'a-i insání*), comprising in its unity all the diverse modes of individualisation in which it manifests itself. In its real nature it is infinite (*lá-makání*) and non-existent externally. Cf. I 673 *sqq.*, 1575 *sqq.*, 1947 *sqq.*, 2925 *sqq.*, 3016 *sqq.*, 3485 *sqq.*; II 54 *sqq.*, 188, 817 *sqq.*, 909 *sqq.*, and the notes *ad loc.*

۲۲۷۱ ريزهٔ دل, *i.e.* the corrupt heart. Cf. V 871–873.

۲۲۷۳ Read سلاميها with GK and Fa.

۲۲۷۷ The second hemistich alludes to a children's game played with coloured pebbles representing gold and silver. Apparently the winner was the player who could show that he was the "richest".

۲۲۷۹ کودکان را, *i.e.* worldly men preoccupied with "childish thing
'*Aql* signifies "the form of Universal Reason" embodied in the S
Pír.

۲۲۸۰ See I 2940 and note *ad loc.*, and *supra*, *v.* ۱۷۹۰ *sqq.* It is poss
that *mú* = *bashariyyah* and *bakht ú umíd* = the Pír who brings spirit
hope and fortune to his disciples. Cf. *v.* ۱۷۹۸ *supra.*

۲۲۸۱ According to WM, "if you consider this verse carefully, you w
perceive that the 'ship' symbolises the body of Daqúqí, while
'ship's crew' are his bodily senses and faculties. These are saved fr
drowning (*gharq*) by Daqúqí's return to a normal state of consciousn
(*ifáqah*) on the conclusion of the ritual prayer; for during the prayer
was absorbed in contemplation of the Divine Unity."

۲۲۸۷ See *supra*, *vv.* ۱۸۷۸–۱۹۲۳ and the notes *ad loc.* Here the Se
Abdál, typifying the perfect quietists (*ahl-i taslím ú riḍá*), are oppo
to Daqúqí as representative of the *ahl-i du'á*. But cf. *v.* ۱۹۱۵ *sqq.*, wh
it is made clear that such an antithesis is not absolute.

۲۲۹۲ قباب حق. Cf. the Ḥadíth cited in the note on II 931–932.

۲۲۹۹ Referring to *Qur.* VII 11.

۲۳۰۱ ای دقوقی, *i.e.* "O thou who seekest (the Saints) with longing a
tears, like Daqúqí".

۲۳۰۲ The second *miṣrá'* should be translated: "every (joyous) expans
of the heart is involved in (painful) constriction", *i.e.* "you must
and strive and suffer before you gain the object of your desire". Kha
found the Fountain of Life in the Land of Darkness.

۲۳۰۴ See note on *v.* ۲۲۱۵ *supra.*

۲۳۰۶ The poet now resumes the narrative begun in *vv.* ۱۹۵۰–۱۹۸۹ *sup*

۲۳۳۱ واقعه مارا. See note on II 224.

۲۳۳۴ See *Qur.* XII 4.

۲۳۳۵ On Moslem views concerning veridical dreams, cf. Macdona
Religious Attitude, 70 *sqq.*

۲۳۳۶ Read و بیش و کم with G and Fa.

۲۳۴۲ چو آتش بر خلیل. See *Qur.* XXI 69.

۲۳۴۴ See the notes on I 1241, II 1666–1668.

۲۳۴۶ بلشکر, *i.e.* the Ṣúfí's intuitive recollection of the Divine *khi*
and of the covenant which he made with God in pre-existence.

لقمهٔ حکمی الخ, *i.e.* the burdens of the religious law and the p
bations imposed on the spirit during its earthly life.

۲۳۴۸ "The dream of *Alast*" is the vision and knowledge of G
promised in eternity to the elect who devote themselves to His serv
in this world.

۲۳۵۴–۲۳۵۵ Cf. the description of the Hypocrites (*mudhabdhabína bay
dhálika*) in *Qur.* IV 141–142.

۲۳۵۱ وَأَلَمْ نَشْرَحْ. *Qur.* XCIV 1–3: "Have not We expanded thy breast and relieved thee of the burden that crushed thy back?" On the mystical meaning of *sharḥu 'l-ṣadr*, see *Passion*, 478 *seq.* The heart, inspired and illumined by faith, is conscious of the eternal Grace and Love to which it is predestined. See note on I 1958–1959.

۲۳۵۸ گفت كوورِ خواند. Cf. *supra*, *v.* ۲۳۲۳ *sqq.*

۲۳٦۲ حُبّ يُعمِى الخ. See note on I 2645.

۲۳٦۳ Instead of *bi-gū* G reads *nikū*, which Fa gives as a variant, *i.e.* "well may this be demanded by Love".

۲۴۰۱ See notes on I 57, II 3235.

۲۴۰۲ نامهٔ خدا, *i.e.* the Divine Revelation (*waḥy*).

۲۴۰۳ در خانهام, *i.e.* "into my heart".

۲۴۰۵ تيشه در هر بيشهٔ الخ, *i.e.* "do not apply yourself to the acquisition of exoteric knowledge".

۲۴۰٦–۲۴۰۷ The animal soul perceives only the reflexion (cf. I 1126–1127 and note *ad loc.*).

كَرَّمْنا. See note on II 3773–3774. Man's superiority to other animals consists in his being conscious that he and all created things are illumined by the Divine Light itself. Cf. V 1229 *sqq.*

۲۴۰۸–۲۴۰۹ David, speaking as the Perfect Man, explains why the prophet or saint, though "united" with God and endowed with Divine knowledge, nevertheless turns to God in solitary prayer and supplication (*khalwat ú namáz*). It is in order that his example in this respect may be followed by those who seek salvation under his guidance. Cf. note on *vv.* ۱۴۰۰–۱۴۰۵ *supra.*

۲۴۱۰ The *murshid* must descend from the plane of Reality and "speak to men according to the measure of their understandings"; otherwise they will never attain to the perfection of which they are capable. From the standpoint of the Truth (*ḥaqíqah*) the teaching given by the Law (*sharí'ah*) and the Path (*ṭaríqah*) is relatively false; but the end justifies the means employed to achieve it.

حرب خدعه. See references to the Ḥadíth *al-ḥarbu khud'atun* in Wensinck, *Handbook*, p. 248, col. 1. Taken in its obvious sense, the saying illustrates the context quite appropriately, since every holy man is a fighter in God's cause. The inner meaning is brought out by Ibnu 'l-'Arabí who says (*Fuṣúṣ*, 54, 1 *sqq.*) that the prophet's calling people to God is "an enormous deception" (*makrun kubbárun*), for God is the essence (*'ayn*) of both the caller and the called: in reality God (made manifest in the prophet) calls them (as modes of His own being) from their limitation by particular aspects of Himself to absorption in the Universal *Huwiyyah*, *i.e.* from plurality to Unity. Cf. note on I 2812.

۲۴۱۱ و کُونی الخ, *i.e.* "by words put into the mouth of David I sh have cleared a way through the profound obscurities of the subje

۲۴۱۳ ندارم الخ. This assurance implies that David should re from divulging the mystery of *tawḥíd*, which only gnostics lik speaker can apprehend. The speaker may be a Voice from the Ur (*hátif*). Cf. I 3543 *sqq*.

۲۴۱۹ According to WM, God revealed to David in detail (*tafṣíl*) was already known to him summarily (*ijmál*).

۲۴۳۰ ریده الخ, *i.e.* "after having committed a foul crime, you as the champion of truth and justice".

۲۴۳۷ This characteristic of the dog is noticed by Damírí (B A.H. 1275), II 321, 23 *sqq*. Cf. *Gulistán*, 30, 5 fr. foot:

sag u darbán chu yáftand gharíb,
ín giríbán girift u án dáman.

۲۴۳۸ شیرانراست, *i.e.* those who have mortified their carnal natur

۲۴۳۹ سگسان. Fa translates *sag-sán*, but has *sag-shán* in its text. T is better MS. authority (BGK) for the latter reading.

۲۴۵۴ کاو دوزخ را, *i.e.* the *nafs*. See *v.* ۲۵۰۹ *infra* and the notes on I II 1436.

P. ۱۴۰, Heading. Cf. *Qur*. XXXVI 65: "on this Day (of Judgement) seal their mouths, and their hands speak to Us and their feet witness as to what they earned."

۲۴۹۲ بدَه دست, *i.e.* "with all thy might". Fa, however, takes *b dast ámadah* together as equivalent to the Turkish phrase *ón eleh gel* "a thing that has come into ten hands", *i.e.* "notorious"; and the text rather supports this interpretation.

۲۴۷۰ In Moslem law the blood-wit for manslaughter (unintent homicide) is paid by the slayer's *'áqilah*, *i.e.* his kinsmen on the fat side. Similarly, the eternal spiritual relation between God and M such that if the wrongdoer had implored God to absolve him, his p would have been granted.

۲۴۷۱ "This is one of the most cryptic verses in the *Mathnawí*" The commentators, supposing *nafs* to be the subject of *mí-na-* explain the meaning thus: "The *nafs* will not give (even a worth stone in return for *istighfár-i durr*", *i.e.* "though you were to be upon the *nafs* a favour precious as pearls by asking pardon (of God complying with His command, it would still persist in iniquity". the context naturally suggests that the first *miṣrá'* should refer to (whose bounty shown to the repentant sinner is contrasted with the measure dealt out by carnal folk to the saintly and unworldly wh to benefit them.

۲۴۷۷ آن کُل. BGK and Fa read *án-bá*.

۲۴۸۴ زنّار ببرید. See note on I 359. Here "cutting the girdle" means "abandoning disbelief".

۲۴۸۸ Read *just u júy ú kashf-i mushkilí* with BGK and Fa.

۲۴۹۵ See *Qiṣaṣu 'l-anbiyá*, 170, 3 *sqq*. Among the sling-stones that offered themselves to David were those with which Moses and Aaron had slain "such and such a king".

۲۴۹۸ See note on II 915.

۲۴۹۹ See note on II 493; and for *rasá'il*, I 1917, note.

۲۵۰۱–۲۵۰۲ Cf. VI 1300 *sqq*.

۲۵۰۳ See note on I 3888–3889.

۲۵۰۴ نفس خودرا کُش. Cf. *fa-qtulú anfusakum*, "mortify yourselves" (*Qur*. II 51), where Bayḍáwí quotes the saying: *man lam yu'adhdhib nafsahu lam yuna''imhá wa-man lam yaqtulhá lam yuḥyihá*.

۲۵۰۶ عقل تُست, *i.e.* '*aql-i ma'ád* (I 14, note).

۲۵۱۱ Cf. I 3733–3740.

۲۵۱۳ دوش چیزی خورده‌ام. WM translates: "yesternight I drank something", *i.e.* "I enjoyed an ecstatic experience, from the effects of which I have not yet recovered"; but see the notes on *luqmah* (I 1960, 3990).

۲۵۱۴ *I.e.* "the ascription of the cause to myself is unreal".

۲۵۱۵ گر زخوش‌چشمان الخ, *i.e.* "if we have learned from the prophets and saints to contemplate God alone and perceive that He is the *Musabbibu 'l-asbáb*".

۲۵۱۶ اسبابی دگر, *i.e.* the Divine Names and Attributes. Cf. I 840 *sqq*. and notes *ad loc*.

۲۵۱۷ معجزات خویش الخ, *i.e.* the miracles of the prophets give the lie to materialists who regard the planets as real causes. Cf. II 1842 *sqq*. and note *ad loc*.

۲۵۱۸ مر بحررا الخ. *Qur*. XXVI 63 *seq*.

۲۵۱۹ ریگها الخ. See note on II 379.

پشم بز الخ. It is related that this happened when Moses and his wife Ṣafúrá were removing the hair from a goat's hide.

۲۵۲۰ درویش, *i.e.* Mohammed who, as opposed to Abú Lahab, represents the highest type of spiritual poverty. Cf. note on I 2342.

۲۵۲۱–۲۵۲۲ See note on I 1314.

۲۵۲۳–۲۵۲۴ Alluding to *Qur*. II 67–68. See *Math*. II 1435 *sqq*. and the notes *ad loc*.

۲۵۲۶ عقل کارافزا, "the particular intellect" ('*aql-i ma'ásh*). See the notes on I 115, 1982.

۲۵۳۲ بازگشت. Cf. *Qur.* VI 77. *Math.* II 159 is closely parallel to the present verse. See also *supra*, *v.* ۱۱۲۳ *sqq.* and IV 3311 *sqq.*

۲۵۳۳ زآن شب قدرست. See note on II 2935. Here "the Night of Power" symbolises Universal Reason which reveals itself in the Perfect Man and rises, like a star amidst the darkness, to illumine the hearts of the elect. This is the source whence exoteric knowledge derives any value it may possess (cf. IV 1292 *sqq.*).

۲۵۳۶ میّتون, *Qur.* XXXIX 31: "verily thou (Mohammed) wilt die, and they (the unbelievers) will die." The poet interprets *wa-innahum mayyitún* as meaning that they are spiritually dead during their life in this world.

۲۵۳۷ ناطقه جو می‌کَند. For the metaphor, cf. I 3090, 3220, and notes *ad loc.*; and on the prophets and saints as successive manifestations (*mazáhir*) of the Logos, II 909 *sqq.*

۲۵۳۸ گفت سابقان الخ. Cf. *Qur.* XI 121: "and all that We relate unto thee (Mohammed) of the matters announced by the prophets (of old) is in order that thereby We may make thy heart firm." Fa reads *guft-i sábiqún*, for which there is no authority in my MSS.

۲۵۳۹ Cf. *Qur.* LIII 37–38, LXXXVII 18–19, etc.

۲۵۴۰–۲۵۴۱ The first verse refers to the World of Similitudes (*'álam-i mithál*); the second to the World of Realities (*'álam-i arwáḥ ú ma'ání*).

۲۵۴۲–۲۵۴۳ Mystics alone enjoy the pure invisible substance of the bread of knowledge. Compared with this, its outward form (intellectual knowledge) is merely a table-cloth in which bread is wrapped.

۲۵۴۵ از بن دندان. See note on II 2765.

۲۵۴۸ Other allusions to the belief that the sight of an emerald causes the eyes of a venomous snake to start out of its head occur at V 1952, : 538 *seq.*, VI 3060, 3842. I may add, by way of illustration, the following extract from Sir A. Houtum-Schindler's unpublished translation of a Persian *tansúq-námah* (lapidary): "Jábir ibn Ḥayyán in his book *Sirr-i makhzún* states that if a viper is made to look at an emerald, it will immediately become blind, but Abú Rayḥán (Bírúní) states that the Khwárizmsháh kept a viper, round whose neck a string of emeralds had been tied, prisoner for a whole year in a snake-catcher's basket (*sallah*); and when the viper was let out, its eyes were in no way affected. But Tífáshí relates that having heard this story he made an experiment with quite a different result. He fixed an emerald to the point of an arrow with some wax and moved it towards the eyes of a viper which a snake-catcher had brought to him and which he placed in a large bowl. At first the viper darted away, but finally when the emerald was in close proximity to the eyes, Tífáshí heard a sound such as is produced by killing a louse on one's nail, and he then observed that both eyes of the viper had come out of its head: it was totally blind and

stupidly crawling about without knowing whither to go.[1] Now, from this story it is evident that the Khwárizmsháh's emeralds were not the real thing; probably they were only imitations."

۲۵۵۳ شاه‌را. Cf. *Díwán, SP*, VIII 3: *mard-i Khudá sháh buwad zír-i dalq.*

۲۵۵۶ See note on II 2274.

۲۵۵۸ در خانه, *i.e.* in the material world.

۲۵۵۹ Concerning the symbolism in the first hemistich, see the notes on I 2875 and II 1427.

۲۵۶۰ Cf. *supra, v.* ۲۴۳۳ *sqq.*

۲۵۶۶–۲۵۶۷ See note on p. ۱۳۹, Heading.

۲۵۸۰ نی زکل مرغان کنی. See *Qur.* III 43.

۲۵۸۵ اسم اعظم‌را. See note on II 142.

۲۵۸۸ One of the sayings which Moslems attribute to Jesus is *má 'ajaztu 'an iḥyá'i 'l-mawtá kamá 'ajaztu 'an iṣláḥi 'l-aḥmaq.* Cf. Ghazálí, *Iḥdḥah*, 2*, 11 *sqq.*

۲۵۹۲–۲۵۹۴ Of course Rúmí does not imply that because the fool acts according to his predestined folly he is therefore excusable. Cf. II 70 and note *ad loc.*

۲۵۹۸ عیسی. For the metrical shortening of the final ی, see note on I 290.

بی تعلیم بود. Cf. *supra, vv.* ۲۴۰۸–۲۴۰۹ and note *ad loc.*

P. ۱۴۷, Heading. The foregoing Story recalls to the poet the folly of the Sabaeans, a topic on which he has already discoursed in this Book (*supra, vv.* ۲۸۲ *sqq.* and ۳۱۴ *sqq.*).

۲۶۰۱ بشهر بس کلان. From the whole context it seems probable that "the great big city" of the children's tale stands for the World of illusion (*dáru 'l-ghurúr*) where the senses and passions hold sway.

۲۶۰۴–۲۶۰۵ Despite its vast extent and imposing appearance the World is really a narrow prison-house for the soul. According to Fa, the "city" represents the being of Man (*wujúd-i insání*), outwardly contemptible, but macrocosmic in its essential nature (I 2506, note; IV 521 *sqq.*). It is difficult, however, to bring this interpretation into logical connexion with the verses which follow.

۲۶۰۶–۲۶۰۸ Though worldly souls are innumerable, they count for very little. All can be reduced to three types. In *v.* ۲۶۰۸ read *ním tan* and cf. note on I 245.

۲۶۰۹ از سُلیمان کور الخ. See *v.* ۲۶۲۹–۲۶۳۰ *infra*, and cf. II 3731 *sqq.*

۲۶۱۰ See *v.* ۲۶۲۸ *infra.*

[1] Albertus Magnus describes an experiment in which the virtue of an emerald was tested by exposing it to the gaze of a toad. In that case, however, the emerald cracked like a nut and a portion of it flew from the ring (Thorndike, *A History of Magic and Experimental Science*, II 546 *seq.*).

۲۶۱۱ See *infra*, *v.* ۲۶۳۱ *sqq.* The worldly man's "long skirts" refer to his external goods and appurtenances.

۲۶۱۲ سپاهی می‌رسند. Probably the prophets and saints are meant, whose call to poverty and otherworldliness is a menace to the ungodly. Cf. *infra*, *v.* ۲۹۴۸ *sqq.*

۲۶۱۸ شهررا هشتند الخ, *i.e.* they abandoned Reason and took refuge in sensuality. Here *shahr* and *dih* are contrasted as in the Story of the Townsman and the Countryman (*supra*, *v.* ۵۱۷ *sqq.*). Cf. VI 129–133.

۲۶۱۹–۲۶۲۰ A figurative description of the vanity of worldly pleasures.

۲۶۲۲–۲۶۲۳ Cf. *Deuteronomy*, XXXII 15: "But Jeshurun waxed fat", etc.

۲۶۲۴ جستند و رفت. For the construction, see note on II 320.

۲۶۲۵ BGK and Fa have the variant reading of the second hemistich. See the *app. crit.*

۲۶۲۸ See note on I 133. *Ṭúlu 'l-amal* is characteristic of the worldly-wise: it causes them to fix their thoughts on providing for the morrow instead of trusting in God, meditating on death, and preparing themselves for the life hereafter.

۲۶۳۸ Read مُلك دید with GH.

۲۶۴۳ لا یعلمون, *Qur.* XXX 5–6: "but most people do not know; they know only an appearance—the present life—and are ignorant of the life to come."

۲۶۴۸ صد هزاران فصل, *i.e.* "countless chapters". I have translated the reading *faḍl*, which is that of all my MSS. except H and is adopted by Fa and Mq; but I do not feel sure that *faṣl* is an error.

۲۶۵۰ یجوز و لا یجوز, *i.e.* jurisprudence (*fiqh*).

خود ندانی الخ, *i.e.* "you do not know (or care) whether you are approved in the sight of God or not". *'Ajúz* may mean "weak", "unsound", or be synonymous with *muqallid*, as in the phrase *dín-i 'ajá'iz*.

۲۶۵۲ Cf. *supra*, *v.* ۱۰۰۰ *seq.* Fa cites the Ḥadíth *qímatu 'l-mar'i himmatuhu* (cf. note on II 278–279) and the following *rubá'í* of Rúmí:

gar dar ṭalab-i luqma-i náni, náni;
w-ar dar ṭalab-i jawhar-i jáni, jáni.
ín nukták zi-man bi-shnav agar mí-dáni:
har chíz kih andar ṭalab-i ání, ání.

۲۶۵۳ تو سعدی. For the metre, see note on I 290. Here most MSS., including G, read *sa'dí tu*.

۲۶۵۴ که بدانی الخ, *i.e.* "that in this world thou shouldst know thy real nature as it is known eternally to God"; for *man 'arafa nafsahu fa-qad 'arafa Rabbahu*. Fa takes the sense to be "that thou shouldst know (humanly speaking) that faith and good works will ensure thy salvation".

٢٦٥٦ أصولينت, *i.e. uṣúlu 'l-fiqh* and *uṣúlu 'l-kalám*.

P. ١٥٠ Heading. See p. ١٨, Heading, and note *ad loc.*

٢٦٦٤ گلخن‌تاب. See note on II 404.

٢٦٦٨ امر فاستقم. See note on *v.* ٧٤١ *supra*.

٢٦٧١ Cf. *Qur.* XIV 7.

٢٦٧٣ Moslem theologians enumerate the acts of thanksgiving appropriate to each member of the body. A passage cited in Fa begins: *shukru 'l-ra'si 'l-sijdatu wa-shukru 'l-qadami 'l-qa'datu fí 'l-ṭá'ati wa 'l-mashyu li-'l-khayri wa-'l-'ibádati*.

٢٦٧٤ غول. See note on I 2946.

٢٦٧٧ From this verse down to *v.* ٢٧٠٨ the prophets speak as spiritual physicians.

٢٦٨٦ مرگ و جسکست. Cf. *v.* ٢١٩٢ *supra*.

٢٦٨٩–٢٦٩٠ Cf. II 26 *seq.*, 2275 *sqq.*

٢٦٩٩ بشگفاند کهنه. This is the reading of GH. Correct the *app. crit.* accordingly. Two later MSS. (AB) and the Turkish edd. read بشگفد آن کهنه.

٢٧٠٠ فانفلق. *Qur.* XXVI 63: "then We inspired Moses, saying, 'Smite the sea with thy rod'; and it was cloven, and each (divided) part was like a huge mountain." The mystical interpretation of *Qur.* XXVI 63–65 given by Najmu'ddín Kubrá is: "We inspired the Moses of the heart (*al-qalb*), saying, 'Smite the sea of the spirit (*al-rúḥ*) with the rod of recollection (*al-dhikr*)'; for every spiritual attribute is like a huge mountain to be crossed and left behind. And We caused the sensual attributes to accompany the spiritual ones and brought them near (to Our presence), and so We delivered from attributes the Moses of the heart and all those with him."

٢٧٠٨ Cf. *Qur.* XI 31: "O my people, I ask of you no wealth therefor. My reward rests with God alone." BGK and Fa read *rasad az Ḥaq bast*.

٢٧٠٩ In the second hemistich Fa translates: "Our medicine is for the (spiritually) sick."

P. ١٥٣, Heading. The gist of the following section is that belief in the prophets depends on Divine grace and spiritual illumination and that no real conversion can be wrought by evidentiary miracles *per se*. Cf. VI 1176–1178 and note on II 90–91.

٢٧١١ چون شما الخ. See note on I 266. *Dib*, the material world: cf. *supra*, *v.* ٢٦١٨ and note *ad loc.*

٢٧١٤ افتادن بدوغ. See note on II 2133.

٢٧١٦ شنبدیت. See note on I 2138.

٢٧١٨ گهر, *i.e.* the Light of Divine Guidance, revealed in and by the prophets and saints. See note on *núr-i ṣáf*, II 909.

٢٧٢٠ Cf. I 116.

٢٧٢١ Cf. the proverb: *al-ṣabáḥ aghná 'ani 'l-miṣbáḥ.*

٢٧٢٦ أَنْصِتُوا, *Qur.* VII 203. See I 1622, II 3456, 3692, and the notes *ad loc.*

٢٧٢٧ Translate: "if you do not desire (to suffer a) relapse, lay on the ground before this Physician your gold", etc.

٢٧٢٨ Cf. the Ḥadíth: *ṭúbá li-man shaghalahu 'aybuhu 'an 'uyúbi 'l-nási wa-anfaqa 'l-faḍla min málihi wa-amsaka 'l-faḍla min qawlihi.*

٢٧٣٣ زيد و بكر. Cf. I 904.

٢٧٣٤ هو رسول شاه الخ. Cf. II 1147, and for the holy man's answer to this allegation, II 1170 *sqq.* and the notes *ad loc.*

P. ١٥٥, Heading. *Kalílah wa-Dimnah*, ed. De Sacy, 185, 5 *sqq.*; ed. Cheikho, 148, 5 *sqq.*; Naṣru'lláh, 204, 5 fr. foot and foll. See also *Ocean of Story*, V 101.

The Fable, as interpreted by the unbelieving Sabaeans, represents the Hare as a prophet who pretends to bring a message from God warning his people that they will incur Divine wrath if they persist in enjoying the pleasures of this world. His claim is absurd, and only fools would be deceived by his fabricated evidence.

The prophets retort (*infra, v.* ٢٨٠٦ *sqq.*) that such an interpretation of the Fable's inner meaning is a travesty. According to them, the Hare typifies the Devil "who came as an ambassador to thy soul, in order that he might deprive thy foolish soul of the Water of Life (*i.e.* knowledge and love of God)".

Manifestly we have here what is called by Frazer (*Folk-lore in the Old Testament*, I 52) "The Story of the perverted Message", a *motif* associated with the Fall of Man (cf. the description of the earthly paradise of the Sabaeans: *supra, v.* ٢٦٥٧ *sqq.*). A remarkable parallel occurs in a tale current among the Hottentots, which Frazer (*loc. cit.*) relates as follows. "They say that once on a time the Moon wished to send to mankind a message of immortality, and the hare undertook to act as messenger. So the Moon charged him to go to men and say, 'As I die and rise to life again, so shall you die and rise to life again.' Accordingly the hare went to men, but either out of forgetfulness or malice he reversed the message and said, 'As I die and do not rise to life again, so you shall also die and not rise to life again.' Then he went back to the Moon, and she asked him what he had said. He told her, and when she heard how he had given the wrong message, she was so angry that she threw a stick at him which split his lip. That is why the hare's lip is still cloven."

٢٧٤١ از سر كُه. The Hare had run up a hill for fear of being trodden underfoot by the elephants.

٢٧٤٣ پيش بيست. These words, I think, must be taken together.

Translate: "stand forward (and hear from me the Moon's message)." Mq renders *pish* by *ba'îdan*, "at a distance", which is not admissible. The second *misrá'* corresponds to the original Arabic: *wa-'l-rasúlu ghayru malúmin fí má yuballighu wa-in aghlaza fí 'l-qawli.*

۲۷۴۴ چشمه آن ماست. De Sacy's text has: "the fountain which is called by my name" and Cheikho's "a fountain called al-Qamariyyah".

۲۷۴۵ The meaning of this verse seems to me quite clear. The Turkish commentators, except Surúrí, make nonsense of it by attributing to the Hare the clause *sitam guftam az gardan birún andákhtam*, which is part of the Moon's message, and regarding *guftam* as equivalent to "my words". See Fa, III 450, last line and foll.

۲۷۴۷ مضطرب گردد, *i.e.* "will quiver with anger".

۲۷۵۱ In *Kalílah wa-Dimnah* the Elephant, on being told by the Hare that the Moon is angry because he has put his trunk in her water, bows down in worship to the Moon, repents of what he has done, and vows he will never do it again.

۲۷۵۹ See note on I 3216.

۲۷۶۰ زآن طرف الخ, *i.e.* in the direction of error (*dalál*); for the nature of Iblís has its origin in the Divine Name *al-Mudill* (*SIM*, 131). Fa offers an alternative explanation, viz. that the eye of Iblís turned towards the world of phenomenal form (*'álam-i súrat*), which was destined to be his home till the Resurrection.

۲۷۶۴ It should have been indicated in the Translation that this and the six following verses are spoken by the prophets.

۲۷۶۵ عقل و جان, *i.e.* the Perfect Man.

۲۷۶۶ پشّه مرده الخ, *i.e.* "you associate lifeless idols with God, while you deny any intimate relation between Him and those whom He has endowed with spiritual life".

۲۷۶۷ پشّه زنده, *i.e.* the prophet or saint. Fa comments on this verse, but omits it in the text.

۲۷۶۸ دُمّ ماران‌را الخ, *i.e.* "base men desire and adore what is base like themselves" (cf. *al-khabíthát li-'l-khabíthín*, *Qur.* XXIV 26).

۲۷۷۱–۲۷۷۲ The poet's reference is to *Hadíqah* (Stephenson), Book I, p. 21, last line:

tú fudúl az miyánah birún bar:
gúsh-i khar dar khwar-ast bá sar-i khar.

This passage of Saná'í deals with the same theme, viz. that in relation to Divine Providence nothing in the world is incongruous: apparent evil is really good: "crookedness (*kazhí*) is the right shape for a bow." Cf. *Qur.* XX 52: *a'tá kulla shay'in khalqahu thumma hadá*; XXXII 6: *ahsana kulla shay'in khalaqahu*; LXVII 1–3; and note on *Math.* I 480–481.

۲۷۷٦ حرفها. Cf. v 309 *sqq.* Fa cites the verse:

dar-in ṣaḥífah na-khwándam khaṭ-i khaṭá z-án rú
kih harchih mí-nigaram naqsh-i kár-khána-i ú-st.

۲۷۷۷ بَیْنَ إِصْبَعَیْن. See I 393 and the Ḥadíth cited in the note *ad loc.*

۲۷۷۸ با قبض و بسطی. Cf. *Qur.* II 246.

۲۷۸۰ بر چار راه الخ. See note 1 in the Translation, p. 156. According to Fa, مَجْمَع represents the Divine Essence, in which all the Names and Atttributes are comprised, and چار راه the four principal ways whereby God fulfils the destiny of human souls and causes them ultimately to return to Himself, namely, *luṭf* and *qahr* and *hidáyah* and *ḍalálah.*

۲۷۸۲ Hence the Prophet is said to have prayed: "O God, O Changer of hearts, make my heart firm in submission to Thee."

۲۷۸۳ See *supra*, note on p. ١٥٥, Heading.

۲۷۸۷ کَل, *i.e.* devoid of spiritual perception. Cf. *Ḥadíqah* (Stephenson), p. 57, 5 *sqq.* There is an absurdity in the bald man's using locks of hair as a similitude. On the mystical symbolism of *zulf* and *rukh*, see GR, 763 *sqq.*, 780 *sqq.*

۲۷۸۸ See *Qur.* XX 18-21.

۲۷۹۲ See I 3396 *sqq.* and note on I 3216.

P. ١٥٨, Heading. Cf. *Qur.* XI 38-41.

P. ١٥٩, Heading (1). This Story is a parable for the wicked who have heard the warning of Divine wrath but will believe in it only when its reality shall be made manifest on the Day of Judgement.

۲۸۰۳ یا حسرتا وا ویلتا, cries of lamentation uttered by the damned souls. See *Qur.* XXV 30 and XXXIX 57.

P. ١٥٩, Heading (2). Bul. reads به پیغامبر, but my MSS. omit the preposition; and so Fa.

۲۸۰٦-۲۸۰۷ Concerning this interpretation of the Fable of the Hare and the Elephant, see *supra*, note on p. ١٥٥, Heading.

۲۸۱۱-۲۸۱۳ "Can there be any comparison between the moon in heaven and God who is the essence and ultimate source of all lights, whether angelic, intellectual, or physical? What an idle dream!"

آفتاب آفتاب آفتاب, *i.e.* God as manifested by the *Núr-i Muḥammadí.* Cf. *vv.* ۳٦۲۷-۳٦۲۸ *infra* and the notes *ad loc.*

۲۸۱۳ This passage refutes the assertion (*v.* ۲۷۳۸ *supra*) that the rôle played by the Hare in the Fable is applicable to the prophets.

۲۸۱٥ In the second hemistich G has the reading given by Fa as a variant and translated in Vol. IV, p. 496: *áftábí az kusúf-ash dar shagháf.*

۲۸۱۷ See *supra*, *vv.* ۸۷-۸۹, and notes *ad loc.*

۲۸۱۸-۲۸۱۹ *Qur.* CV.

۲۸۲۰–۲۸۲۱ The commentators say, no doubt correctly, that روح signifies Gabriel (al-Rúḥu 'l-Amín). Gabriel, mounted on a mare, rode into the sea in front of Pharaoh, who could not prevent his horse from following and was drowned.

۲۸۲۳ Translate: "open thine eyes for once (and look) upon such elephants (unrighteous monarchs) who were killers of elephants (mighty men) in war."

۲۸۲۵ نیست غوثی رحمتی. These words may be translated: "no (Divine) mercy comes to their help."

۲۸۲۸ ظلمتی مانند گور, *i.e.* infidelity and sin.

۲۸۳۰ جهانهای فراخ, *i.e.* the spiritual worlds.

۲۸۳۱ Alluding to *Qur.* XII 11 *sqq.*

P. ۱٦۱, Heading. Cf. *supra*, *v.* ۲۱۳ *sqq.* and *v.* ۲٦۷ *sqq.*

۲۸۵۴ رویید فَبت. After having fallen from Paradise, Adam (so runs the legend) alighted in Sarandíb (Ceylon), where he repented and shed floods of tears which caused the valleys to be filled with fragrant plants and spices.

اندر جریدهٔ لاست ثبت. That these words refer to the *shahádah* and that لا here is opposed to الّا seems almost certain in view of I 3052–3055. See the notes *ad loc.* Adam wept because he had lost the real existence, which is life in God, and was left with nothing but the illusion of selfhood, which in reality is non-existence. Fa, reading *jarídah* without the *iḍáfat*, makes *lá* the grammatical subject and supposes the meaning to be: "disobedience to the Divine command, or denial of the Divine Lordship (*a-lastu bi-Rabbikum*), is inscribed in the book of his destiny."

۲۸۷۲ إن عُدتُم عُدنا, *Qur.* XVII 8.

۲۸۷۷ بازت آن توّاب. So Bul. I think this is the better reading, though all my MSS. and Fa have بازتان توّاب.

۲۸۷۸ پروانهٔ نسیان رسید, "moth-like forgetfulness arrived". In the Translation *parwánah* is rendered by "mandate" for reasons stated on p. 161, note 2, which now seem to me less cogent. Cf. Ḥáfiẓ, ed. Brockhaus, No. 326, *v.* 7:

tá chand hamchu sham' zabán-ávarí kuní?
parwána-i murád rasíd: ay muḥib khamúsh.

Other verses of Ḥáfiẓ (No. 347, *v.* 4, and No. 406, *v.* 3) bring *parwánah* and *sham'* into apparent connexion, but in these there can be no doubt that "mandate" is the meaning intended. Here the context—*kam kun ay parwánah nisyán*—supports the alternative sense. For "moth" as a type of the sinner whose penitence is invariably followed by a relapse into sin, cf. VI 345 *sqq.*

۲۸۸۴ احسان شکر. See note on I 3179.

P. ۱۹۳, Heading. A parable which illustrates *Qur.* XXX 32.

۲۸۹۰ غری. *Ghar* (Persian), meaning "listless", "feeble", "im
occurs in rhyme at VI 1882, 4429. G writes *ghari*. The comm
derive the word from Arabic *ghirr*, with omission of the *tash*
ghiri goes well with *khwad-rāya-i*.

۲۸۹۳ گویی الخ. Literally: "you say, 'I will build a house of repen

۲۸۹۵ On the mystical conception of *shukr*, see Qush. 96,
Hartmann, *Darstellung*, 32 *sqq*.

شکرباره. Cf. *namāz-bārah*, p. ۱۷۴, Heading, *infra*; *riyā*
(IV 2008); *may-bārah* (V 3441); *sayli-bārah* (VI 1337).

۲۸۹۶ Cf. the saying (Qush. *loc. cit.* l. 19): *al-shukru iḍāfatu 'l-n*
Mūlihā bi-na'ti 'l-istikānah.

۲۸۹۷ صید نعمت کن الخ, a paraphrase of the Ḥadíth: *al-ni'amu*
ka-awābidi 'l-wuḥūsh fa-qayyidūhā bi-'l-shukr.

۲۸۹۸ نعمت شکر. Since the *ni'mat* is an act of pure grace on
of God towards His creature, the latter should feel himself u
to receive and unable to requite it, and therefore should re
shukr as a second *ni'mat*, for which in turn he can only rende
by virtue of the Divine *tawfīq* bestowed upon him. Hence the
al-shukru 'alā 'l-shukri atammu min al-shukr (Qush. 96, 17).
I 938–939 and notes *ad loc*.

۲۸۹۹ دق. See note on II 533.

۲۹۰۰ ار درین ده کس بود. Cf. v. ۳۲۰۲ *infra*. The words all
proverb: *agar dar khānah kas-ast, yak ḥarf bas-ast*.

۲۹۰۲ نما, *i.e.* the incessant process of *kawn* and *fasād*.

۲۹۱۰ وصفهای عارضی, *i.e.* qualities which are not inherent in the
nature as it exists in God's knowledge, but have been acquire
present life. Cf. the Ḥadíth concerning the *fiṭrah* (*Muslim Creed*,

۲۹۲۰–۲۹۲۱ سُدّه (obstruction). This disease of the liver and its sy
are described in *Firdawsu 'l-Ḥikmat*, 218 *seq*., where the plur
sudad, is used instead of the singular. Schlimmer defines it as "
inflammation of the liver".

۲۹۲۲–۲۹۲۳ نومیدی بدست. See *Qur.* XII 87 and XXXIX 54.

۲۹۲۷ Cf. *Qur.* XXIX 17.

۲۹۳۱ مژه تبلیغ الخ. See v. ۲۷۰۸ *supra* and note *ad loc*.

۲۹۳۷–۲۹۳۸ See note on I 2201.

۲۹۳۹ *Qur.* XVIII 18 and 24.

۲۹۴۰ عدم. See note on I 3093.

۲۹۴۴ موهومان. This use of the plural suffix *-ān* is peculiar,
durūgh-ān (II 3639). موهومات would be *contra metrum*.

٩٤٥ *I.e.* as the damned cannot imagine the state of the blest, so the worldly can form no idea of the real nature of mystical experience. Fa has *az rúy-i zisht*, an inferior reading.

٩٤٧ *I.e.* "we have suffered the utmost tribulation for God's sake and have made it easy for you to follow us in 'the straight Way' (*al-ṣiráṭ al-mustaqím*)". There may be a reference to the traditional view that the yoke of Islam is light (*inna 'l-dína yusr*[un]: Bukhárí, I 17, penult). Cf. *Muslim Creed*, 161.

٩٥٥ *Qur.* XXXVI 17–18: "lo, we augur ill from you; if ye desist not, we will certainly stone you....(The prophets answered and said): 'Your evil augury (caused by your unbelief and wickedness) is with you'."

٩٥٦ از سوی سر. In the Translation, p. 166, note 1, I have taken this phrase as equivalent to the Turkish باش اوجنده, "close at hand". But more probably it means "from the direction of the (sleeper's) head", *i.e.* from behind.

٩٦٥ این نجوم ما, *i.e.* the Divine attributes by which our hearts are illumined. See I 754–756 and note *ad loc.*

٩٨٢ ربّنا. Cf. *Qur.* XXIII 109, where the damned cry in Hell-fire: "O our Lord, let us go forth from it! If we relapse (into unbelief), then indeed we shall be doing injury (to ourselves)."

١٦٩ ,., Heading. ایتیا طوعًا او کرهًا, *Qur.* XLI 10. Another exposition is given *infra*, *v.* ٤٥٩٠ *sqq.* On the theme that all men are worshippers of God either willingly or unwillingly, see II 2543–2548 and notes *ad loc.*

٩٨٦ The second hemistich alludes to *Qur.* XL 62: "lo, those who are too proud to worship Me shall enter Hell abjectly."

٩٨٨ ما خلقت الخ, *Qur.* LI 56. Ṣúfí writers explain that in this text *li-ya'budúni* = *li-ya'rifúni*. Cf. the Ḥadíth-i qudsí, "I was a Hidden Treasure, etc." (note on II 364), and see *Kashf*, *Eng.* 267.

٩٩٣ G writes مَعْبَد, the meaning of which is quite clear, though Fa thinks it necessary to read *mi'bad* = *álat-i 'ibádah*.

٩٩٥ مزید. See note 2 in the Translation, p. 168, and cf. *Qur.* II 55: *wa-sa-nazídu 'l-muḥsinín*.

٩٩٦–٢٩٩٧ See the following note. قوم زحیر occurs again at II 1868.

١٧٠ ,., Heading. أدْخُلوا آلبابَ سُجَّدًا الخ, *Qur.* II 55. The Báb-i Ṣaghír seems to be the same as the Bábu 'l-Ḥiṭṭah described by Náṣir-i Khusraw (*Safar-námah*, 28, 1 *sqq.*) as an underground entrance to the "Mosque", *i.e.* the Ḥaram, of Jerusalem. The *Qur'án* does not mention Jerusalem, and some commentators refer the words *hádhihi 'l-qaryata* to Jericho, a view more in accordance with the traditional chronology (cf. note on Vol. I, p. ٢٠٣, Heading).

۲۹۹۸–۲۹۹۹ The magnates of this world resemble the Báb-i Ṣaghír: no froward sinner can enter into their presence without suffering abasement.

۳۰۰۵ ربّى الأعلاست. Cf. *Díwán, SP*, I 5 and note *ad loc.*

۳۰۰۶ آهوتگان مشك‌ناف, *i.e.* eager seekers of God. For the metaphor, cf. II 160 *sqq.* and notes *ad loc.* Fa and Mq read *áhúyakán*, "the little deer", but all my MSS. have *áhú-tagán*.

۳۰۰۷ "The licker of cooking-pots", *i.e.* the poor worldling, inevitably courts the rich and powerful sensualist (*kásab-lís*).

۳۰۰۸ In the Translation, for "and besides he knows" read "and he too will perceive". The poet implies that the real nature of vice is a painful and dangerous topic, because it would infuriate the sensualist to see himself exposed as "a monster of such hideous mien".

۳۰۱۲ پهلو. See note on I 1234.

۳۰۱۵ نواى بى‌نوا. Cf. برگ بى‌برگى (I 2237, note).

۳۰۱۶ دود و شور. Fa and other edd. read *dard u shúr*. All my MSS. have *dúd*, which is undoubtedly the correct reading.

با او يار شد. On *tawájud*, imitative ecstasy, see *Luma'*, 302 *seq.*, Qush. 40, 16 *sqq.*, *Kashf*, Eng. 413 *sqq.*

۳۰۱۷ كخ كخى. *Kikh*, a cry which generally expresses disapprobation or disgust, is here used in just the opposite sense.

تاى چندى. Fa and most edd. read *tá kih chandí*, but Fa in its commentary explains *tá-yi chandí*, which it translates by *bir qách karrah*, "several times", "repeatedly". In the Translation I have taken these words to be equivalent to *singuli*, *i.e.* "some few individuals became really enraptured". I now think, however, that *tá-yi chandí* goes with *mast* and means "several parts", *i.e.* "they exhibited various degrees of intoxication".

۳۰۱۹ هستى. See note on I 606 and cf. *Díwán*, *Tab.* 139, marg., last verse:

níst shar, níst az khwadí, zirák
battar az hastiy-at jináyat níst.

۳۰۲۰ Cf. *vv.* ۲۵۱۲–۲۵۱۳ *supra* and note *ad loc.*

۳۰۲۱–۳۰۲۲ When the Ṣúfí has abandoned every faculty of his own, he is endowed with Divine powers and attains to the utmost felicity.

۳۰۲۳ See note on p. ۹۲, Heading (2) *supra*.

۳۰۲۵–۳۰۲۹ This passage, which concludes with a reminder that "one man's meat is another man's poison", indicates analogically how incomprehensible to vulgar minds is the Truth experienced and enjoyed by mystics.

۳۰۲۷ Cf. what Mujáhid is reported to have said, when asked whether the believing Jinn will be admitted into Paradise: "They will be, but they will neither eat nor drink therein; nay, they will be inspired with (*yulhamúna*, 'caused to swallow') the glorification (*tasbíḥ*) of God and the declaration that He is holy (*taqdís*), in which they will find all the pleasure that the people of Paradise will find in the most delicious food and drink" (Damírí, *Ḥayátu 'l-ḥayawán al-kubrá*, Búláq, A.H. 1275, I 239, penult and foll.).

۳۰۲۸ See note on Book I, Preface, p. ۱, l. ۷.

۳۰۳۱ Probably the first *miṣrá'* refers to Jacob's mourning for Joseph in the so-called *baytu 'l-aḥzán*. See Gibb, *Hist. of Ottoman Poetry*, II 162, note 1.

۳۰۳۳ The inward purity, without which contemplation of God is impossible, corresponds to the external purity required for performance of the *ṣalát*. Cf. *Kashf*, *Eng.* 291 *sqq.*

۳۰۳۸ حبیب in this verse has the meaning of *muḥibb*.

۳۰۳۹ Cf. the Ḥadíth: "the learned man who teaches people to act well, but himself forgets to do so, is like the lamp that consumes itself while giving light to others."

۳۰۴۲–۳۰۴۴ Every one receives from God his pre-determined *rizq* of good and evil ideas (*khayál*): these are the stuff of which God has made Paradise and Hell. Cf. the notes on II 278 *seq.*, 594 *sqq.*, 965–967.

۳۰۴۵–۳۰۴۸ Cf. VI 2771–2785, a fine passage in which the troops of phantasy (*khayál*) are described as marching in perpetual succession from the Unseen to penetrate and occupy the hearts of men.

۳۰۴۹ قبض اعمی الخ. In Moslem law no contract of sale and purchase is valid until the object of sale has been seen by both parties; hence the blind have to rely solely on the act of taking possession (*qabḍ*), which concludes the bargain. It seems to me likely that an allusion to the legal sense of *qabḍ* is intended; but the word may simply mean "taking firm hold" for the sake of guidance or protection. Cf. the Qur'ánic texts (II 257; XXXI 21) concerning *al-'urwatu 'l-wuthqá*.

P. ۱۷۴, Heading. This Story occurs in *Fíhi má fíhi*, 120, last line and foll., where it is related that in Mohammed's time there was an infidel who owned a Moslem slave. One day at dawn, while on their way to the baths, they came to a mosque in which the Prophet and his Companions were praying. The remainder of the narrative agrees with the *Mathnawí* version.

۳۰۵۵–۳۰۵۶ Sunqur (falcon) and Altún (gold) are Turkish slave-names.

۳۰۵۸ صَلا for صَلات, as at I 2631 and *v.* ۳۲۳۸ *infra*.

دِر ملا. See note on I 1858.

۳۰۶۰ لَمْ يَكُنْ is said by Fa to refer to the opening words of the *Súratu 'l-Bayyinah* (*Qur.* XCVIII), but more probably the poet is alluding

to the fourth verse of the *Súratu 'l-Ikhlás* (*Qur.* CXII): *wa-lam yakun lahu kufu'an aḥadun*. The latter Súrah is commonly recited in the *ṣalát* after the *Fátiḥah*.

٣٠٦٣ ابن ذو فنون is the reading of G, and it can be supported by the use of the synonymous epithet *ṣáḥib-fann* in reference to God (V 1190). On the other hand all my MSS. except G, as well as the edd. I have consulted, have *ay dhú funún*, *i.e.* "O accomplished man", an appropriate description of the master who represents exoteric knowledge in contrast with the *'ilm-i ladunní* of the slave. Each must follow his own path (*Qur.* XVII 86), since every one is *muyassar li-má khuliqa lahu*.

٣٠٦٧ ڪت. Read ڪَت.

٣٠٧١–٣٠٧٢ Cf. I 502–503 and note *ad loc.*

٣٠٧٦ بنده كشتى الخ. See note on I 423.

P. ١٧٥, Heading. حتّى اذا الخ, *Qur.* XII 110. See note on vv ٢٠٣٣–٢٠٣٦ *supra*.

٣٠٨٠ نفس دوم, *i.e.* the immortal human soul (*nafs-i insání*). Cf. *Díwán*, *SP*, XXII 7:

ján-i duwum-rá kih na-dánand khalq
wa-'llah gúyam kih ba-Jánán sipurd.

Its qualities and actions are determined by "the First Soul" (*Nafs-i Kull* or *'Aql-i Kull*), of which it is a manifestation (*maẓhar*) and individualisation (*ta'ayyun*).

ماهى الخ, *i.e.* Divine Providence is the origin of infidelity and sin.

٣٠٨١ بلّغ, *Qur.* V 71. God commanded the prophets to preach His Word both to the *ahl-i hidáyah* and the *ahl-i ḍalálah*. The moral is that you must obey it and put your trust in Him. Although at first you cannot be sure that He has decreed your ultimate salvation, do not hesitate to take a risk. *Le jeu vaut la chandelle.*

٣٠٨٧ These verses are addressed to the *muqallid* or the weak-kneed novice. Fa tells a story about Ibnu 'l-'Arabí, which shows that Ṣúfí adepts might decline to embark on a voyage till God revealed to them what the consequences would be.

٣٠٩١ For بو كشت read بُوكست, which is found in the edd. and all my MSS. except A; and translate: "inasmuch as all affairs depend upon 'maybe'." بُوَد كه = بُوك. I regret that this obvious error not only escaped correction when I collated my copy of A with the older MSS., but afterwards managed to survive in print.

P. ١٧٦, Heading (1). See the notes on I 3615, II 1554. *Khawf* and *rajá* belong to the lower planes of the mystical life: in the gnostic their place is taken by *qabḍ* and *basṭ* (cf. *Kashf*, *Eng.* 374).

٣٠٩٧ گوپی. On the scansion, see I 290, note.

٣١٠٢ بحر الخ. This may refer either to Moses and the Israelites, who "walked on dry land in the midst of the sea", or to Noah.

P. ١٧٦, Heading (2). Cf. II 931–932 and note *ad loc*. The full translation of the Ḥadíth runs as follows: "Verily, God most High hath friends who are concealed, their heads squalid, their faces stained with dust: when they seek to approach the Amír, they are not admitted; when absent, they are not missed, and when present, they are not invited; when sick, they are not visited, and if they die, there is none to witness it. They are unknown on the earth and celebrated in Heaven."

٣١٠٥ بر کیاشان. *Kiyá*, "sovereignty". Cf. I 1103 and *v*. ١٣٨٣ *supra*.

٣١٠٧ یا نمی دانی الخ, continuing the argument of یا ندیدی الخ (*v*. ٣١٠٠ *supra*).

٣١٠٨ *I'lám*, having the same form as *ikrám*, makes a better rhyme than *a'lám* and is preferred by Fa, which says it is equivalent in meaning to *mu'lim*.

P. ١٧٧, Heading. انس. Concerning the famous traditionist, who died towards the end of the first century A.H., see art. Anas b. Mālik in *EI*. According to Fa, it is related on the authority of Qatádah ibnu 'l-Nu'mán that Anas had in his possession a napkin which, as often as it became dirty, he used to clean by throwing it into the fire. "The Prophet" (said Anas) "wiped his face with this, and fire does not consume anything that has passed over a prophet's face or served to cover it."

٣١١٤ انتظار. For the construction, see II 3795 and note *ad loc*.

٣١١٨ با چنان دست و لبی. Cf. *infra*, *v*. ٣١٧١ *sqq*.

٣١٢٣ ستی. See note on I 2396.

٣١٢٦ عباد الله. See note on I 1936.

P. ١٧٨, Heading. Fa cites an account of this miracle from the *Nuzhatu 'l-náẓirín* of Mar'í ibn Yúsuf Zaynu'ddín al-Maqdisí (Brockelmann, II 369), who died in A.H. 1033/A.D. 1624.

٣١٤٢ آن شاعرست الخ. Cf. *Qur*. XXI 5, LII 30, and *LHA* 72 *seq*.

٣١٤٨ هاویه. See note on I 877.

٣١٥١ The poet only states this theory in order to assert that it is false. Fa refers to *Qur*. II 57.

٣١٥٢ God is *al-fa''ál al-ḥaqíqí* and *Musabbibu 'l-asbáb*. See the notes on I 76, 842–843, 851; II 1627, 1842–1846.

٣١٥٥ چون سببها رفت, *i.e.* when every worldly resource has failed.

٣١٥٦ God expresses surprise that a lifelong believer in the efficacy of created things should at last invoke their Creator, and ironically bids him try again what they can do to help him. *Ṣun'* = *ṣáni'iyyah*. It is possible to understand *ṣun'* in the sense of *maṣnú'* and translate: "Betake

yourself to the *sabab*, since all your thoughts have been fixed, not on the Maker, but on the things He made." This, however, is less pointed.

٣١٥٨ رُدُّوا لَعادُوا, *Qur.* vi 28.

٣١٥٩ بو رحمت تنم. For similar uses of *tanidan*, see i 2262, 3055.

٣١٦٥ مشك, the bodily nature; فيض, the outpouring of Divine grace into the heart.

٣١٦٩-٣١٧٠ Bewilderment (*ḥayrat*) is a characteristic of those who have attained to perfect knowledge of God (*Kashf, Eng.* 275). Hence the Prophet, acting as a *murshid*, recalls the neophyte from his ecstatic vision and enjoins him to follow the Path of *mujáhadah* and *khidmat*.

٣١٧٨ The Arabic version (see note on p. ١٧٨, Heading) has *fa-qálú: al-jamalu laná lá 'l-'abd.*

٣١٨٣ چون بهای خود الخ. Cf. the proverb cited in the note on i 193.

٣١٩٠ مارا كم كنند. Fa suggests that *má-rá = má'u 'l-ḥayát-rá*; but the meaning of "us" is sufficiently explained by the context.

٣١٩٢ جان‌را شناس. Here *ján* refers to the Divine Essence, which is the soul of the world. For *qiyás*, see note on i 246.

٣١٩٣ My translation of the first hemistich agrees with that of Fa. Perhaps a better rendering would be: "Like the Angels, they (the *ján-shinásán, i.e.* spiritual men) are one in origin with Reason (*'aql-i ma'ád*)." Cf. i 3649 *sqq.* and notes *ad loc.*

٣١٩٦ The Angels paid homage to Adam, and Reason too acknowledges that Man was created in the image of God.

٣١٩٧ Cf. note on i 779.

٣١٩٨ آنك آدم‌را بدن ديد, *i.e.* Iblís, who said, "Thou hast created him (Adam) of clay" (*Qur.* vii 11).

٣٢٠٠ *I.e.* "the exposition is left incomplete because these high mysteries are not suitable for every ear. Understanding is the fruit of ardent sympathy and inward aspiration."

٣٢٠٢ Cf. v. ٢٩٠٠ *supra* and note *ad loc.*

P. ١٨٢, Heading. This is a theme on which the poet has much to say. See, for example, i 606–610, 2744 *sqq.*

أمّن يجيب المضطرّ الخ, *Qur.* xxvii 63.

٣٢٠٤ Cf. *Qur.* xix 22–31.

٣٢٠٥-٣٢٠٦ Cf. *Qur.* xxxvi 65: "on this Day We seal their mouths, and their hands speak unto Us and their feet bear witness as to what they were doing (formerly)."

٣٢٠٧ ناطقهٔ ناطق الخ. See the notes on i 308, 3091, 3608–3609, and v. ١٨٩٥ *supra*. *Náṭiqah* has the same double meaning as λόγος.

٣٢١٠-٣٢١٣ Cf. i 3201 *sqq.*

٣٢١٥ Fa cites a Ḥadíth (cf. the doctrine ascribed to the Ḥashwiyyah, *RIS*, iii 109. 12 *sqq.*) to the effect that Thunder is an Angel who drives

the clouds along with goads of fire, and according to certain commentators is no bigger than a hornet in comparison with the greatest of the Angels. In this verse *zanbúr-i bawá* picturesquely describes a thunder-cloud bringing rain to one parched with thirst. Hence *báng* signifies the response of Divine Bounty (*abr-i raḥmat*) to the mystic's unspoken prayer. A similar metaphor is developed in the Story of the thirsty man who threw bricks into a river, so that he might enjoy the sound of the splash (II 1192 *sqq.*).

٣٢١٩ سقاهم ربّهم, *Qur.* LXXVI 21, referring to the pure drink of Paradise.

P. ١٨٣, Heading. عیسی‌وار. See *v.* ٣٢٠٤ *supra.*

٣٢٣٣ اصحاب صدر, doctors and professors of divinity.

٣٢٣٤ دماغ (which in Persian sometimes has the meaning "nose") is here the organ of spiritual perception. *Maghz* is used in the same sense (I 3744).

٣٢٣٦ *Ṣaddaq zadan = taṣdíq kardan.* Cf. *v.* ٣٥٨٦ *infra* and the parallel use of *qaddirá = taqdírᵃⁿ* (V 2647).

P. ١٨٤, Heading. Fa gives two Arabic versions of the miracle. The details vary to a slight extent. The authorities cited for the first version are al-Ṭabarání (Brockelmann, I 167) in his *Mu'jam al-awsaṭ* and Bayhaqí (*ibid.* I 363) in his *Kitábu 'l-da'awát* (*sic*) *al-kabír*. In the second tradition it is related on the authority of Abú Umámah al-Báhilí that the Prophet, having performed the *wuḍú'*, called for his boots. He had put on one, when suddenly a crow (*ghuráb*: the first version has *ṭá'ir*) carried off the other and let it drop. A snake issued from it, whereupon the Prophet said: "No one who believes in Allah and the Last Day will put on his boots before shaking them out." According to the first version, he said: "O Allah, I take refuge with Thee from the mischief of those who walk on two feet and from the mischief of creatures which walk on their bellies."

٣٢٥٠–٣٢٥١ The Prophet's mistake was caused by temporary preoccupation with his own affairs, not by ignorance of the Unseen (*ghaflat*). On the contrary, it was the reflexion of his inner light (*Núr-i Muḥammadí*) that opened the bird's eyes and discovered the truth. This exemplifies the proper attitude of the *muríd* towards a *murshid* who may seem to be unaware of something known to his disciple.

٣٢٥٣ عبد الله. See note on I 1936.

P. ١٨٥, Heading. انّ مع العُسر يُسرًا, *Qur.* XCIV 6.

٣٢٥٥ باشي در حکمِ خدا. For the scansion, see note on I 290.

٣٢٥٩ *Arabum Proverbia*, III¹, No. 3228. The rose "laughs", *i.e.* is fragrant and lovely, even whilst being stripped of its petals until it finds itself left "on thorns": similarly, the *'árif* rejoices in the afflictions which God bestows upon him.

٣٢٦١ I do not know to whom this definition of *taṣawwuf* is due. C Shiblí's definition: *huwa 'l-julúsu ma' Alláhi bi-lá hamm*[in].

٣٢٦٣ بی غبار. Fa and other edd. read بی عثار.

٣٢٦٤ لا تأسوا الخ. *Qur.* LVII 23.

P. ١٨٦, Heading. This Story, the source of which I am unable to ascertai illustrates the preceding verse. When people will not resign themselv to tribulation, they fall into sin, like the man who saved his money bu lost his spiritual life (*infra*, *v.* ٣٣٣٩ *sqq.*).

٣٢٧٢ کرمتر کردد الخ. Cf. the Arabic proverb *al-insánu ḥariṣ*[un] *'alá m muni'a*.

٣٢٧٣ هرچه چیزی بود الخ. Moses is described as the Perfect Ma through whose mediation everything is maintained in existence an performs individually the function assigned to it in the universal schem Cf. Andrae, *Die Person Muhammeds*, 353 *seq.*

٣٢٨١ فقر از آن رو فخر آمد, alluding to the Ḥadíth *al-faqru fakh* (I 2342, note).

٣٢٨٤ فضول (G) is a better reading than *faḍúl*, "the wanton man' which Fa suggests as an alternative. For *ghúl* = *nafs*, see note on I 36

٣٢٨٥ It is the worldling's depraved appetite that prevents him fro enjoying the delights of spiritual poverty.

٣٢٨٩ تسبیح جبری. Some good MSS. have چیزی, which is evidentl a corruption. Fa explains *jabrí*, though its text has *chízí*. For the *tasb* of all created things, see the notes on I 512–513 and III 1495 *sqq.*

٣٢٩١ كَرَّمْنا, *Qur.* XVII 72. See note on II 3773–3774.

٣٢٩٣ The words and works of the true believer are compared to hone which the *Qur'án* calls *shifá'*[un] *li-'l-nás* (I 1009–1010, note).

٣٢٩٤ صدید, the drink of the infidels in Hell (*Qur.* XIV 19).

٣٢٩٥ اهل الهام. The *mu'min* is "inspired" with good knowledg like the bee: *wa-awḥá Rabbuka ilá 'l-naḥli* (*Qur.* XVI 70).

٣٢٩٦ *I.e.* "our praise of any one implies that his actions are conscio and voluntary; otherwise we should not express approval of them" The verse does *not* mean, as Fa thinks it may, that no expression o praise is involuntary.

٣٢٩٩ وقت قدرترا الخ, *i.e.* "beware of procrastination: seize th opportunity which Life offers you of choosing good and rejecting evil"

٣٣٠٣ In the Translation read "the feathered domestic fowl" for "th domestic fowl which has wings".

٣٣٠٤ تو دانی, *i.e.* "you will see (the consequences of your choice)".

٣٣٠٢ فقط. Fa and Mq translate: "only for the dogs", which is probab right. WM, however, says that *fa-qaṭ* is equivalent to *pas bas*, as I ha translated it.

۳۳۲۸ طاق و جفت, "two or three (*dú sih*)", "sundry", "various". At v 3638 *dar ṭáq u juft* seems to mean "in two or three words", "briefly".

۳۳۳۰–۳۳۳۱ Cf. with this passage what Damírí (tr. Jayakar, I 800 *sqq.*) says concerning the cock's "knowledge of the different times of the night" and its trustworthiness in rousing Moslems to perform the morning and evening prayers at the appointed hour. Since Adam, after his banishment from Paradise, was occupied with earning daily bread and no longer knew the *sá'átu 'l-tasbíḥ*, God sent down to the earth a cock which He caused to hear the voices of the angels glorifying Him; and whenever it heard the *tasbíḥ* in Heaven, it glorified God (by crowing) on the earth, *fa-yusabbiḥu Ádamu bi-tasbíḥihi* (*Qiṣaṣu 'l-anbiyá*, 26, 10 *sqq.*). Other Traditions describe the Celestial Cock, whose head is under the Throne of God, as calling to prayer every day at dawn and giving the signal for all cocks in the world to do the same.

۳۳۳۳ There is a manifest analogy between the cock (*Abú yaqẓán*) and the Saint who is spiritually awake and *muráqib* (II 158, note).

۳۳۳۴ در جهاز. The idea that these words mean "in the Ark" (WM) strikes me as ludicrous.

۳۳۳۵ See note on I 943.

۳۳۳۶ In the first hemistich read *guft-i* with the *iḍáfat*. G has *ḥayya 'al faláḥ* both here and at *v.* ۱۷۵ *supra*.

۳۳۳۷ آن خروس جان وَحْی. Of the three interpretations proposed by Fa, those which refer to Gabriel and the Celestial Cock may be dismissed without further remark. The phrase is clearly a description of the Perfect Man: cf. v 1973, where Ayáz (typifying this holy personage) is called "the Cock of Heaven who never crows at the wrong time". For *ján-i waḥy* see note on II 3258.

۳۳۴۲ می‌گریزانی الخ, *i.e.* "you run away from self-sacrifice". Cf. I 970.

۳۳۴۹–۳۳۵۱ Cf. II 892 *sqq.*

۳۳۵۴ Cf. *Qur.* XLVII 40: "Lo, ye are these (niggards): ye are called to spend for Allah's sake, yet among you are some who grudge. As for him who grudgeth, he only grudgeth (to benefit) his own soul. Allah is the Rich, and ye are the poor."

۳۳۵۷ عوضها می‌تنند. See I 1370 and note *ad loc.*

۳۳۵۸ آخر آن آستین. Fa and other edd. have *ákhir-at án* (so corr. in G), and this seems the better reading.

۳۳۶۰–۳۳۶۱ سلام حقّ. Cf. *Qur.* VI 54, where the Divine message, which the Prophet is commanded to deliver to the Faithful, begins with the words: *salámᵘⁿ 'alaykum*.

۳۳۶۲ بر بوی آن, *i.e.* "in the hope of finding amongst them 'a man of good spiritual perception' (*ádamí-yi khwash-mashám*) who will give me

the salaam I long to hear". On the Ṣúfí's duty to seek everywhere f the perfect saint, see II 2218 *sqq.* and *supra*, *v.* ۱۹۱۴۵ *sqq.*

۳۳۷۱ See II 167, note.

۳۳۸۰ ساق می‌مالید الخ. The *Qur'án* (LXXV 29) says of a man unable move on his death-bed: *wa-'ltaffati 'l-sáqu bi-'l-sáqi.*

۳۳۸۶ که عصارا الخ. Cf. *v.* ۱۱۰۶ *supra*. None but Divinely gifted m can attain to knowledge of the Unseen.

۳۳۸۷ As it is said, *ifshá'u sirri 'l-Rubúbiyyati kufrun*.

۳۳۹۱ Fa omits this verse.

۳۳۹۳ Fa reads *pas súd níst*.

۳۳۹۴ لَدَیْنا مُحْضَرون, *Qur.* XXXVI 32. See note on I 3672. Th meaning is: "Raise them from spiritual death to everlasting life union with Thee."

P. ۱۹۱۴, Heading. The material for this Story was furnished by a numb of Traditions to the effect that loss of one, two, or three children, whe borne patiently, is a safeguard against Hell-fire (Wensinck, *Handboo* p. 43, col. 1). The following Ḥadíth (*AQ*, No. 313) is cited in Fa:

"When a child dies, God saith unto the Angels: 'O Mine Angel ye have taken My servant's child', and they answer 'Yea.' Then Go saith, 'Ye have taken the fruit of his heart', and they answer, 'Ye O Lord.' Then God saith, 'What did My servant say?' They answe 'He said, *Praise be to God: verily we belong to God and unto Him do we retu* (*ḥamidaka wa-'starja'u*).' Then God saith, 'O Mine Angels, build fo My servant a house in Paradise, and name it the House of Praise (*bay 'l-ḥamd*).'"

۳۴۰۱ Here, as at II 1600, most of my MSS. have *qaws ú quzaḥ*.

۳۴۰۵ مَجْمَع باغها, with *fakk-i iḍáfat.*

۳۴۰۶ لا عَیْنٌ رأَتْ, referring to the Ḥadíth-i qudsí cited in the note on I 24 دفت نور غیب‌را الخ. See *Qur.* XXIV 35.

۳۴۰۷ مثل نبود الخ. See note on *v.* ۱۹۱۴۲ *supra.*

۳۴۱۱ خدمت, *i.e.* *ṭá'at*, *ṣabr* and *mujáhadah.* See note on I 319. F omits this verse.

۳۴۱۴ Cf. *Qur.* LII 21: "and those who believe and whose seed follo them in faith, We cause their seed to join them (in Paradise)."

۳۴۱۵ Through the afflictions bestowed on her, the woman ha realised the inner significance of the text (*Qur.* XVI 98): "that which is i your possession wasteth away, and that which is in Allah's possessio endureth." Her involuntary tribulation was made the means whereb she developed that capacity for perception of the Unseen, without whic no one can attain to cosmic consciousness. On the second hemistich see I 1004, 1406, and the notes *ad loc.*

۳۴۱۸ یک دمی, *i.e.* in this fleeting existence.

P. ۱۹۵, Heading. حمزه. See note on I 2427.

۳۴۱۹ Fa has *dar ṣaf zadí.*

۳۴۲۲ لا تُلقوا الخ, *Qur.* II 191. Cf. the note on I 3930.

۳۴۳۵ سارِعوا. *Qur.* III 127: "and vie with one another in seeking forgiveness from your Lord and a Paradise prepared for the devout, as wide as are the heavens and the earth."

۳۴۳۶ Fa translates this verse but omits it in the text.

۳۴۳۸ See the note on I 3755.

۳۴۳۹–۳۴۴۲ Death is like a mirror in which every one sees the image of himself; if his nature be good and his actions righteous, he will be in love with death; otherwise, he will deem it hateful and flee in terror from the reflexion of his own wickedness. What he dreads so much is really something conceived and produced by himself. Cf. I 3967–3973 and note *ad loc.*

۳۴۴۵–۳۴۶۳ Human action is both a cause and an effect. Man, in so far as he acts freely, incurs retribution hereafter; but this, though from one point of view a direct consequence of the action with which it corresponds in quality, may also be regarded as the final cause and eternal form of the action, pre-existent in God's knowledge, like the idea of a house in the mind of the architect. Looked at in this way, retribution is a Divine manifestation of the form (idea) immanent in all that appears under the form of human action or, in other words, a transformation of the appearance into its underlying reality. Hence there can be no true similarity between them: they differ as accident and substance. Cf. II 944–982 and the notes *ad loc.*; VI 401–434, 3712–3759.

۳۴۴۵ دانك, a reading peculiar to G. My other MSS. and the edd. have لیك.

۳۴۵۱ و جزا صد چوب بود. See *Qur.* XXIV 2 and art. *zinā'* (fornication) in *EI*. The penalty mentioned here is not applicable to one who is legally married, or whose marriage has been dissolved.

۳۴۵۴–۳۴۵۵ This curious but characteristic analogy implies an allusion to the meaning which *'aṣá* has in Sa'dí's verse (*Gulistán*, 125, 5 fr. foot).

۳۴۵۸ ربّ الفلق. *Qur.* CXIII 1.

۳۴۵۹ See *v.* ۴۶۹. *infra* and note *ad loc.*

۳۴۶۰ این دست, an example of metonymy (*dhikr-i maḥall iráda-i ḥáll*).

۳۴۶۱–۳۴۶۲ Cf. *Qur.* XLVII 16–17, which Najmu'ddín al-Kubrá interprets as a description of the spiritual Paradise in the hearts of the *arbábu 'l-ḥaqá'iq*; "milk" symbolising the pure nature of faith and love in which Man was created (*fiṭrah*), "honey" perfect union with God, and so forth.

۳۴۶۳ In this verse and in *v.* ۴۰۶۰ *infra* مانستن = ماندن.

۳۴۶۴–۳۴۶۵ Cf. I 1583, 3555–3562, and the notes *ad loc.* *Mujáhadah* leads to *musháhadah*. Those who master their passions and devote themselves to service of God find in that service the Essential knowledge (*'ilm-i ladunní*) that enables them to exercise dominion over the Unseen.

۳۴۶۷ فرزند تو. *Farzand-i tú* (Fa and the edd. generally) makes an inadmissible rhyme and is certainly corrupt.

۳۴۶۸ این جهان for *dar in jahán*.

۳۴۷۱ زقّوم. See *Qur.* XXXVII 60–64.

۳۴۷۶–۳۴۷۹ On the Last Day the Sun will draw near, and its burning rays will beat fiercely on the heads of unbelievers and religious hypocrites waiting to be judged (*Ahwálu 'l-qiyámah*, 69 = *Muḥ. Eschatologie*, 123). That is the result of procrastination during the present life.

۳۴۸۱ بنور, *i.e.* the true Faith revealed to the elect. For the second hemistich, see the Ḥadíth cited in the note on I 3700. Here the words *núruka aṭfá* are used as a quotation, and the hemistich means: "We thank God for having bestowed on us that faith and knowledge which extinguish the fire of sensual passion."

۳۴۸۶ Cf. I 3696, II 832. While material fire consumes the "children of water", *i.e.* trees and plants, *átash-i nafs* destroys everything connected with *áb-i dín*.

۳۴۸۷ آن مرغابیان, *i.e.* spiritual men (*ahl-i ma'ní*). Cf. *Díwán*, *SP*, IX 10:

khalq chu murgh̲ábiyán záḍah zi-daryá-yi ján:
kay kunad ín-já maqám murgh k-az-ín baḥr khást?

۳۴۹۲ نخاس, without *tashdíd*. Cf. note on I 244.

۳۴۹۳ لا خلابة, alluding to the advice given by the Prophet to a man who said that he seldom bought or sold without being cheated: *idhá báya'ta fa-qul lá khilábah* (Bukhárí, 34, 48 [Vol. II, p. 20]).

۳۴۹۷ A translation of the Ḥadíth: *al-ta'anní mina 'l-Raḥmán wa-'l-'ajalatu mina 'l-shayṭán*.

۳۵۰۰ See *Qur.* VII 52.

۳۵۰۱ کن فیکون. See *Qur.* II 111.

۳۵۰۲ Cf. *Qur.* XLVI 14: "when he attaineth his full strength and reacheth forty years."

۳۵۰۴ عیسی. For the shortening of the final vowel, see *v.* ۲۵۹۸ *supra* and note on I 290.

۳۵۰۶ بی شُکُست. See note on I 855. Fa and other edd. read *shikast* without regard to the rhyme.

۳۵۰۸–۳۵۱۹ This passage illustrates further the essential difference of things which superficially resemble each other, *e.g.* the *a'málu 'l-jawáriḥ* of the sincere believer and the religious hypocrite.

ليك هر جانى الخ, *i.e.* the life of every soul consists in the par-
· spiritual result which it produces.
.eading. Concerning Bilál ibn Rabáḥ, an Ethiopian slave appointed
: Prophet to act as muezzin, see art. in *EI*.
۵۲۳ Black-heartedness, *i.e.* spiritual blindness, is shameful; but
ıess may be a most excellent quality: the black pupil of the eye
m-i dídah) is a mirror of light and organ of vision. Here *mardum-i*
:efers to the Perfect Man (see the notes on I 1004, 1406, and *SIM*,
sqq.), whose *oculus cordis* reflects all the Divine attributes. Cf.
24:

siyáhí gar bi-dání núr-i Dhát-ast:
ba-táríkí darún áb-i ḥayát-ast.

I.e. No one except a Perfect Man can intuitively discern the same
ıal perfection in others.
الوصالست الوصّال. So G and Fa. Four of my five MSS. read
l-ast in wiṣál, which I think is a change for the worse.
غريبى = *ba-ghurbat*.
اندر حلقهٔ خاص خدا, *i.e.* among the blessed saints in Paradise
q'adi ṣidq[in]). Cf. *Qur.* LIV 54–55 and *Math.* IV 3786 *seq.*; V 1768 *sqq.*,

مه, the spirit; ميغ, the body.
كرد ويران الخ. Cf. I 306 *sqq.*, IV 2341 *sqq.*
·, *i.e.* "my spiritual faculties and energies". Cf. VI 4755 *sqq.*
تنگ‌بر, "narrow-breasted". So all my MSS. Fa reads *tang-tar*.
چشم بند آمد. This is the reading of the two oldest MSS. (GH).
chashm-band, which I have adopted in the Translation (see p. 199,
), because it goes better with the second hemistich and with the
·ing verses.
leading. Cf. I 2770–2772, IV 238 *sqq.*
See I 392 and note *ad loc.*
و آنجا خواب نه. Translate: "and no dream is there", *i.e.* they
ɔassed beyond the range of phantasy (*khayál*), and all their visions
ıl. Cf. I 69–72 and the notes *ad loc.*
, *i.e.* the world that is non-existent externally.
۵۹۱ Cf. I 3180, note, and *supra*, *v.* ۵۳ *sqq.*
ماذرم.... آذره. For the rhyme, see note on I 796.
Fa reads *mí-kunad zah*, which is probably correct, though BG have

صحراى سب, *i.e.* the *arḍu 'lláh* (I 3182, note). Cf. I 396, 525, 1352.
امّهات. "The four mothers" (*ummahát-i arba'ah*) is a phrase often
d to the elements of which bodies are composed.

٣٥٦٣ Fa translates this verse but does not give its text.

٣٥٦٤ A bushy beard indicates stupidity. Cf. I 1059, IV 1238, VI 2027.

٣٥٦٧ لی وَلَك, "for me and thee". So Fa, Bul., and Mq; G has نه ولك or نه ولك, H نی وُلَك. See IV 3075 and note *ad loc.* Here the original reading may have been نی وَلَك, which I have translated: this would very easily become لی ولك. WM reads نی حَلَك, "nor blackness".

٣٥٧٠ وهم (see note on I 2757) is a faculty of the body (*quwwah jismániyyah*) which takes cognisance of qualities, such as bravery, that are not apprehended by the outward senses. Cf. Jurjání, *Ta'rífát*, 276. *Wahm* is opposed to *'aql* (the spiritual reason), as fallibility and illusion to unerring perception of the truth.

٣٥٧٢–٣٥٧٣ These lines exemplify what the poet regards as a false notion of cause and effect.

٣٥٧٥ از طبیب و علّت الخ. In the Translation (p. 200, note 5) I have taken the meaning to be that the mind of any one who judges by form and appearance "needs a doctor to cure its disease". But I think the words *tabíb ú 'illat* are better explained as referring to the view set forth in books of medicine, that health and disease are the effects of particular causes.

٣٥٧٦ See the notes on I 19, 3675 and II 1842–1844.

٣٥٧٧ علّت اولی, the ontological principle in Moslem philosophy. See the notes on II 1625 and IV 218–219.

٣٥٧٨–٣٥٨٠ A description of the "twice-born", *i.e.* the Perfect Man.

٣٥٨١–٣٥٨٢ The supremacy of the Perfect Man, representing Universal Reason, over individual human minds is illustrated by, and corresponds to, the relation which exists in *fiqh* between *nass* (the primary text: *Qur'án* or *Sunnah*) and *qiyás* (analogical deduction). *Qiyás* is permissible only in cases where the *nass* itself does not prescribe. Similarly, *kashf* makes *'aql* (the discursive reason) superfluous and futile.

٣٥٨٣ وحی روح قُدسی. See II 3258 and note *ad loc.* The context shows that *nass* and *rúh-i qudsí* are not to be understood in their literal sense as referring to the *Qur'án* and Gabriel.

٣٥٨٦ *I.e.* "if you claim to be inspired, where are the signs which accompany real inspiration? What light you possess is derivative, not essential." For *saddaqí*, see *v.* ٣٢٣٦ *supra* and note 2 in the Translation, p. 201. Fa and Bul. have *kú yam ú kú kashtí kú túfán-i Núh*, which involves a metrical licence admitted by the poet elsewhere (see note on I 290); but none of my MSS. has this reading.

٣٥٨٨ بقرصی, *i.e.* with a faint reflexion of Reality. Cf. the saying *al-majáz qantaratu 'l-haqíqah.*

٣٥٨٩ آفل است. Cf. *Qur.* VI 76 *sqq.*

٣٥٩٢ *I.e.* "either his nature was heavenly from the first, or it has become entirely spiritualised".

٣٥٩٥ دایم اندر آب الخ. See note on I 502–503. "The snake" is the carnal man (*ṣáḥib nafs-i ammárah*).

٣٥٩٦–٣٥٩٧ These verses allude to popular theologians and worldly professors of Ṣúfism.

٣٥٩٩ سحر حلال, *i.e.* miraculous spiritual powers. Cf. *infra*, *v.* ٤٠٧٤ *sqq.* and IV 3074 *sqq.*

٣٦٠٣ خاك الخ. See the notes on I 178, 1973, 3780.

٣٦٠٤ The Ṣúfí Shaykhs do not communicate their wisdom in the presence of those who are unsympathetic and unresponsive. See I 3087–3091, note.

از رسالت الخ. Cf. the Ḥadíth: *al-Shaykhu fí qawmihi (ahlihi) ka-'l-nabiyyi fí ummatihi.*

٣٦٠٥ اسرافیل‌خو, *i.e.* like Isráfíl, who is always listening eagerly for the Divine command to blow the trumpet of Resurrection.

٣٦١٣ استیزه نهد, *i.e.* lays contention aside. Fa thinks the meaning is: "behaves contentiously", *i.e.* "insists on preaching the truth in despite of opposition". In my opinion the perfect saint is described as lavishing spiritual grace on all men alike, without stopping to argue (*istízah*) whether his gift should be bestowed on those who are sure to spurn it. Cf. IV 3671 *seq.*

٣٦١٥ See note 1 in the Translation, p. 203.

٣٦١٦–٣٦١٧ پشیمانی is a mark of self-consciousness.

از عدم. *'Adam* probably signifies the state of one who is "non-existent", *i.e. fání fí 'lláhi.*

صاحب‌قدم. See I 3367, 3374.

P. ٢٠٦, Heading. Cf. *Qur.* VII 178: *úlá'ika ka-'l-an'ámi bal hum aḍallu.*

٣٦٢٦ Fa and all my MSS. except G read *chih istízah kunad.*

٣٦٢٧ چنبره, "circle", "orb", occurs again in a verse cited in the Heading to V 1974. Vullers gives *chanbar* only. *Qamar* = the Perfect Man illuminated by the Divine Sun. In the next verse he is called "the Sun".

٣٦٢٨ آفتاب آفتاب, *i.e.* God, from whom "the Sun" derives his light.

٣٦٣٠–٣٦٣٤ This passage states the orthodox Moslem doctrine of *qaḍá* and *qadar*. Cf. the Ḥadíth-i qudsí: "These are in Paradise, and I care not; and these are in Hell-fire, and I care not"; and see also *Religious attitude*, 300 *seq.*, and *IP*, 12.

٣٦٤٠ با عین حال. So the two oldest MSS. Fa has *bá 'ayn-i ḥál* and gives the text-reading as a variant.

٣٦٤١ In the second hemistich Fa has the same reading as BK Bul. See *app. crit.*

۳۶۴۶ راستگو دانیش تو. The pronominal suffix must refer to Noah, and *rást-gú* to the speaker of the three preceding verses. Other explanations suggested by the commentators are unsatisfactory. It is possible, however, to read *rást gú* and translate: "Tell the truth, you know him (Noah) by way of description."

۳۶۵۰ The highest class of Perfect Men, who have lost their individual *dhát* in the Universal *Dhát* and attained to *baqá ba'da 'l-faná*, know the essences of all things.

۳۶۵۱ ماهیّات, *i.e.* the *a'yán-i thábitah* (I 606, note). The *sirr* (inward ground) of these is the Divine Names and Attributes; and the *sirr* of that *sirr* is the Divine Essence.

۳۶۵۳ آن مخفی نماند از محرمان, *i.e.* in the supreme experience of "union" or "deification". See *SIM*, 129 *seq.*

۳۶۵۵ قطب, here synonymous, as almost invariably in the *Mathnawí*, with *al-insán al-kámil*.

۳۶۵۶ واقعاتی, *i.e.* "the first visions of novices" (*Kashf, Eng.* 151, 167). See note on II 224. According to some commentators, *wáqi'ah* has its ordinary meaning and refers to things that children cannot understand and regard as "absurd". Cf. *v.* ۳۶۳۷ *supra*. I think, however, that this and the following verse are addressed to the *muríd* whose eyes have been opened by his Shaykh.

۳۶۵۷ زده زندان, *i.e.* the five outward and the five inward senses. See note on I 3576.

تیهرا. Cf. note on II 2484. The "desert" is carnal reason and exoteric knowledge.

۳۶۵۹ ما رَمَیتَ الخ, *Qur.* VIII 17. See note on I 615.

۳۶۶۳-۳۶۶۵ Cf. *Qur.* II 141: "those unto whom We gave the Book recognise him (the Prophet) as they recognise their sons. But lo, a party of them knowingly conceal the fact."

۳۶۶۶ ۳۶۶۷ These verses refer to the Ḥadíth-i qudsí cited in the note on II 931–932.

P. ۲۰۹, Heading. WM in his commentary on *v.* ۳۶۷۰ *infra* enumerates three kinds of *faná*:

(1) When the essence of the creature (*dhát-i 'abd*) passes away (*fáni shavad*) in the Essence of God (*Dhát-i Ḥaqq*) and ceases to exist, just as a drop of water loses its individuality (*ta'ayyun*) in the ocean. This *faná* occurs at the manifestation of the Divine Essence (*tajalli-yi Dhát*).

(2) When the attributes of the creature (*ṣifat-i 'abd*) pass away in the attributes of God (*Ṣifát-i Ḥaqq*): then his human attributes are replaced (*mubaddal*) by Divine Attributes, and God becomes his ear and eye.

(3) When the essence of the creature disappears (*makhfí shavad*) in the Light of the Divine Essence, like the disappearance of the stars in

the light of the sun. His creatureliness (*khalqiyyah*) does not cease to exist, but is concealed under the aspect of Creativeness (*Ḥaqqiyyah*): the Lord (*Rabb*) is manifest, and the slave (*'abd*) invisible.

WM adds that in the following passage either the second or the third kind of *faná* is described, for in both these cases the essence of the creature persists (*báqí ast*); but he goes on to say that whereas *v.* ۳٦۷۰ apparently refers to the second kind, the analogies in *vv.* ۳٦۷۱–۳٦۷٦ imply a reference to the third. He therefore proposes another explanation of *v.* ۳٦۷۰ (see *infra*) making that verse a description of the first kind of *faná*, in which the *dhát-i 'abd* "passes away" into the *baqá-yi Ḥaqq*.

۳٦٦۹ قايل, *i.e.* an eminent mystic.

درويش, *i.e.* the perfect *faqír*, who is free from all connexion with the phenomenal world: *idhá tamma 'l-faqru fa-huwa 'lláhu*.

۳٦۷۰ هست الخ, *i.e.* he exists formally and externally in so far as his "person" (*dhát-i basharíyyah*) is concerned; but since that "person" has become "deified" (see I 1938, note), he is really non-existent as an individual agent and only "persists" in virtue of the Divine life and energy which constitute his whole being. Cf. *v.* ۳۹۱۴ *infra*:

waṣf-i ú fání shud ú dhát-ash baqá.

۳٦۷۷ See the Story of Moses and the Shepherd (II 1720 *sqq.*) and the notes *ad loc.* If understood in their logical sense, terms like "union" and "separation" and other metaphors used by mystics would suggest that the Divine Unity is not absolute.

۳٦۸۰ منتجب. So the two oldest MSS. Fa reads *muntakhab*.

۳٦۸۱ See the notes on I 30, 1787. Fa wrongly explains *ham-sarí* as meaning "an associate and equal". Both sense and rhyme require *yá-yi ma'rúf*.

۳٦۸۳–۳٦۸۵ When the lover of God has died to self, all his actions proceed immediately from God, the only Real Agent.

۳٦۸۵ فاعلی چه. Translate: "what (power of) action (remains in him)?"

P. ۲۱۰, Heading. قصّهٔ وکیل صدر جهان. It is likely that this Story has some historical foundation, though the commentators give no details. For *ṣadr-i jahán*, a title bestowed on the rulers of Bukhárá belonging to the princely family of Burhán in the 12th and 13th centuries A.D., see Barthold's article Burhān in *EI*; and on the *wakíl*, a high official who "managed the domestic affairs of the Court", see Barthold, *Turkestan*, 229.

۳٦۸۷ *Kuhistán* and *dasht* may refer to *Kuhistán-i Khurásán* (south of Níshápúr) and "the great salt desert of the central Iranian plateau" by which it is surrounded. See art. Kūhistan in *EI*.

۳٦۹۴ Hell is separated from Divine Mercy; old age from bodily strength.

۳۶۹۹ Four of my five MSS. have a slightly different reading of the second hemistich (see *app. crit.*). Fa agrees with the text (G).

P. ۲۱۱, Heading. *Qur.* XIX 16–18: "and mention in the Book (the story of) Mary, how she withdrew from her kinsfolk to an eastern place and covered herself from them; and We sent to her Our Spirit (Gabriel), and he appeared to her in the guise of a shapely man. Said she: 'Lo, I take refuge from thee with the Merciful God, if thou art God-fearing.'"

۳۷۰۰ نقش‌را = *nuqúsh-i ká'inát-rá*. Mary was not tempted even by the visionary *naqsh* of Gabriel. None of my MSS. supports the corrupt reading *nafs-rá*, which WM has adopted.

۳۷۰۵ چون زنان. See *Qur.* XII 31.

۳۷۱۴ زهره‌را. See note on I 2077.

۳۷۱۷ God transcends all the shadowy powers and faculties which He has bestowed upon us. These are an effect (*athar*) of the Divine Producer (*Mu'aththir*), as smoke is an effect of fire; but essential knowledge of His nature is given to us by Himself alone.

۳۷۱۸ Cf. I 116 and note *ad loc.*

۳۷۲۲ Cf. *Díwán*, *SP*, XX.

ور گریزند الخ. See note on I 1924.

۳۷۲۴–۳۷۲۹ These verses depict the mystic's eagerness to capture and retain the fleeting illuminations (*tajalliyát*) that visit him.

۳۷۲۸ آن صید بناز. The edd. and all my MSS. except G read *án ṣayd-i niyáz*. Cf. *supra*, *v.* ۳۲۰۴ *sqq.*

۳۷۳۰–۳۷۳۵ Cf. the note on I 2063–2070.

۳۷۳۴ آتش‌دل. Fa and other edd. read *áyis-dil*.

۳۷۳۶ Fa and all my MSS. except G read *dar bustán zadí*, which is preferable.

۳۷۴۰ The second hemistich implies that the child's joy is superficial, while the sorrow of the sage is profound. Arabic and Persian writers regard the passion and anguish of love as having its seat in the liver.

۳۷۴۱ For the word-play on *ákhur* and *ákhir*, see note on I 2583.

۳۷۴۳ قصّاب. Here God, "He who causes death" (*al-Mumít*), is represented as a butcher. But "this Butcher" is also "He who brings to life" (*al-Muḥyí*): see *v.* ۱۴۹۸۱ *infra*, VI 1550 *sqq.*

۳۷۴۵ كُلُوا مِنْ رِزْقِهِ, *Qur.* LXVII 15.

۳۷۴۸ در فطام او. For the metaphor, cf. *v.* ۴۹ *supra* and the note *ad loc.*

۳۷۴۹ تُرك جوشش الخ. Cf. VI 1776. The correct reading is *Turk-júsh* with the pronominal suffix *-ash*, not *Turk-júshish*, which Fa reads.

۳۷۵۱ It is possible, though not very likely, that the poet is alluding to the verse (*Ḥadíqah*, 123*a*, 3 fr. foot):

gham-i khwad khwar, zi-digarán m-andísh:
tú bar-i khwishtan bi-nih dar písh.

۳۷۵۳ از سر رُبوه الخ, *i.e.* "as the beauties of Damascus are not fully revealed to the traveller unless he view the city from the mountains overlooking it, so you must contemplate sorrow and tribulation from the mystic's point of view in order to perceive its real value and meaning"; or "you must climb the heights of tribulation before you can enjoy the Beatific Vision". The saying *Dimishq-rá az sar-i Rubwah* (*Rabwah*) *nazar kun* is proverbial. According to some commentators on *Qur.* XXIII 52, the words *wa-áwaynáhumá ilá rabwatin dháti qarárin wa-ma'inin* refer to Mt. Rubwah and Damascus.

۳۷۵۴ معدوم, *i.e.* non-existent in the sensible world.

۳۷۶۰ Fa's translation of the second hemistich is: "in order that you may be made everlasting through love, O fellow-servant"; and although the two oldest MSS. write *'ishq-i* with the *idáfat*, I now prefer that rendering.

۳۷۶۴–۳۷۶۶ See the notes on p. ۱۷۶, Heading (1) *supra*, I 393, and II 1553–1554.

۳۷۷۱ در عدم = *dar ghayb*. Cf. *v.* ۳۷۰۸ *supra*.

۳۷۷۳ هر هلالم الخ. To the outward eye Gabriel has the semblance of a "new-moon" (cf. I 69), but that is only his *súrat-i mithálí*: his real "form" is the Divine attributes displayed by him and reflected as an image in the mirror of the mystic's heart.

۳۷۷۷ مکن لا حول, *i.e.* "do not take refuge with God in fear of me". In the second hemistich *lá hawl* signifies the eternal Divine omnipotence, which is the essence of the words *lá hawla wa-lá quwwata illá bi-'lláhi* and of Gabriel himself.

۳۷۸۰ بوذ. The post-vocalic *dhál* is retained here on account of the rhyme. See I 796 and note *ad loc.*

۳۷۸۲ یارِرا اغیار. See note on II 2186.

۳۷۸۵–۳۷۸۶ See Book I, Preface, p. ۱, l. ۷, note.

۳۷۸۸ از منظر, *i.e.* because you look upon him with the eye of "self". Cf. I 1319–1332 and the notes *ad loc.*

۳۷۸۹ شمع الخ, *i.e.* "leave the Story of Mary unfinished".

۳۷۹۰ According to Fa, the speaker is the Wakíl, who urges his distraught soul to seek refuge with the Ṣadr-i jahán. The context, however, indicates that in the second hemistich the poet addresses either himself or his amanuensis, and that *guríz* is used in its technical sense.

۳۷۹۱ این بخارا, *i.e.* the heart of the Perfect Man, the source of esoteric knowledge.

۳۷۹۲–۳۷۹۳ For the word-play *Bukhárá*, *ba-khwárí*, cf. *supra*, *v.* ۱۱۲۶ and note *ad loc.*

۳۸۰۲ اُبْرُکی یا ناقتی, *i.e.* "let me mount, O my soul, and journey home".

٣٨٠٧ Cf. the Ḥadíth: *ḥubbu 'l-waṭani mina 'l-ímán*, and see IV 2211 *seq.*

٣٨١٤ Fa renders چون by *chún-kih*, but cf. *v.* ٣٨٧٨ *infra*.

٣٨١٨ Read كُمر زدى with G. None of the commentators even notices this reading, yet I have little doubt that it should be restored to the text. *Kum (kumm) zadan az kasí = ástín afshándan az kasí*, "to shake one's sleeve free from (the grasp of) any one", "to escape from any one". The meanings *tark giriftan, pinhán shudan*, by which *kam zadan* is explained in the lexx. and commentaries, require further confirmation before they can be accepted.

٣٨٢١-٣٨٢٦ Concerning the invisible powers of evil, described as "keepers" (*ḥáfizán*) and "custodians" (*muwakkalán*), which hold the wicked in thrall, see *supra*, *v.* ٢٠٧٧ *sqq.*, ٢٤٥٥ *sqq.*, and the notes *ad loc.*

٣٨٢٢ عوانى. See note on I 1362.

٣٨٢٣ مى‌زند اورا الخ, *i.e.* in reality anger dominates the tyrant and forces him to oppress those subject to his external authority.

٣٨٢٨ Cf. the Story of the Peacock, V 536 *sqq.*

٣٨٢٩ پر سبك دارد, *i.e.* if he keep the wings of his spirit unclogged by worldliness.

٣٨٣١ بند من. See *v.* ٣٨٢٠ *supra.*

٣٨٣٢ Cf. IV 506 and the verse of Ḥáfiẓ (ed. Brockhaus, No. 365, *v.* 4):

Ḥalláj bar sar-i dár in nuktah mí-siráyad:
az Sháfi'í ma-pursíd amthál-i ín masá'il.

٣٨٣٣ Cf. *Tá'iyyah*, 111 *sqq.* = *SIM*, 211.

٣٨٣٤-٣٨٣٥ These verses refer to the manifold variety of "states" experienced by the mystic and his successively "passing away" (*faná*) from these until he attains to union with God.

٣٨٣٦ عشرة امثالها, from *Qur.* VI 161: *man já'a bi-'l-ḥasanati fa-lahu 'ashru amthálihá.*

٣٨٣٨ مرگ من در زندگیست, *i.e.* the result of self-existence is spiritual death.

٣٨٣٩ A well-known verse by Ḥalláj, altered for the sake of the metre. See note on I 3934–3935.

٣٨٤١ لَوْ يَشَآءُ أَنْ يَمْشِيَ = لو يشا يمشى.

٣٨٤٣-٣٨٤٤ Cf. the Ḥadíth: *man 'arafa 'lláha kalla lisánuhu* and I 112 *sqq.*

٣٨٤٥ توبه كرد. For the mystical meaning of *tawbah*, see note on I 2205.

بترس. The commentators explain that one must beware of supposing the "repentant" lover to have renounced the real object of his love; on the contrary, he has renounced everything except God (*má siwá 'lláh*). But I think the point rather lies in the danger that, like Ḥalláj,

he may proclaim what should be kept as an ineffable mystery. Cf. I 1743, note, and the note on *v.* ۳۸۳۲ *supra*. Ṣúfís use *'ayyár*, "vagabond", in the same way as *rind*, *i.e.* a reckless devotee (*sar-báz-i ṭaríq-i maḥabbah*).

۳۸۴۷ دفتر و درس الخ. Fa cites the verse:

níst dar lawḥ-i dil-am juz alif-i qámat-i Dúst:
chih kunam? Ḥarf-i digar yád na-dád ustád-am.

۳۸۴۸ Cf. VI 4624 *sqq.*

۳۸۴۹ زیادات, probably a treatise on *fiqh* bearing that title by the Ḥanafite lawyer Muḥammad ibnu 'l-Ḥasan al-Shaybání (Brockelmann, I 171).

باب سلسله. This can hardly refer either to the *isnád* which guarantees the authenticity of a Ḥadíth or to the similar "chains" whereby Ṣúfí Shaykhs derive their doctrine from the Prophet (Fa). That *silsilah* here means some kind of logical concatenation would seem to be undeniable in view of the whole context and, in particular, the association of *silsilah* with *dawr* in the following verse. Probably it is a special form of the method of *qiyás* developed by Abú Ḥanífah and his school.

۳۸۵۰ In order to prove the necessity of an absolute self-existent Cause, Moslem theologians demonstrate (see *al-Bábu 'l-Ḥádí 'Ashar*, tr. by W. M. Millar, 11–14, and cf. *Aspects of Islam*, 127 *sqq.*) the fallacy of two alternative hypotheses, technically called the "chain" and the "circle", either of which would render such a Cause unnecessary. The "chain" is a series of contingent causes going backward *ad infinitum*; the "circle" involves the absurdity that A depends on B, which in turn depends on A.

جعد مشکبار. See *GR*, 763 *sqq.* Ṣúfís compare the world of phenomena to the dark chain-like ringlets of a beauty. Although from a certain point of view all phenomena veil the face of Reality from its lovers, the illumined mystic regards them as theatres (*maẓáhir*) for the manifestation of the Divine Names and Attributes underlying them.

مسئلهٔ دَوْرست. As an instance of legal "arguing in a circle", Fa mentions the case where inheritance of property depends on proof that one of two persons who were drowned at the same time expired before the other.

دور یار. The explanation *dawr-i may kih dar majlis-i Yár-ast* (WM) is the one that agrees best with *ja'd-i mushk-bár* in the preceding hemistich. God, or Divine Love, is a circle *bi-kulli shay'in muḥíṭ*.

۳۸۵۱ مسئلهٔ کیس. This relates to the circumstances in which theft of money is legally punishable by amputation of the hand, for example, when a purse is stolen from the owner's sleeve; if he leave it unprotected, the thief incurs no penalty.

٣٨٥٢ ذکر بخارا می‌رود. Cf. *supra v.* ٣٧٩١ *sqq.*

٣٨٥٣ Words and expressions signify qualities, and since the m knows that God is the essence of every quality, he is conscious, wher he speaks or thinks, of experiencing some particular effect (*khássi* of the Divine nature.

٣٨٥٨ غالب, adverbial. Translate: "vision is generally superio knowledge."

٣٨٦١ ریگ آمون. The edd. and most of the later MSS. read ون but GH have *Ámún*, another form of *Ámúy*; and this reading is firmed by the well-known verse of Rúdakí which Rúmí here imita

rig-i Ámúy ú durushtí ráh-i ú
zír-i páy-am parniyán áyad hamí.
"The sands of Oxus, toilsome though they be,
Beneath my feet were soft as silk to me."

(*Chahár Maqálah*, tr. E. G. Browne, p. 35.)

The next verse in Rúdakí's poem begins with the words *áb-i Ja* but does not otherwise resemble the second hemistich of the pre verse. In my opinion both *Ámúy* (Rúdakí) and *Ámún* (Rúmí) dialectical forms of, and refer to, Āmul, "a small town south-we Bukhārā...surrounded on all sides by the desert" (see arts. Āmul Āmū-Daryā in *EI*).

٣٨٦٢ از خنده چون دل. See note on *v.* ٣٢٥٩ *supra.*

٣٨٦٥ بدر, *i.e.* the Perfect Man.

٣٨٧٠ با شکر الخ. Cf. I 270.

٣٨٧١ جنودًا الخ, *Qur.* IX 26, referring to the angels whom (tho the enemy could not see them) God sent to reinforce the Mosl fighting at Badr. Cf. *infra, v.* ٤٠٣٦ *sqq.* This verse of the *Qur'án* been accidentally omitted in the Index (Vol. VI, p. 589).

٣٨٨٠ ای که عقلت الخ. Mercury represents the celestial intellig which is supposed by astrologers to be the source of worldly wit wisdom.

٣٨٨٢ اذا جآء القضا الخ. See note on I 99.

٣٨٨٦ Cf. *supra, v.* ٢٩٢٠ *seq.*

٣٨٩١ آن روح الامین, *i.e.* the Perfect Man. See the notes on I 738 and I

خون حورم alludes metaphorically to *faná fí 'l-Shaykh.*

همچون زمین. Fa gives this as a variant and reads *ham-chún ja* but all my MSS. have *zamín.*

٣٨٩٢ چون جنین خون‌خواره‌ام. See *vv.* ٦٧-٦٨ *supra* and note *ad*

٣٨٩٦-٣٨٩٥ Although the mystic eats and drinks and sleeps like o people, it is not for the sake of self-gratification (*hazz-i nafs*): he no object in life but self-sacrifice.

٣٨٩٧–٣٨٩٩ See II 1436–1446 and the notes *ad loc.* and cf. *supra*, *v.* ٢٥٢٣ *seq.*

٣٨٩٧ جان دادهٔ, "one that gave up its life" = *madhbúḥ*, not "one that gave life (to the murdered man)", as Fa and other commentaries explain it. *Ján dáda-í* corresponds to *qurbán gashta-í* in the next verse, which itself is exactly parallel to this one. The Translation follows the commentators and must be corrected.

جزو جزوم الخ, *i.e.* he who dies to self thereby raises his unregenerate spirit from the dead and endows it with everlasting life.

٣٨٩٩ اضربوه ببعضها, for *iḍribúhu bi-ba'ḍihá* (*Qur.* II 68).

٣٩٠٠ ارواح نظر, *i.e.* the powers of spiritual perception centred in the heart (*qalb*). See note on IV 410–411.

٣٩٠١–٣٩٠٦ See I 3165–3168, 3872–3876, with the notes *ad loc.*, and cf. *infra*, *vv.* ٤١٧٨–٤١٨٩.

٣٩٠٤ جستن زجو, *i.e.* "to escape". For the metaphor, cf. II 2205 and *v.* ٤١٧٠ *infra*.

كلّ شيءٍ الخ, *Qur.* XXVIII 88.

٣٩٠٦ پس عدم گردم, *i.e.* "I shall become *fání fí 'lláh*."

انّا اليه راجعون, *Qur.* II 151.

٣٩١٢ آب‌را از جوی الخ, *i.e.* the water in the jug (the soul in the body) seeks to return to the river (Universal Soul).

٣٩١٤ See note on *v.* ٣٦٧٠ *supra*. No relapse is possible after *baqá* has been attained.

٣٩١٥ خويش‌را الخ, *i.e.* "I crucify myself for the Beloved's sake." Cf. *v.* ٣٧٨٣ *supra*.

٣٩٢١ Cf. I 796 *sqq.*

٣٩٢٧ رَصَد, equivalent to *siḥr* and *fusún* (cf. VI 3796).

٣٩٣٥ نَفَخْتُ, *Qur.* XV 29.

٣٩٣٦ تا نيفتد...اين طرف, *i.e.* in order that the voice of the Spirit may enter the heart (*qalb*), since the bodily faculties are incapable of hearing it.

٣٩٣٧ چون تَمَنّوْا موت الخ. See *Qur.* II 88–90, LXII 6–7, and the note on I 3967–3973. Fa reads *Ḥaq* for *chún*. In voluntarily dying to self (*mawt-i ikhtiyárí*) the mystic restores the *divinae particula aurae*, which is his real self, to the infinite source whence it came.

٣٩٤١ Fa has *zabr-i balábil*. Concerning the poison *balábil* (aconite) see Achundow, 168 *seq.*

٣٩٤٣ الدّين نصيحه. See the Ḥadíth cited *supra*, *v.* ١١٤٠, note.

٣٩٤٧ منبلی امر الخ. For *manbal*, "idle", "lazy vagabond", applie one who has cast off all worldly attachments, see *supra*, *v.* ١٤٥٢, the note on *v.* ١٤٩١, and v 2016. Cf. the similar term *'ayyár* (note *v.* ٣٨١٤٥ *supra*).

٣٩٥٧-٣٩٥٩ These verses depict the carnal man's dread of de According to Fa, the "cats" symbolise his evil works or the an who will torture him hereafter; but the meaning is much better explai by the poet himself: see *infra*, *v.* ٣٩٨٣ *seq.*

٣٩٥٩ ناخوش حصص. All my MSS. have this reading, which Fa give a variant. Fa and other edd. read *tangin qafaṣ*. GK write *ḥaṣaṣ*, a w appropriate to the context: cf. *ṭá'ir^un aḥaṣṣu 'l-jandḥi*, "a bird that lost its plumage". *Ḥiṣaṣ* (Fa) has less point.

P. ٢٢٦, Heading. Here Galen serves as a type of materialism and wor knowledge.

٣٩٦١ *I.e.* "if (in a future state) I were left half-alive and able to e no more than a glimpse of the sensible world, I should be content e with that".

نیم جان can signify the animal soul (see note on I 245), but s a contemptuous description of it would be out of place in passage.

زکون استری, a phrase that recalls the nickname "mule's he (*ra'su 'l-baghal*) bestowed on Galen by Alexander of Aphrodisias *Ta'ríkhu 'l-ḥukamá*, 54, 3 *sqq.* and 126, 6 *sqq.*). *Kún-i astarí* is equiva in meaning to *darí dar án shahr-i wakhím* (*v.* ٣٩٦٧ *infra*) and indic the disgust with which Galen regards the prospect of a life beyond grave.

٣٩٦٢ مطار, probably a *nomen loci*.

٣٩٦٤-٣٩٦٨ Cf. *supra*, *v.* ٥٣ *sqq.*

٣٩٧١ صد مدد آرد. *Madad* is often used in connexion with the doct of emanation, *e.g. Díwán*, *SP*, p. 333:

zamín ú ásmán-há-rá madad az 'álam-i 'aql-ast.

٣٩٧٧ The soul of the worldling is a prey to selfish hopes and fe which bar the way to salvation. Here *gurbagán* may signify "keepers" (*ḥáfiẓán*) described *supra*, *v.* ٢٠٧٧ *sqq.*, ٣٨٢١ *sqq.* See notes *ad loc.*

٣٩٨٣ عنقا (I 1441, note), *i.e.* the prophet or saint, remote from "otherness". The verse alludes to *Qur.* XXIX 40, where idolaters likened to "the spider which maketh for herself the frailest of house

٣٩٨٥-٣٩٨٩ Cf. I 2298 *sqq.* Disease, pain, and tribulation bring o man's real character and give evidence as to the quality of his faith.

٣٩٩١ وآنك در ظلمت الخ, *i.e.* the materialist who will not abandon world and die to self.

P. ۲۲۸, Heading. In Fa and other edd. the Heading is preceded by a verse that does not occur in the four oldest MSS. but follows the Heading in K. See the *app. crit.*

۳۹۹۵ سُکُست. Fa and other edd. have *gusist*, a bad reading. See the notes on I 855 and *v.* ۳۵۰۹ *supra*.

۳۹۹۷ For the rhyme (in a similar context) cf. I 714.

۳۹۹۹ Concerning the saints known as Abdál see *supra*, note on p. ۱۱۳, Heading (2).

۴۰۰۰ بَدَل = ابدال. Cf. I 3296.

خمرش الخ. See I 2602 and note *ad loc.* No Moslem mystic could have written Crashaw's line on the miracle at Cana, "Thou water turn'st to wine (fair friend of life)", though Ḥalláj says (*Ṭawásín*, 134): "Thy Spirit is mingled in my spirit even as wine is mingled with pure water."

۴۰۰۲ بأسهم الخ, *Qur.* LIX 14 (slightly altered for metrical reasons), referring to the so-called "Hypocrites" (*Munáfiqún*) of Medina, and also to their Jewish allies of the tribe Naḍír. The latter, when attacked by the Prophet, surrendered after making only a show of resistance (Margoliouth, *Mohammed*, 313–317).

۴۰۰۸ Cf. I 3459 *sqq.* and IV 2469 *sqq.*

۴۰۰۹–۴۰۱۰ The claimant is required to produce his evidence, *i.e.* self-mortification. Cf. *Tá'iyyah*, 97–102 = *SIM*, 210.

۴۰۱۱ اندر تو در. For the archaic use of the double preposition, see *Persische Grammatik*, 77 *seq.* (§ 70).

۴۰۱۳ In this and the following verse *suksuk* must be an abstract noun. Elsewhere in the *Mathnawí* (II 1423, IV 2010) the word has its usual meaning, "a restive horse", and so the commentators explain it here. Fa translates the first hemistich of *v.* ۴۰۱۴: "in order that he (the rider) may be delivered from the restive horse and that the horse may become quiet"; but all through this passage the vice itself is sharply opposed to the person or animal in whom it appears. Cf. the use of *dáwar* for *dáwarí* (I 397 and note *ad loc.*).

۴۰۲۱ زادوكم خبالا, *Qur.* IX 47: "if they (the Hypocrites) had marched with you, they would only have given you trouble (*má záduikum illá khabálan*) and would have sped to and fro among you, seeking to make you disaffected."

۴۰۲۶ در زغازغ. For the metaphor, cf. I 706, III 226 *sqq.*, V 2143 *sqq.* Fa has the reading of B, *gar ba-ṣúrat yak shay-and.*

P. ۲۳۰, Heading. This Story, a poetic version of *Qur.* VIII 50, corresponding to the prose narrative in Ibn Hishám's Life of the Prophet, 432, 11 *sqq.*; 474, 4 *sqq.*, relates what happened (or is said to have happened) before and during the famous battle at Badr.

۴۰۳۶ The Quraysh had marched out from Mecca in order to defend their caravan, which Mohammed threatened to waylay and capture. Having learned that it was safe, they debated whether they should return home or advance on Badr, where the Moslem army was encamped. The danger of leaving Mecca open to an attack by the Banú Kinánah, with whom they were then at feud, might have turned the scale, if Iblís, assuming the form of Suráqah ibn Málik the Kinánite, had not risen to the occasion and pledged his word that they had nothing to fear (*innaní járun lakum min an ta'tiyakum Kinánatu min khalfikum bi-shay'in takrahúnahu*).

شد صد یکُم, *i.e.* "took the lead". The hundred-and-first man occupies the position of the Roman centurion in relation to his *centuria*.

إنّنی جارٌ لکُم. *Qur.* VIII 50 has وإنّی جارٌ لَکُم. After this verse Fa and other edd. insert three spurious verses. See the *app. crit.*

۴۰۳۹ جنوداً لم تروها, *Qur.* IX 26. See *v.* ۳۸۷۱ *supra* and note *ad loc.*

۴۰۴۰ The first hemistich translates *Qur.* VIII 50: نَکَصَ عَلَی عَقِبَیْه.

۴۰۴۱ *Qur.* إنّی أرَی ما لا تَرَوْنَ إنّی أخافُ آللّهَ.

۴۰۴۲ "When Iblís, whose hand was in the hand of Ḥárith ibn Hishám, saw the angels descending, he turned on his heel. 'Whither art thou going?' cried Ḥárith; 'wilt thou abandon us at a moment like this?' He answered: 'Verily, I see what ye see not', and smote Ḥárith on the breast and departed" (Bayḍáwí).

۴۰۴۳ جعاشیش عرب. Cf. Ka'b ibn Zuhayr's description of the Anṣár as "dwarfish blacks" (*al-súd al-tanábíl*) in Nöldeke's *Delectus*, p. 114, *v.* 54. But probably *ja'áshish* here is used in a more general sense = *li'ám*.

۴۰۴۷ تو بتون رفتی الخ, *i.e.* "thou hast withdrawn to a place of safety". See note on II 404. Iblis stokes the fire in which his dupes are consumed.

۴۰۵۱ إنّی بَریءٌ مِنْکُم. *Qur.* VIII 50 has *minkum*, but of course that is no reason for reading منکم او (Fa).

۴۰۵۲-۴۰۵۳ See I 779. 3653, and *supra*, *vv.* ۳۱۹۳-۳۱۹۷, with the notes *ad loc.*

۴۰۵۹ Read آمدشُدست with post-vocalic *dhál*, and cf. the notes on I 796 and *v.* ۳۷۸۰. *supra.*

۴۰۶۰ In *Qur.* CXIV 4 Iblís is called *al-waswás al-khannás*. Bayḍáwí explains the latter epithet: "because he habitually draws back (*yata'akhkharu*) when a man thinks of God (*dhakara Rabbahu*)."

۴۰۶۳-۴۰۶۴ Damírí (*Ḥayátu 'l-Ḥayawán al-Kubrá*, II 305, 21) says that the hedgehog (*qunfudh*) is very fond of eating vipers, and they do not hurt it: when bitten by a snake, it eats wild marjoram as a cure. According

to *Nuzhatu 'l-qulúb* (Stephenson), 35, 4 *sqq.*, it is an enemy of the snake; it seizes the snake's tail and draws in its own head, so that the snake strikes at it and is wounded (by the spines). When the snake becomes exhausted, the hedgehog puts out its head again and eats it.

۴۰۶۳ روزنان را, *i.e.* the Devil and his followers.

۴۰۶۴–۴۰۶۵ Cf. *supra*, *vv.* ۳۸۲۱–۳۸۲۶ and the notes *ad loc.*

۴۰۶۶ بین جنبیکم الخ, a paraphrase of the Ḥadíth cited in the note on I 906.

۴۰۷۲ قلب حقایق می‌کند. Although magic cannot transmute the essences of things, it produces the illusion that such transmutation (*tabdíl-i a'yán*) has been effected.

۴۰۷۵ ساحران, *i.e.* holy men. Cf. *supra*, *v.* ۳۵۹۸ *seq.*

۴۰۷۶ The saint possesses, and himself is, an antidote to the poison of carnality., Cf. II 3464 *seq.* and the notes *ad loc.*

۴۰۷۷ سپر. Fa has *siyar*, but admits that the variant *sipar* is a better reading.

۴۰۷۹ Here the Ḥadíth *inna mina 'l-bayáni la-siḥr^un* is applied to the "magical" influence on the *muríd* of words uttered by the *murshid*.

P. ۲۳۳, Heading. مثل آوردن الخ. Sa'dí (*Ṭayyibát*, XXXVII 9) alludes to "the story of the ox and the drummer", which evidently illustrates the same topic:

jawr-i raqíb u sar-zanish-i ahl-i rúzgár
bá man ham-án ḥikáyat-i gáv ú duhul-zan-ast.

In the English version Sir L. White King remarks (p. 53, note 1): "Sa'dí means that he has become as indifferent to cruelty and reproach as the bullock is to the noise of the kettledrums which he carries. These kettledrums are slung pannier-wise on the backs of camels and bullocks, one on each side, and are beaten in royal processions or on other public occasions."

۴۰۹۶ There is no authority in my MSS. for Fa's reading, *bukhti-yi ṭabl-ast*, nor does it deserve consideration.

۴۰۹۸ کُشتهٔ. So vocalised in G, *i.e.* "slain in the self-sacrifice of *faná*". Fa reads کَشتهٔ.

۴۱۰۱ من چو اسماعیلیانم. The poet, no doubt, is thinking of the so-called Assassins.

۴۱۰۲ قُلْ تَعالَوْا. See note on I 2694.

۴۱۰۳ According to WM, the Prophet said *jáda fí 'l-salaf man tayaqqana bi-'l-khalaf*. Fa, however, asserts that this verse is a paraphrase of the Ḥadíth: *man ayqana bi-'l-khalaf lam yabdhari 'l-talaf*, "he who feels sure of the recompense is not afraid to die".

في السّلف, *i.e.* in the present life, and جاد بالعطيّه = *jáda bi-rúhihi*, "gives up his spirit (to God)".

۴۱۰۵ Fa: *tá chih súd* (also the reading of A).

۴۱۰۶ مُصِر, "one persistent in waiting (for the bargain to be concluded)", or "one persistent in buying" (*muṣirr dar dádan-i zar*), as the commentators explain it. Either interpretation would fit in with the analogy (*v.* ۴۱۱۵ *infra*).

۴۱۰۷ The subject of *bi-bínad* is any one of the worldly merchants described in the preceding verse.

۴۱۱۰ ليز here has the meaning of *andak* and *ḥaqír*. The word does not occur again in the *Mathnawí*.

۴۱۱۴ For the antithesis *nifáq*, *wifáq*, cf. I 285 and note *ad loc.*

۴۱۱۵ الله اشترى, for *inna 'lláha 'shtará* (*Qur.* IX 112). See the notes on I 2709, II 2438.

۴۱۱۶ هستى = هَيى. Cf. هَىاند (IV 702). The readings *kih tu dar shakkí* (Fa) and *kih tu-yí dar shak* (Mq) are emendations designed to remove the archaism. All my best MSS. confirm *hayí*; *hastí* (A) is obviously a copyist's error.

۴۱۱۹ پر پا شود is the reading of G. Most of my MSS. have *bar pá*, and so Fa, although in its commentary the reading *par pá* is preferred. One might quote in support of *bar pá v.* ۱۵۱۴ *supra*, which describes the "knower", after he has been delivered from opinion (*ẓann*), as walking erect (*yamshí sawiyy^{an} mustaqím*). Here, however, the rhyme suggests *púyá*, "running", and I am strongly inclined to believe that this stood in the original text of the first hemistich. When *púyá* supplanted *búyá* in the second hemistich (so HK and Fa), it could no longer be retained in the first; consequently پويا became برپا or پرپا. It seems to me that in the second hemistich *púyá* is out of place: the syntax requires *búyá* to govern *mar yaqín-rá*, which cannot well be anything but an accusative, though the commentators make it equivalent to *jánib-i yaqín* or *baráy-i yaqín*.

This passage enumerates three stages on the way to immediate and intuitive apprehension of the truth: (1) opinion, belief based on probability; (2) religious knowledge grounded in faith (*'ilm-i ímání*); (3) the mystic "knowledge of certainty" (*'ilmu 'l-yaqín*).

۴۱۲۰ طريق مفتتن = *taríq-i iftitán*, *i.e.* *ṭaríqu 'l-dín wa-'l-ákhirah* (Mq), in which the *sálik* is sorely tried. Translate: "the Way of tribulation."

۴۱۲۲-۴۱۲۵ These verses refer to *Qur.* CII: "The desire to surpass one another in wealth distracteth you (*alhákum*) until ye visit the graves.... Nay, if ye but knew (*kallá law ta'lamún*) with the knowledge of certainty (*'ilma 'l-yaqín*)! Verily ye shall see Hell-fire (*la-tarawunna 'l-jaḥím*). I say

again, Verily ye shall see it with the vision of certainty (*'ayna 'l-yaqín*)." Cf. the notes on I 3493 and II 860–861.

۴۱۲۲ Instead of بِجُو (G) Fa and most of my MSS. have *bi-khwán*.

۴۱۲۳ گر یقین گشتی الخ, *i.e.* if *'ilm-i ímání* became *'ilm-i yaqín*, they would see Hell in the present life with "the vision of certainty" (*'ayn-i yaqín*), which is the immediate result of *'ilm-i yaqín*.

۴۱۲۷ چون دهانم خورد الخ, referring to mystical experience (*dhawq*).

۴۱۲۹–۴۱۳۳ God endows the selfless lover with His Beautiful Attributes (*Jamál*) which display themselves in every form of sensible and spiritual beauty.

۴۱۳۳ زرّ جعفری. See note on I 2778.

۴۱۳۵ Fa reads *shír ú shakar-khwáyím*.

۴۱۳۶ The translation of this verse should, I believe, run as follows:

"I am in love with that One to whom every charm belongs:
Intellect and Soul are the bodyguard (devoted slaves) of a coral (lip) of His."

The meaning now assigned to *har án* is more suitable to the context, as appears from a verse of Ḥáfiẓ (Brockhaus, No. 147, *v.* 1):

shábid án nist kih mú'í u miyání dárad:
banda-i ṭal'at-i án básh kih ání dárad.

The Beloved's "lip" (*marján*) signifies His mercy and favour (*luṭf*). See *GR*, 744 *sqq*.

۴۱۳۷ *I.e.* "if my words sound boastful, they are not vain. I have the right to boast, since by the grace of God self-mortification is easy to me, just as water finds no difficulty in extinguishing fire."

۴۱۳۸ چون بدزدم الخ. Cf. II 3010 and note *ad loc*.

۴۱۴۰ For "peerless" in the Translation read "fearless".

۴۱۴۳–۴۱۴۴ The imagery used in this contrast between the essential weakness of the carnal man and the God-given strength of the prophet or saint recalls Job xli 24: "his heart is as firm as a stone; yea, as hard as a piece of the nether millstone", and I Peter ii 4: "a living stone, rejected indeed of men, but with God elect."

۴۱۴۶ كُلُّكُمْ راعٍ. The Ḥadíth *kullukum rá'in wa-kullukum mas'úlun 'an ra'iyyatihi* has a general application and means that every one, man or woman, will be held responsible for the persons and things in his or her charge. See Lane under راعٍ and رَعِيَّةٌ.

نبی چون راعی است. Cf. the Ḥadíth (Bukhárí, 37, 2), beginning: *má ba'atha 'lláhu nabiyyan illá ra'á 'l-ghanama*; *Math.* VI 3280–3295, 4394 *seq.*; Andrae, *Die Person Muhammeds*, 254.

۴۱۴۹–۴۱۵۱ Cf. IV 1024 *sqq.* The afflictions suffered by the saint are really a blessing, for they veil his exalted nature from the eyes of the profane.

۴۱۵۲ *I.e.* the lover of God is *majdhúb* (see note on I 683–684) and *maṭlúb* (see note on I 1605). Some commentators take the whole verse to be in the form of a question: "art not thou (at the same time) pursuing Me and absolutely subject to My will?" In any case the first and second hemistichs are antithetical. The true seeker does not rely on his own faculties: he knows that before he can reach his goal he must abandon all self-will and initiative.

۴۱۵۹ نُخُّودی, *i.e. nakhkhudí*, with metrical *tashdíd*: so vocalised in G. At V 49 the word is written نُخُود (pronounced *nukhad* and rhyming with *bad*). The lexx. give نُخُود and allow the *wáw* to be pronounced either with *ishbá'* or *ishmám*, *i.e. nukhúd* or *nukhud.*

۴۱۶۲ The "housewife" represents the *murshid*, the "chickpea" the *muríd*, and the "fire" the *riyáḍat* of the Ṣúfí Path.

۴۱۶۴ غذی with *imálah* in G only.

۴۱۶۵ بهر این آتش الخ, *i.e.* the object of our earthly life is purification by Divine Love.

۴۱۶۶–۴۱۶۷ See the Ḥadíths cited in the note on I 2672. God first showed mercy by bringing us into existence and manifesting His attributes in us (cf. *SIM*, 98 *seq.*). His wrath is mercy in disguise (I 243, note).

۴۱۶۸ Bodily life and growth and sensual appetite are necessary for the full development of the powers of the soul. Hence the superiority of the Perfect Man to the angels, who have no "flesh" to be overcome and transmuted into spirit (cf. the note on I 2650–2651 and the additional notes on I 1515–1521).

۴۱۷۴ بَچَك or بُچُك is a Persian form of the Turkish word, spelt variously بچاق ، بیچاق, and بچق.

إِنّی أَرانی أَذْبَحُكَ, *Qur.* XXXVII 101: *inní ará fi 'l-manámi anní adhbaḥuka.*

۴۱۷۶ Cf. Ḥáfiẓ (ed. Brockhaus, No. 204, v. 4):

'ajab ráhí-st ráh-i 'ishq, k-án-já
kasí sar bar kunad k-ash sar na-báshad.

۴۱۷۹ دیدهٔ. See the notes on I 1004, 1406.

۴۱۸۰ *I.e.* in the course of Man's spiritual evolution his earthly nature becomes endued with the qualities of the rational soul (*nafs-i náṭiqah*). For the metaphor in the second hemistich, cf. I 3165–3168 and note *ad loc.*

۴۱۸۱ شیر بودی, referring to the vegetive soul (*nafs-i nabátí*).

شیر شو الخ, *i.e.* "advance to the highest capacity of the human spirit (*rúḥ-i insání*): become a Perfect Man". Cf. the notes on I 1978, II 188; and for the figurative language, II 1427 and note *ad loc.*

۴۱۸۲–۴۱۸۵ The mystic ascending to God is invested with the Divine attributes whence the world of Nature ultimately derives its being.

۴۱۸۶–۴۱۸۷ The Arabic portion of these verses comes from a poem by Ḥalláj. See note on I 3934–3935.

۴۱۸۹ Cf. I 3167.

۴۱۹۰ در مقام دیگری. This may refer to Book V, *v.* 31 *sqq.*, where the topic of self-mortification is treated at great length.

۴۱۹۱ تا تجارت می‌کنند. Cf. *Qur.* II 15: "those are they who purchased error instead of guidance in the right way, and their trading was not prosperous (*fa-má rabiḥat tijáratuhum*)."

۴۱۹۴ رهد. K and WM read *zahad*, which gives a good sense.

P. ۲۳۹, Heading (1): Fa and all my MSS. except G read *sirr ú manfa'at-i balá.*

۴۱۹۶ The dog's collar shows that he is prized and well cared for: similarly God lays the burden of spiritual tribulation on none but His elect.

۴۱۹۹ Here the proverb *píl yád-i Hindústán kardah-ast* (note on II 2233) is applied to the *muríd* who would indulge in worldly thoughts and fall into temptation unless he were subjected to severe discipline by his *murshid.*

۴۲۰۵ This verse alludes to the "mineral" (elemental) and "vegetive" stages in the life-history of Man.

۴۲۰۶ قوت حسها شدم روح گشتم. See note on I 3180.

۴۲۰۸ Fa and K read *chún shudí tú rúḥ.*

۴۲۰۹ No doubt the poet's *caveat* has a special reference to the heresy of *tanásukh*, which he repudiates in common with all authoritative Ṣúfí teachers. Cf. *Díwán*, *Tab.* 200, 1; *Kashf*, *Eng.* 262 *sqq.*; *Tá'iyyah*, 653 *seq.*; GR, 106, 367 *seq.*; *IK*, II 62, 6 *sqq.* It is incorrect to describe the ideas set forth in the preceding passage as "a kind of doctrine of transmigration" (*EI*, art. Djalāl al-dīn Rūmī).

۴۲۱۰–۴۲۱۱ According to *Qur.* III 98 (*wa-'taṣimú bi-ḥabli 'lláhi jamí'an*), interpreted by a well-known Ḥadíth (*al-Qur'ánu ḥablu 'lláhi 'l-matínu*), the *Qur'án* is a rope to which every true believer must cling for safety (on this topic see *Ḥadíqah* [Stephenson], p. 92, l. 6 *sqq.*); yet God lets it be the means of casting into error and destruction perverse interpreters of the truth contained in it (*Qur.* II 24). Here Rúmí implies a comparison which in other passages of the *Mathnawí* is made explicit (see note on the Preface to Book I, p. ۱, l. ۸, and *infra*, *vv.* ۴۲۳۲–۴۲۴۳).

۴۲۱۴ See the Translation, p. 235, note 3. For *rasan-bází*, cf. *Díwán*, *SP*, XXI 4–5. To us the word might suggest only the hangman's rope and the corpse swinging on the gallows (*dár*), but in Persian poetry it is associated with the curls of the beloved one and the triumphant dance of the lover who by complete self-sacrifice (*ján-bází*) has gained his heart's desire. Cf. *Díwán*, *SP*, XVI 10 (and the notes *ad loc.*):

yak dast jám-i bádah u yak dast zulf-i yár:
raqṣí chunín miyána-i maydán-am árzú-st.

۴۲۱۵–۴۲۱۶ Cf. IV 2974 *sqq.* Bayḍáwí (on *Qur.* XXI 69) relates that Abraham, on being asked by Gabriel *hal laka ḥájatun?*, replied, *ammá ilayka fa-lá*, and that when Gabriel bade him pray God for succour, he answered: *ḥasbí min su'álí 'ilmuhu bi-ḥálí.*

۴۲۱۹ The fiery animal spirit thrives on food and drink but is consumed like its own fuel and finally expires. *Átashí* may be an adjective.

۴۲۲۲ اثیر is sometimes identified with *al-falak al-aṭlas*, the empyrean, the ninth and outermost of the celestial spheres. In this verse, however, it may denote the "globe of fire" (*kurra-i nárí*), which is the highest region of the sublunary world (Gibb, *Hist. of Ottoman Poetry*, 47); cf. the cosmological scheme of Ibnu 'l-'Arabí (Nyberg, *Kleinere Schriften*, Introd., 89).

۴۲۲۴ بساز, "constitutionally".

۴۲۲۹–۴۲۳۰. *Díwán* of Saná'í, p. 4, *v.* 3:

'ajab na-bvad gar az Qur'án naṣíb-at níst juz naqshí,
kih az khurshíd juz garmí na-bínad chashm-i ná-bíná.

۴۲۳۲ از خرخانهٔ, *i.e.* "from his house" (Fa).

۴۲۳۳ پیغمبر has a general sense here. For "Prophet" in the Translation read "prophet".

پی روی, *i.e.* "(a discourse on) imitation of the prophets and obedience to the saints". Cf. *v.* ۴۳۱۹ *infra*.

۴۲۳۴–۴۲۳۶ In the mouth of a Moslem doctor of divinity these strictures are reasonable enough. "The Masnavi is an exposition of 'experimental' mysticism, and not a treatise of 'doctrinal' mysticism. Hence Rumi does not set out all this Ṣúfí *gnosis* with the logical precision of a systematic treatise...but rather assumes it as known to his readers. He describes it all in the language of emotion and imagination rather than in that of the intellect" (Whinfield, *Masnavi-i ma'navi* (1898), Introd. p. xxxv).

۴۲۳۵ تبتّل, "detachment (*inqiṭá'*) from the world", a term belonging to the earliest period of Moslem asceticism. The *Qur'án* (LXXIII 8) uses the verb in this sense.

۴۲۳۸ اساطیرست. See *Qur.* VIII 31, etc.

۴۲۴۲–۴۲۴۳ Cf. *Qur.* II, 21, XVII 90.

P. ۲۱۴۲, Heading. According to the mystic Sahl ibn 'Abdallah al-Tustarí (*ob.* A.H. 283), every verse of the *Qur'án* has four senses: literal, allegorical, moral, and anagogic (*Passion*, 704). These are enumerated in the apocryphal Hadíth (*Mishkát*, 35, 3 fr. foot): *li-'l-Qur'áni ẓáhirᵘⁿ wa-báṭinᵘⁿ wa-ḥaddᵘⁿ wa-muṭṭala'ᵘⁿ*. Ibnu 'l-'Arabí (*Tafsír*, 3, 6 *sqq.*) gives a slightly different version and adds the following explanation: *wa-fahimtu minhu anna 'l-ẓahr huwa 'l-tafsír wa-'l-baṭn huwa 'l-ta'wíl wa-'l-ḥadd má yatanáhá ilayhi 'l-fuhúmu min ma'ná 'l-kalám wa-'l-muṭṭala' má yuṣ'adu ilayhi minhu fa-yuṭṭala'u 'alá shuhúdi 'l-Maliki 'l-'Allám*. Although the Tradition cited in the Heading does not limit the Qur'ánic senses to four, Rúmí, it will be observed, draws the line at that number (*v.* ۴۲۴۶ *infra*).

۴۲۴۵ یکی بطن سِوُم. We should have expected *baṭn-i duwum*, but apparently *báṭiní* in the preceding verse is reckoned as "a double sense", and counts as two. Some inferior edd. insert after *v.* ۴۲۴۴ a piece of obvious patchwork:

ẓír-i án báṭin yakí baṭn-i digar,
khírah gardad andar-ú fikr ú naẓar.

۴۲۵۴ تعزیت‌جامه الخ. See note on I 520 and cf. *Manṭiq*, 972 *sqq.*

۴۲۵۷ آدم, *i.e.* the Perfect Man.

۴۲۵۹ Cf. the Hadíth (note on I 393).

۴۲۶۳ بحر خضرارا شکافت. See *Qur.* XXVI 63. For *khaḍrá* (instead of *akhḍar*, which is the reading of Fa and all my MSS. except G), cf. *gunbad-i khaḍrá* (*Díwán*, *SP*, I 14).

۴۲۶۵ *Gard* = the phenomenal form of the saint; *mard* = his essential nature.

۴۲۶۶ گرد او, *i.e.* his words and external actions.

کوهها را الخ. Cf. the proverb *himmatu 'l-rijál taqla'u 'l-jibál*.

۴۲۶۷ رقّاص گشت. See I 25–26 and *vv.* ۱۵–۱۶ *supra* with the notes *ad loc.*

P. ۲۱۴۴, Heading. *Qur.* XXXIV 10.

۴۲۷۵–۴۲۸۱ Cf. with this passage I 1919–1937. God "speaks" in the hearts of His saints and they silently converse (*ḥadíth-i nafsí*) with Him in His "speech" (*Passion*, 661).

۴۲۸۲–۴۲۸۳ برون‌شو می‌کنی, *i.e.* those who attack the *Mathnawí* are really attacking the *Qur'án*, and their pretext will not save them from suffering the fate of all infidels. Saná'í has a similar verse, though in his eyes the question at issue is mainly one of style:

gar kunad ṭa'ní andar-ín nádán,
gú bi-kun: níst bihtar az Qur'án.

"If an ignoramus attack this (*Ḥadíqah*), let him do so: it is not superior to the (inimitable) *Qur'án*."

۴۲۸۷–۴۲۸۹ Here the *Qur'án* describes itself as the Logos whereby elect spirits are fed, illuminated, and endowed with life everlasting. Cf. the note on Book I, Preface, p. ۱, l. ۳.

۴۲۹۰ بر گورتان, *i.e.* on your bodies. Cf. I 1931, IV 840.

۴۲۹۱ So far as I know, the following parable does not occur in the *Ḥadíqah*; it may be found in one of the less celebrated poems of Saná'í.

۴۳۰۱–۴۳۰۹ With this allegory of the seeker who lacks faith and certainty, cf. II 2973–3010 and the notes *ad loc.* Such a one must let the words of the saints sink into his heart until it is filled with spiritual truth. Then he will feel the change wrought in himself and know indubitably what hitherto had been to him no more than hearsay.

۴۳۱۲ عاقلان. Grave and tranquil dignity (*sakínat ú waqár*) is characteristic of the saints whose intellectual and spiritual faculties are illumined by Universal Reason.

۴۳۱۴ امداد (*amdád*: so GH) = *madad-há*. See note on *Tá'iyyah*, 403 (*SIM*, 233).

۴۳۱۵ The Light of Wisdom ascending from the heart is infused into the sensuous eye, which then assumes the nature of the *oculus cordis*, becomes clairvoyant, and ceases to perform the functions proper to the eye of sense. The second hemistich, however, may be rendered differently: "so that, when the heart is gone (*i.e.* when the emanation of light from the heart has been interrupted), your eye is defunct" (*i.e.* you cannot see things as they really are except by the light of Reason); and this, I think, is the poet's meaning. Cf. the note on I 1126–1127.

۴۳۱۷ Referring to *Qur.* L 9: *wa-nazzalná mina 'l-samá'i má'an mubárakan*.

۴۳۱۹ None of my MSS has the reading *pay-rav-i payghambar áyí*, which Fa gives as a variant.

P. ۲۴۷, Heading (2). See *Qur.* XVII 66. When Iblís refused to bow down to Adam and threatened his posterity with destruction, God answered him and said: "Dismay with thy voice any of them whom thou canst, and urge thy horse and foot against them!" The verb *ajlaba* implies shouting (*jalabah*).

۴۳۳۱ نهد افکنده, *i.e. mutamakkin shuda-í ú qarár girifta-í*. This seems to me a better explanation than "you have cast off the garment of spiritual poverty and piety" (Fa).

۴۳۳۸ که روان کافران الخ. Cf. *Qur.* LX 13: "O ye believers, make no friendship with folk against whom God is angered, who have lost hope of the life hereafter even as the infidels have lost hope of (the resurrection of) the entombed (*ka-má ya'isa 'l-kuffáru min ahli 'l-qubúr*)", or "even

as the infidels in their tombs despair (of entering Paradise)". Rúmí here follows the latter interpretation, *i.e. kamá ya'isa 'l-kuffáru 'l-maqbúrún.*

۴۳۴۰–۴۳۴۲ *I.e.* only the righteous and elect are capable of fearing God, and over them the Devil has no power.

۴۳۴۴ بدین دو بانگ دور, *i.e.* by means of Divine inspiration and Satanic suggestion. For the metaphor in the second hemistich, cf. *Qur* xxv 55 and the note on *Math.* I 297.

P. ۲۴۸, Heading. بانگ طلسمی. The loud threats of the Devil are likened to a talisman that guards the treasure of self-abandonment.

۴۳۴۹ The subject of *mí-pazad* may, as Fa says, be *báng-i duhul*, announcing the advent of the lover's festival.

۴۳۶۰ Cf. *v.* ۲۲۷۷ *supra*, VI 3276 *sqq.*

۴۳۶۶ بس مبارك. Fa reads *pas.*

۴۳۶۷ آن درخت, the Burning Bush. See *Qur.* XX 8–14, XXVIII 29–30; *Math.* II 2883 *seq.*, IV 3570 *sqq.*

۴۳۶۸ Cf. I 786 *seq.* and note *ad loc.*

۴۳۷۱ Cf. GR, 444 *seq.*

۴۳۷۲ When the *sálik* reaches his journey's end, he finds the real meaning and essence of *mujáhadah* to be *mushábadah.*

۴۳۷۳–۴۳۷۴ Cf. *supra*, *v.* ۳۹۲۰ *seq.* *Sham'-i dín* also symbolises the holy as opposed to the carnal man.

۴۳۸۴ بعلم, *i.e.* "by My knowledge of their evil actions, and by letting them know what the ultimate results of these will be".

۴۳۸۵ Whether gracious or severe, the dispensations of Divine Providence correspond perfectly with what is required by the essential character (*'ayn-i thábitah*) of the person on whom they are bestowed.

۴۳۸۸ أَصْلُها ثابت الخ, *Qur.* XIV 29, which has *wa-far'uhá.* See the parallel passages, *Math.* III 2003–2008, IV 3570–3574, and the notes *ad loc.* "The trees of faithfulness" are the elect spirits which have attained to union with God during their life on earth. Fa reads *bar falak bar-há-st*, *i.e.* "their 'branches' (words and actions) bear fruit in Heaven". At first sight this would seem to be the natural and correct explanation (cf. *Qur.* XIV 30, where the "tree" is described as *tu'tí ukulahá kulla hínin bi-idhni Rabbihá*). Fa, however, admits that most MSS. have *par-há-st*, which was approved by Surúrí; and my oldest MSS. (GH) exhibit the same reading. The fact that *falak* in this verse and *ásmán* in the next are preceded by the preposition *bar* (not *dar*) is a point in favour of *par-há*: on "the good words" that soar up to God, see I 882 *sqq.* and the notes *ad loc.*

۴۳۸۹ *I.e.* since the lover aspires to union with the Beloved, how should the heart of the Beloved fail to respond?

۳۹۱۲ The attraction is mutual, but manifests itself in different w Cf. *infra*, v. ۴۴۴۲ *sqq*.

۳۹۱–۳۹۹ For the monistic doctrine implied in these verses, cf. 'l-'Arabí's line: *fa-'l-Kullu muftaqir^un^ má 'l-Kullu mustaghní*, *i.e.* Man r God, but God also needs Man; and see I 1733–1741 with the r *ad loc*.

۴۴۰۰–۴۴۰۲ The relation of "lover" and "beloved", *i.e.* the correl of opposites, which is displayed in every part of the universe, s the Divine purpose of self-manifestation, according to the Ḥac qudsí: "I was a Hidden Treasure and I desired to be known, so I cr the creation in order that I might be known." See I 3203–3211 an note *ad loc*.

۴۴۰۳ چون آهن و آهن‌ربا. Cf. I 2482 *sqq*., where this theor Moslem natural philosophers is rejected.

۴۴۰۴ آسمان مرد الخ. Bayḍáwí uses the analogy *ka-'l-nuṭfati ḥayawán* commenting on *wa-anzala mina 'l-samá'i má'^an^ fa-akhraja mina 'l-thamarát* (*Qur*. II 20).

۴۴۰۶–۴۴۰۸ These verses refer to the astrological division of the tw signs of the zodiac into four groups of three and the association of group with one of the elements. Cf. Bírúní, *Tafhím*, 210 *seq*., who s "When therefore you know the active virtues of a sign, whether or cold, and the passive virtues, whether dryness or moisture, it not be concealed from you what particular element of the world what particular humour of the body each sign resembles. Each that is hot and dry (Aries, Leo, Sagittarius) is related to fire and ye bile, each that is cold and dry (Taurus, Virgo, Capricorn) to earth black bile, each that is hot and moist (Gemini, Libra, Aquarius) t and blood, and each that is cold and moist (Cancer, Scorpius, Pi to water and phlegm."

۴۴۱۱ See note on I 512–513 and cf. I 3275 *sqq*., II 2367 *sqq*., and *s* v. ۱۰۱۰ *sqq*.

۴۴۱۲ Divine Love pervades the cosmos which it created. All th however diverse they may appear, are ruled by that essential prin and moved to work in common for its fulfilment.

۴۴۱۷–۴۴۱۹ Cf. I 3077–3085.

۴۴۲۰ Cf. *supra*, *vv*. ۳۷۳۱–۳۷۳۵.

P. ۲۵۲, Heading. The simple elements are "mothers" (*ummahát*) separ from their "children" (*mawálid*), *i.e.* from the elements that are c pounded and confined in bodies.

۴۴۲۵ اثیر. See note on *v*. ۴۲۲۲ *supra*.

۴۴۲۷ بسگلد. So all my MSS. Fa has *bi-gsilad*.

۴۴۴۴. يُحِبوا الخ. See *Qur.* v 59 and note on *Mat͟h.*, Book II, Preface, p. ۲۴۶, ll. ۱۴–۱۵. From the fact that *yuḥibbuhum* precedes *yuḥibbúnahu* it may be inferred that the soul's love has its origin in God's love.

۴۴۴۱ Fa takes *kág͟had* as equivalent to *mujallad*, but probably *mat͟hnawí* is used here in a limited sense ("the verses necessary for an explanation of this topic") and "eighty *kag͟had*" means "very many leaves of paper (*awráq*)".

۴۴۴۲–۴۴۴۴ See the note on Book I, p. ۱۹۹, Heading. In this and other passages the erotic symbolism masks a doctrine stated in philosophical terms by Ibnu 'l-'Arabí (*Fuṣúṣ*, 224, 12): *al-at͟har lá yakúnu illá li-'l-ma'dúm lá li-'l-mawjúd*, *i.e.* the real cause of every effect is "non-existent" in the sense that it does not exist objectively anywhere. I append (in an abridged form) the explanation given by Dá'úd al-Qayṣarí (WM, III 292): "That which exists inwardly (*fí 'l-báṭin*) is the source of all things. The 'inward', regarded absolutely, is the Divine Essence, for God is *g͟haybu 'l-g͟huyúbi kullihá*. As you know, in respect of His Essence He is independent (*g͟haní*) of both the worlds, while in respect of His Names He requires (*yaṭlubu*) the existence of the world. Now the Divine Names are the Essence with its Attributes (*ṣifát*), and the Attributes are occult relations (*nisab*) in the Essence which produces all effects. Therefore the above-mentioned proposition is valid." It should be noted that Ibnu 'l-'Arabí reserves the understanding of this mystery for theosophists of the highest class, and that Rúmí follows suit (*v.* ۴۴۵۳ *infra*).

۴۴۴۵–۴۴۵۲ The beloved one's love manifests itself in the form of lordship (*rubúbiyyah*), the lover's love in the form of servitude (*'ubúdiyyah*). When reason, always seeing double, asks in bewilderment how it is possible for opposite attributes such as "lord" (*rabb*) and "slave" (*'abd*) to become one, the question is answered by mystical experience. What attracts "lover" to "beloved" and *vice versâ*, and harmonises and unites them, is nothing that exists in the phenomenal world, but the "non-existent" Essence and Reality which mystics know by the name of Love. See *Tá'iyyah*, 575–579 and the notes *ad loc.* = *SIM*, 251–252.

۴۴۵۸ Fa and Mq read *zírak-sáz*, but cf. *murg͟h-i zírak-sár-i man* in rhyme (I 1715).

۴۴۵۹ Without altering a letter in this verse, the commentators falsify both text and sense by reading: *ú dil-at-rá burd u ṣad sawdá bi-bast.* Naḥífí commits the same error in his Turkish translation.

۴۴۶۱ سُكُست. Fa and other edd. make *durust* rhyme with *s͟hikast.*

P. ۲۵۵, Heading. تا طمع اورا بر عزم كردن دارد. I think *ṭama'* is the subject of *dárad*, but Fa reads *ṭama'-i ú-rá.*

۴۴۶۵ از عُوريش. See note on I 1227.

۴۴۶۷ خفّت الجنّة. Part of the Ḥadíth cited in the note on II 1837

۴۴۶۸ *I.e.* your failures lead you to infer that God's will is done. \ translates the second hemistich: "is there any one (in the world) wh desires are satisfied?" but this breaks the continuity of the argum Fa reads *gah murádát-at* and *bas kasí báshad.*

۴۴۶۹–۴۴۷۱ This contrast is well illustrated by *TA*, I 71, 3 fr. foot foll.

۴۴۷۲ ائتيا كرها الخ, *Qur.* XLI 10. See *supra*, note on p. ۱۲۹, Headi

مهار عاقلان. For the metaphor, cf. Book II, Preface.

P. ۲۵۶, Heading. عجبتُ من قوم الخ. Another reading is *'ajiba 'lláhu qawm*^{in}. The Ḥadíth refers to those of the Quraysh (including 'Ab the Prophet's uncle) who were taken prisoners at Badr and afterw became Moslems. *Fíhi má fíhi* (5, 8 *sqq.*) has a résumé of the Stor told here and quotes, in addition to the Ḥadíth, *Qur.* VIII 71: "O Prop say unto the captives in your hands, 'If God knoweth any good in y hearts, He will give you better than what hath been taken from you will pardon you. God is forgiving and merciful.'" Fa connects Story with Mohammed's campaign in A.H. 5 against the tribe Quray but of these Jewish captives all except a very few chose immed execution as an alternative to the prospect of Paradise.

۴۴۷۸ نه فدايى الخ. 'Umar wished to put the prisoners to death, the *Qur'án* hints that Mohammed's final decision to spare their lives payment of a ransom might have cost him dear.

۴۴۷۹ رحمت عالم. See *Qur.* XXI 107.

۴۴۸۲ الپ ارسلان, the Turkish equivalent for *shír-i dilír.*

P. ۲۵۷, Heading. ان تستفتحوا الخ, *Qur.* VIII 19, referring to the Mos victory at Badr. Before the battle Abú Jahl is said to have cr "*Alláhumma! unṣur aḥabba 'l-fi'atayni ilayka.*"

۴۵۰۲ See the next note. Fa and most edd. place this verse after Heading.

P. ۲۵۸, Heading. إنّا فتحنا, *Qur.* XLVIII 1. The Prophet's expedi in A.H. 6 to the valley of Ḥudaybiyah, about nine miles from Me failed to achieve its purpose but paved the way to his conquest of Holy City two years afterwards, and in that sense was a real vict (Nöldeke-Schwally, 215 *seq.*).

۴۵۰۵–۴۵۰۶ Rúmí has forgotten that the subjugation of Qurayẓah Naḍír preceded the pact of Ḥudaybiyah. The fortresses that fell i Mohammed's hands at this time were those of Khaybar and other Jev settlements in the north.

۴۵۰۹ *I.e.* prophets and saints want no relief from the self-abasemen which they ascend to God and enjoy union with Him.

P. ۲۵۹, Heading. لا تفضّلونی الخ. Cf. the interpretation of this Ḥadíth by the Imámu 'l-Ḥaramayn al-Juwayní (Damírí, tr. Jayakar, I 614), who cited it as a proof that God is not in any particular place and that Jonah in the belly of the fish was just as near to Him as Mohammed was when he ascended to Heaven.

۴۵۱۵–۴۵۱۶ See the notes on I 3201, II 688–690.

۴۵۱۹ بزرگ بی‌بزرگی. See note on I 2237.

۴۵۲۹ البشیر = آنکه حافظ بود (*Qur.* XII 96), whom Bayḍáwí identifies with Judah. For "spirit" in the Translation read "shirt".

۴۵۳۳ See *Qur.* XV 16–18, XXXVII 6–10, and cf. *Mathn.* I 757, note. The mysteries of the Truth are inaccessible save to hearts illumined by the *Núr-i Muḥammadí.*

۴۵۳۴ دو دیده. Only one of my MSS. has the variant *davídah.* Fa reads *rizq az iláh* and quotes the following tradition: "One day Abú Hurayrah came into the market-place and said to the people, 'Ye are busy here whilst the inheritance of Mohammed is being divided in the mosque.' So they all ran off to the mosque, but on returning to the market-place they said, 'O Abú Hurayrah, we did not see any inheritance there.' 'What did ye see?' he asked. They answered, 'We saw some folk reciting the *Qur'án* and praising God.' 'That', said he, 'is the inheritance left to you by Mohammed.'"

۴۵۳۵ Before this verse Fa inserts the same Heading which stands in Bul. See *app. crit.*

۴۵۳۶–۴۵۳۸ How should the Prophet who split the moon in heaven triumph over any earthly foe or exult at the coming to pass of the doom he had foreseen from eternity?

۴۵۳۹ اشتری بر ناودان, *i.e.* "it is manifest that your pride will soon have a fall". The phrase, which is used (*v.* ۴۷۳۱ *infra*) in connexion with ecstasy, conveys the idea of clearly visible and imminent danger: cf. the Story of 'Alí and the child on the waterspout (IV 2657 *sqq.*). *Shutur bar nardubán* (IV 187) is not an exact parallel.

۴۵۴۰ For the metaphor in the first hemistich, see note on II 2061. The words *kullu át^in át* (if taken as equivalent to *sirru 'l-qadar*) may form the grammatical subject of *gasht*; but I think the preferable translation is: "every coming (future) thing is coming now (has become actually present) before my eye." So Fa and WM.

۴۵۴۱–۴۵۴۵ See II 167–182 and the notes *ad loc.*

۴۵۴۳ See the notes on I 1241, II 1666–1668.

۴۵۵۱–۴۵۵۲ Cf. the Ḥadíth cited in the note on I 2325. *Parcham-i murdah* is an emblem of worldly power and riches.

۴۵۵۶–۴۵۵۷ These verses paraphrase the following Ḥadíth (Bukhárí, *Bábu 'l-riqáq*, No. 26, vol. IV, p. 227, 5 *sqq.*): "The case of me with the

people is like as when a man has kindled a fire, and when it has lit the surrounding darkness, moths and other insects begin to fall int and he tries to keep them back, but they overcome him and rush i the flames. So am I laying hold of their waist-bands (*akhudhu bi-hujazib* to keep them away from the Fire into which they are rushing."

۲۵۶۶ Fa translates from the absurd reading *án baqd ṣad munhazim ku ast-shán*, but also gives the line in its correct form, which is allowed be "better".

۲۵۷۱ Cf. the Hadíth: "Shall I tell you who are those destined Paradise? Every poor man who is deemed a weakling (*mutaḍa"af*) whose adjuration, were he to invoke Allah, Allah would verify (*aqsama 'alá 'lláhi la-abarrahu*)."

۲۵۷۳ در فره دادن. *Firih*, rhyming with *bih* and *dih*, is used in Mathnawí both as a noun and adjectivally (IV 105, V 2711, VI 3547, 37 4170).

لَوْلَا رِجالٌ مُؤْمِنون, *Qur.* XLVIII 25, where it is declared that the Mosle would have gained the victory at Hudaybiyah if God had not stayed th hands for the sake of "true believers, men and women" in Mecca, w otherwise would inevitably have been confounded with the infidels a exposed to all the calamities of war. The righteous, having taken t lesson to heart, cheerfully suffer humiliation and disappointment in th present life.

۲۵۷۵ كَفَّ أَيْدِيَكُمْ, *Qur.* XLVIII 24: "and He it is who stayed their har from you and stayed your hands (*kaffa aydiyakum*) from them in t valley of Mecca after He had (virtually) made you victorious o them."

۲۵۸۱ Fa makes *ník u bad* the subject of *mí-kashad*, *i.e.* hope arising fro good works and fear of doing evil are the means of leading the *muqa* to God. Cf. *infra*, *v.* ۲۵۹۵ *sqq.*

۲۵۸۲ *I.e.* let your object be the attainment of intuitive certainty (*yaq* cf. *Qur.* XV 99), so that *'ibádah* (*mujáhadah*) may become *'ubúa* (*mushábadah*). See Qush. 107, 7 fr. foot and foll. and *Tá'iyyah*, 203 *SIM*, 217.

۲۵۹۰ See *supra*, *v.* ۲۲۷۲ and the note *ad loc.*

۲۵۹۱ خُلّتی. Abú Ṭálib al-Makkí (*Qút*, II 76, 10 fr. foot and fol describes the "station" of *khullah* as *maqámun fí 'l-ma'rifati 'l-kháṣṣ* and superior to the "station" of love (*maḥabbah*). *Khullah* is *maḥabb aṣliyyah* (*Passion*, 608; see also *Essai*, 226).

۲۶۰۲ The poet alludes indirectly to the long digression by which t Story of the Wakíl of Bukhárá has been interrupted (see *v.* ۳۳۷۳ *supr* Probably the Story mentioned here but left untold is identical with t

one beginning at *v.* ۴۷۴۹ *infra* and continued in Book IV. Cf. *v.* ۴۷۴۸ and IV 120–155.

۴۶۰۷ نباشد دفع مرگ, *i.e.* "does not remove all fear of dying to self".

۴۶۰۸ کار آن کارست, *i.e.* "the only thing that matters is your seeking God with entire self-devotion".

۴۶۱۱ دوست اوست. Most commentators assume that *dúst* means "beloved", a view which seems to me to necessitate my rendering of *marg-dúst*, "desirous of thy death". Fa takes *shud marg dúst* as equivalent to *marg maḥbúb shud* and says the verse means: "anything you are willing to die for is dear to your heart"; but this platitude cannot be extracted from the words without ignoring their syntax. My translation, however, is unsatisfying because it fails to preserve the natural sense of *marg-dúst*, "eager to die". I conclude therefore that *dúst* in the second hemistich means *muḥibb*, not *maḥbúb*, and that the verse should be translated as follows:

"Whosoever would fain die for thy sake willingly and agreeably to thy heart's desire, he is thy true lover."

Here the poet addresses any one who may be the object of an earthly love, but he does not leave his readers to interpret the analogy for themselves: cf. *v.* ۴۶۱۴ *infra*.

۴۶۱۴ کسی کش گفت او الخ, *i.e.* the Perfect Man. Cf. the Ḥadíth *man kána li-'lláhi kána 'lláhu lahu* (I 1939, note, and IV 2613 *sqq.*).

۴۶۱۵ بِحَبْلٍ مِنْ مَسَد, *Qur.* CXI 5. After this verse Fa inserts a short Heading very similar to that in K Bul. See *app. crit.*

۴۶۱۷ از فرقِ جان. The reading is doubtful. G has *farq-i ján*, but all my other MSS. read *farq-i sar*, which stands in Fa and the edd. generally.

۴۶۲۱ Cf. the saying of Junayd: *idhá qurina 'l-muḥdathu bi-'l-qadími lam yabqa lahu atharun*.

تای مو. So all my MSS. Fa and most edd. read *tár-i mú*.

P. ۲۶۵, Heading. This apologue of the Wind and the gnat is probably borrowed from 'Aṭṭár (*Asrár-námah*, 58, last line and foll.), whose version begins:

yakí pashshah shikáyat kard az bád,
ba-nazdík-i Sulaymán shud ba-faryád,
kih tá kay bád-i tund-am dar zamání
biy-andázad jahání tá jahání?

۴۶۲۸ شد مثل. *Aḍ'afu min ba'údatin* (*Arabum Proverbia*, II 20, No. 58).

۴۶۳۳ باد و بروت. See note on I 1285.

۴۶۳۷ دیگران بسته بأصفادند = *wa-ákharína muqarranína fí 'l-aṣfád*, *Qur.* XXXVIII 37.

۴۶۴۱ Fa quotes the well-known verse of Sa'dí (*Búsṭán*, II 22):

alá tá na-giryad, kih 'arsh-i 'aẓím
bi-larzad hamí chún bi-giryad yatím.

۴۶۶۱ چو باشد سرده او. These words may be explained in several ways. Fa refers the pronoun to the lover and translates: "when he gives himself up (to God)": having no "head" (self-existence), how can he retain his reason? From the context, however, it seems clear that the phrase describes Divine action. The difficulty lies in the meaning of *sar-dih*. In translating the verse I connected the word with *sar dádan* = *dimittere*: God "lets the lover's reason go", *i.e.* releases him from self-consciousness. A better sense is obtained if we regard *sar-dih* as signifying the bestowal of a "head", *i.e.* a new and everlasting life, on the mystic who has died to self. Ṣúfí poets often apply *sar dádan* to God as giver of the grace of spiritual regeneration and *baqá ba'da 'l-faná*. Cf. IV 2963 *seq.*, VI 4058. But here, I think, *sar-dih* = master of the revels, *arbiter bibendi*, βασιλεὺς τοῦ συμποσίου. Divine Love intoxicates and destroys the reason. Cf. *Díwán* (Lucknow, A.H. 1302), 223, 1:

bár-i digar án mast ba-bázár dar ámad
w-án sar-dih-i makhmúr ba-khammár dar ámad.

In the second hemistich (= *Qur.* XXVIII 88) read *wajhahu*.

۴۶۶۲ هست و نیست, *i.e.* everything except the Absolute itself, whether *ẓáhir* or *báṭin*. Cf. note on *v.* ۳۷۵۰ *supra*.

هستی اندر نیستی, *i.e.* the essential and eternal life (*baqá*) which the mystic finds in dying to self (*faná*).

۴۶۶۸–۴۶۶۹ Cf. *Díwán*, *Tab.* 352, 9 *seq.*

az bahr-i murgh-i khánah gar khána-i bi-sází,
ushtur dar-ú na-gunjad bá ín hamah dirází.
án murgh-i khánah 'aql-ast w-ín khánah ín tan-i tú;
ushtur jamál-i 'ishq-ast bá qadd u sar-farází.

۴۶۷۰ هوش صالح الخ. For the word-play and the allegory of the prophet Ṣáliḥ and the she-camel, see I 2509 *sqq.*

ناقهٔ خدا, *i.e.* Divine Love and Knowledge. Cf. the Story of the true believer's stray camel (II 2911 *sqq.*).

۴۶۷۲ ظلومست و جهول. See *Qur.* XXXIII 72 (*innahu kána ẓalúm^an jahúl^an*) and the note on I 1958–1959, where reference is made to other Ṣúfí interpretations of these epithets. The author of the *Mirṣád* says (96, 10 *sqq.*)[1]: "The untamed soul (*nafs*), full of ignorance and iniquity, casts itself on the Majesty of the Divine Unity, like the moth on the candle. Abandoning its phenomenal existence, it clasps the Candle in

[1] The reference given in the note on I 1958–1959 is incorrect.

the embrace of union, so that its moth-like phenomenal being is transmuted into the real being of the Candle."

۴۶۷۵–۴۶۷۶ Man is the only creature capable of perfect justice and knowledge. He is unjust to himself (*ẓálimun li-nafsihi*, *Qur*. xxxv 29) in order that he may do justice to God, for self-existence is polytheism (I 517, note; cf. *Qur*. xxxi 12: *inna 'l-shirka la-ẓulmun 'aẓímun*); and ignorant of himself, because in seeking real knowledge (*ma'rifah*) he scorns the limitations of human nature. Man can never know God until he becomes mystically one with God.

۴۶۸۰ جز همآن جان الخ, *i.e.* the spirit of the Perfect Man, which is the object of God's love in virtue of eternal pre-election.

۴۶۸۱ The Divine inspiration which strips all carnal attributes from the soul is compared to the butcher's practice of moistening with his breath the skin of a slaughtered sheep while flaying it. Cf. VI 1551 *seq.* and *Díwán*, *Tab.* 159, last line and foll.:

> *nah kih qaṣṣáb ba-khanjar chu sar-i mísh bi-burrad*
> *na-hilad kushta-i khwad-rá? Kushad án-gáh kashánad.*
> *chu dam-i mísh na-mánad zi-dam-i khwad kunad-ash tar:*
> *tu bi-bín ín dam-i Raḥmán ba-kujábá-t rasánad.*

۴۶۸۶ يفعل الله الخ, *Qur*. III 35.

۴۶۹۰ This biological theory may be derived from Aristotle's story of the vulture impregnated by the wind. In the Pseudo-Clementine writings it is stated that crows conceive through the mouth, and in *Nuzhatu 'l-qulúb*, ed. Stephenson, p. 83, note 3, we are told that when two male partridges fight and the wind brings their cries to the female, "eggs are produced in her loins, as the female date-palm becomes fruitful at the first scent of the flowers of the male tree, when the wind blows on it".

۴۶۹۱ See *Qur*. XI 64 *sqq*.

۴۶۹۲ مايهٔ عدم. See note on II 689.

۴۶۹۴ The 'Anqá (I, 1441, note), which is said to exist only in name (*mawjúdu 'l-ism ma'dúmu 'l-jism*), represents here the Perfect Man whose spirit dwells with God, though his body is in the world. His showing favour to the Wakíl is described as "his return from Mt Qáf", *i.e.* from his manifestation of the Divine Majesty and Transcendence.

۴۶۹۵ ای سرافيل الخ. See I 398, note, and I 1916 *sqq*.

۴۶۹۶ روزنم, *i.e.* "my mouth", according to the commentators; but cf. the proverb, "there is a window from heart to heart".

۴۷۰۳ چون ماندم زشست الخ, *i.e.* "in leaving thy service I lost all".

۴۷۰۵ ثالث ثلاثه گفتهام. See *Qur*. V 77, 116, and cf. *SIM*, 139.

۴۷۰۸ *I.e.* "the sound of my words incites me to shed tears".

۴۷۰۹ می‌تنم, literally, "I am weaving", *i.e.* moving to and fro like a shuttle.

۴۷۱۷ تا فراق او الخ, because weeping and sobbing are normally signs of grief, not of ecstatic joy.

۴۷۱۸ قیامت نامه‌را. See the notes on I 3440, II 1615.

۴۷۲۱ غیر هفتاد و دو ملّت الخ. Cf. II 1770. The word-play on *takht* and *takhtab-band* recurs at IV 661.

۴۷۲۲–۴۷۲۳ See *supra, vv.* ۴۴۴۵–۴۴۵۲ and the note *ad loc.*

۴۷۲۴ To our minds, which can think only in terms of logical correlation, the unitive state of the mystic is incomprehensible.

۴۷۲۵ I have followed Fa in supposing that *hastí* signifies Real Being. There cannot be much doubt, however, that the word refers to phenomenal being, as it does in the next verse, and that a vain wish is expressed merely for the purpose of demonstrating its futility.

۴۷۲۷ آن قالست و حال. The phrase denotes what Rúmí elsewhere calls "the intellectual quest" (*bahth-i 'aqlí*: see I 1500 *sqq.*); I do not think *hál* in this context bears the mystical sense in which it is generally contrasted with *qál*, though on account of its fleeting and variable nature it might be used in combination with *qál* to describe the state of one whose love of God is not yet perfect. Cf. I 1435–1437 and the note *ad loc.*

۴۷۲۹ بر چه پهلو خفته, *i.e.* "thou hast lain on thy left side and passed a restless night". *Ba-dast-i rást khuftan* means "to sleep soundly". Cf. *Díwán (Kulliyyát-i Shams-i Tabríz)*, Lucknow, A.H. 1302, p. 115, l. 17:

> *ba-dast-i 'ishq dar uftáda-im tá chih kunad;*
> *chu tú ba-dast-i khwadí, raw, ba-dast-i rást bi-khusp.*

۴۷۳۰ محرمی, *i.e.* an adept who can be trusted to keep the secret.

۴۷۳۱ اشتری بر ناودان. See note on *v.* ۴۵۳۹ *supra.*

۴۷۳۲ یا جمیل الستر الخ, *i.e.* the Heavenly Host pray God to restrain His lover from divulging the mystery of "union".

۴۷۳۶ همچو جان الخ, *i.e.* the essence of Love remains hidden, though its effects are manifest. In this passage the poet upholds the doctrine of reserve (*kitmán*), while his interlocutor, speaking for the God-intoxicated saint, declares that the essential unity of Love must be proclaimed to the elect.

۴۷۳۸ *I.e.* "Hide thyself from me, lest I become enraptured and cry out the truth".

۴۷۳۹–۴۷۴۰ A symbolic description of *baqá ba'da 'l-faná.* G writes *latíf-ashám man* and *namáz-i shám man*, correctly, I think, although *man* in the second hemistich is superfluous. The meaning of these verses

appears to be: "I cause 'the delicious cup', *i.e.* the saint filled with the wine of Love, to 'befriend the day', *i.e.* illumine the phenomenal world, till 'the evening-prayer', *i.e.* till his decease (*faná*). When Death takes him away, Love says, 'Give him back, for he is my cup into which I never cease from pouring myself.'"

۴۷۱۴۱ سیری نیست الخ. Cf. the note on II 926–927.

۴۷۱۴۲ For *júshídan* used as a transitive verb, see I 2429, note.

۴۷۱۴۵ Cf. Báyazíd's saying, "I am the Wine and the Wine-drinker and the Cup-bearer" (*TA*, I 159, 2). For this trinitarian theory of the nature of the One Reality, see *SIM*, 150 *seq.* and the note on *Mathn.* I 3752–3753.

۴۷۱۴۸ شورانندہ = *muḥarrik-i ḥaqíqí*.

۴۷۵۷ In the second hemistich Fa reads *kay* for *ki* and gives an indefensible translation: "at last it broke him: how long is expectation (to be endured)?"

۴۷۶۱ چونك الخ, *i.e.* "when he realised his helplessness and submitted to the Divine will". For *barg-i bí-bargí*, see note on I 2237.

۴۷۶۲ شبروانرا رهنما, *i.e.* his inner light became a guide to those on the Way to God.

۴۷۷۵ دیگ مردریگ, *i.e.* the body and all external appearances.

۴۷۷۷ Fa has the reading of B: *gar na-dárí dídabá-yi rú-shinás*.

۴۷۷۸ Cf. II 3232–3234 and the notes *ad loc.*

P. ۲۷۳, Heading. جوینده یابنده بود. See note on I 1412.

فمن یعمل الخ, *Qur.* XCIX 7.

۴۷۸۲ The Ḥadíth is *man qara'a 'l-bába wa-lajja walaja*. Cf. II 1697, note.

۴۷۸۹–۴۸۰۲ The gist of this passage is that love's labour cannot be lost and that it is a mark of ignorance and infidelity to disprove a rule by quoting rare exceptions to it (cf. V 2393 *sqq.*), which from the gnostic's standpoint are not exceptions at all. Moreover, in the conduct of life every sensible man acts on the maxim, *al-nádiru ka-'l-ma'dúm* (cf. *supra*, *v.* ۳۰۷۷ *sqq.*).

۴۷۸۸ G writes *kasht kard*. See I 705, note.

۴۷۸۹ Concerning Bal'am see note on Book I, p. ۲۰۳, Heading. It is said of him (*supra*, p. ۱۴۲, Heading) that before his fall from grace he had been tried by God and not found wanting. Iblís was pre-eminent among the angels for his works of devotion (see note on I 1014–1015).

۴۷۹۳ ای ادبار. See *supra*, *v.* ۱۳۲۹, note.

۴۸۰۲ کوری تو. See note on I 1012–1013.

۴۸۰۳ از سلوتی, literally: "in the hope of gaining a consolation."

۴۸۰۹ Cf. *Qur.* III 25.

COMMENTARY ON BOOK IV

PREFACE

P. ۲۷٦, l. ۲ بِصَوْبِ الغمام. This reading occurs in several editions (Bul., Mq, the Teheran edition of A.H. 1307, etc.). Judged on its merits, *ṣawb* would appear to be the right word in the right place; yet, according to the evidence of my five MSS., it is entirely unauthorised. All these MSS. have بِصَوْتِ instead of بِصَوْبِ. *Ṣawtu 'l-ghamám* may be compared with *báng-i zanbúr-i hawá* (III 3215 and note *ad loc.*). Notwithstanding my preference for *ṣawb*, I think the weight of first-class testimony makes it probable that *ṣawt* was the original reading.

l. ۱۲ وصيدٌ للمزيد. See *Qur.* XIV 7 and *Math.* III 2897, with the note *ad loc.*

l. ۱۳ A more correct text of the four Arabic verses is given in the *Kámil* of al-Mubarrad, 504, 4 *sqq.* Concerning their author, 'Adí ibnu 'l-Riqá', a court-poet who lived at Damascus in the first century A.H., see *Aghání*, VIII 179 *sqq.* and art. in *EI.* They form part of an ordinary *nasíb*, but easily suggest the allegorical sense which Rúmí intends them to convey. As the song of the dove rouses the sleeping lover and kindles desire in his heart, so it is the inspiration of Divine grace that impels the mystic to abandon the pleasures of this world and devote himself to God. The verses, however, have a particular application to the preceding passage in which the *Mathnawí* is glorified. Rúmí hints, plainly enough for any one familiar with his style, that under God all credit for the spiritual power and holy influence of the poem is due to its originator and inspirer, Ḥusámu'ddín (cf. Book I, Preface, note on p. ۲, l. ۲). The *mutaqaddim* represents Divine Love in the form of the Perfect Man.

P. ۲۷۷, l. ۴ الله...ارحم الراحمين, *Qur.* XII 64.

۲–۳ Cf. *infra*, *vv.* ۲۰۷۳–۲۰۷٦, and *Díwán*, *SP*, XXVI 10:

> *Shams-i Tabrízí nishastah sháh-wár ú písh-i ú*
> *shi'r-i man ṣaf-há zadah chún bandagán-i ikhtiyár.*

٦ متقين. Perfect *taqwá* involves abstention from everything except God.

۷ See note on I 1939.

۸ Here the poet, identifying himself with the *Mathnawí*, refers to Ḥusámu'ddín in terms of adoration.

۱۰ See note on p. ۲۷٦, l. ۱۲, *supra*.

۱۱ واسْجُدْ واقْتَرِبْ, *Qur.* XCVI 19.

۱۴ *I.e.* "let the *Mathnawí* serve as a guide to all pilgrims on the mystic Way".

۱۵ Cf. *TA*, I 61, 24 *sqq.* and see *Kashf, Eng.* 326 *sqq.* The *Ḥajj* is an of self-mortification (*mujáhadah*) to which the proverb quoted in preceding verse may fitly be applied; but its real object is contemplati of God (*mushábadah*).

۱۷ تيغ in connexion with *khwarshíd, saḥar*, etc. signifies "sunbeams".

۱۸–۱۹ These verses allude to *Qur.* X 5: "He it is who made the su (possessed of) radiance (*diyá*) and the moon (possessed of) light (*núr*).

۲۰ *Diyá* is defined as that which is luminous essentially; *núr* denote "accidental", *i.e.* derivative, light (*má bi-'l-dháti ḍaw'un wa-má bi-'l-'ara núrun*). According to Fa, Rúmí indicates that Ḥusámu'ddín is endowe by his original nature with *quṭbiyyah*, the highest degree of saintshi Cf. *SIM*, 194 *seq.*

۲۲ اعواضرا. So the two oldest MSS. Fa reads *a'ráḍ-rá*, "goods an chattels", but gives *a'wáḍ-rá* as a variant. Cf. I 3294 *sqq.*, II 290 *sqq.*

۲۴ The Perfect Man brings all things into the light of reality. See th note on III 743.

رحمة للعالمين, *Qur.* XXI 107. For *tájirán-rá* cf. VI 4283 *sqq.*

۲۶ صرّاف, *i.e.* expert in discerning spiritual values.

دشمن درويش الخ. See note on III 2437. Here *darwish* is used o the prophet or saint in whose pure heart the wicked behold thei ugliness reflected, as in a mirror, and bay like dogs at the moon.

۲۸ Cf. VI 2078 *sqq.*

۳۳ See note on Book I, Preface, p. ۱, l. ۷.

۳۴–۳۵ These lines are cited at the end of the biographical notice o Ḥusámu'ddín by Jámí (*Nafaḥát*, No. 493, p. 542, 2 *seq.*) with th following explanation:[1] "One day Chelebi Ḥusámu'ddín said: 'Whenever our disciples recite the *Mathnawí* and the attentive listeners (*ahl-ḥuḍúr*) become submerged in the light thereof, I see a troop of angels with batons and swords in their hands, keeping watch over them; an if any one listen without entire sincerity of heart, they carry off his faith root and branch, and drag him away to his abode in Hell.' Mawlán (Jalálu'ddín Rúmí) replied: 'What thou hast seen is the actual truth.'"

۳۶ چو غيبست اوستاد. Cf. II 759 *sqq.* The reading *chu 'ayn-ast*, give in Fa as a variant, does not occur in any of my MSS. and is undoubtedl corrupt.

۳۷ نقد وقت ماست. See note on I 35.

P. ۲۸۰, Heading. عَسَى أَنْ الخ, *Qur.* II 213.

۴۲ همچو عنقا الخ. See note on III 4694.

۴۵ The second hemistich describes the essential self-sufficiency (*istighná* of the Beloved.

[1] From the *Manáqibu 'l-'árifín* of Aflákí. See Redhouse, *Mesnevī*, p. 113.

۵۱–۳۶ Every seeker is impelled to seek by feelings of desire, hope, and joy which God creates in his heart; but ere he can attain to the object of his quest he must pay the full price in despair and anguish. Cf. III 4455–4472.

۵۶ که زیان کردم الخ, *i.e.* "in consequence of my fleeing from the night-patrol, he has lost the lavish reward I would fain bestow on my unwitting benefactor". The view that *ziyán* refers to loss of a fine that would have been exacted in case of arrest reduces the wish expressed by the lover in the second hemistich to something very like bathos.

۵۷ از عوانی الخ. See note on I 1362.

۶۵ See note on I 1996–1997.

۶۸ زهر مار آن ماررا. This, I think, is the correct reading, though Fa and all my MSS. except G have *zahr-i márán már-rá*.

۷۳ جُنان. So G. Fa does not mention this reading among the possible alternatives which it suggests (*janán*, *jinán*, *chunán*). How *chunán* can signify *khayr u naf'* I fail to understand: *chu nán*, which would convey that meaning, has no authority. K Bul. read *chu ján*. The text-reading makes perfectly good sense and to my mind is beyond suspicion.

۷۴–۷۵ Cf. I 407–408 and note *ad loc.*

۷۶–۷۷ See the notes on I 1004, 1406, and cf. the saying *'araftu Rabbí bi-Rabbí.*

۷۸ کان اللّه له. Part of the Ḥadíth cited in the note on I 1939; cf. *infra*, *v.* 2613 *sqq.* Here it is regarded as a Divine utterance, the Prophet being in the state of union (technically called *qurb-i fará'iḍ*) in which God speaks and acts through His chosen "medium".

۷۹ The first hemistich alludes to a celebrated Ḥadíth-i qudsí. See I 1938, note.

مقبلش. Fa and Mq suppose the whole of this verse to be spoken by God; hence they have to make *muqbil-ash* = *iqbál-ash*, "his (the mystic's) good fortune". The conclusion is obvious.

۸۰ Cf. the Ḥadíth: *ḥuffati 'l-jannatu bi-'l-makárib* (II 1837, note).

۸۹ آوردندی‌ام = آوردندمی. A few parallels for the position of the enclitic pronoun between the verb and the verbal suffix ی occur in the *Sháhnámah* (see F. Wolff, *Glossar*, 872, col. 1). There is no other example in the *Mathnawí*, nor am I able to cite any from the works of poets subsequent to Firdawsí.

۹۶ Cf. *Qur.* XLIII 67: "friends will be enemies to one another on that Day, excepting those who fear God."

۹۷–۹۹ اشغر (also written *usghur*), the porcupine or hedgehog, whose habit of exserting its spines when attacked suggests this curious illustration of the maxim "spare the rod and spoil the child".

۱۰۰ Cf. the Hadíth: *ashaddu 'l-nási balá'an al-anbiyá'u thumma 'l-awliyá'u thumma 'l-amthalu fa-'l-amthal.*

۱۰۲ چون ادیمِ طایفی. In ancient times Ṭá'if, a flourishing market-town 75 miles south-east of Mecca, was specially famed for the leather manufactured in its tanneries, "which were so numerous, we are told, as to render the air around foul" (*EI*, art. Ṭā'if). Cf. Qazwíní, *'Ajá'ibu 'l-makhlúqát*, II 64, 3 fr. foot.

۱۰۹ اقتلونی الخ. See note on I 3934–3935.

P. ۲۸۱۴, Heading. The Translation does not exactly correspond with the printed text, which follows G. Fa gives the Hadíth versified here: "it is related that the Prophet said, *inna rajulan sa'ala 'Ísá fa-qála yá 'Ísá má ashaddu 'l-ashyá'i qála ghaḍabu 'l-Rabbi fa-qála wa-bi-ma 'l-najátu minhu qála idhá ghaḍibta an tatruka ghaḍabaka.*"

۱۱۹ ماءٍ معین, *Qur.* LXVII 30.

P. ۲۸۵, Heading. The following section demonstrates the Divine omnipresence and omnipotence by means of a metaphor which is employed for the same purpose in a closely parallel passage in Book VI (4673–4698).

۱۲۳ گشاد. Fa: *murád.*

۱۲۶ G omits this verse.

۱۳۳ باز بر هودش الخ. See note on I 854.

۱۴۰ Cf. the Hadíth: *lá tasubbú 'l-ríḥa fa-innahu min nafasi 'l-Raḥmán.*

۱۴۱ Cf. Book I, Preface, p. ۱, l. ۱۳: *wa-'l-ḥafnatu tadullu 'alá 'l-baydari 'l-kabír.*

۱۴۲ برجِ بادِ آسمان, *i.e.* the "atmosphere" (*kurra-i hawá*). Cf. the note on III 4222.

۱۴۳–۱۴۴ See note on I 1186.

۱۴۶ بادِ ولاد evidently refers to the belief that parturition is effected by movement of air in the womb.

۱۴۷ چه خوست. Fa: هوست (*sic*).

۱۴۹ For "wind" as a cause of toothache, cf. VI 4683 *sqq.* Saná'í (*Ḥadíqah*, IX 233*b*) tells how a foolish man tried to console a friend suffering from toothache:

> *guft bád-ast, az-ín ma-básh ḥazín;*
> *guft árí wa-lík súy-i tu ín.*
> *bar man ín dard kúh-i púlád-ast;*
> *chún tu fárigh shudí turá bád-ast.*

Comparison with VI 4681–4689 makes it clear that "wind" in these passages signifies the breath (*nafas*) conceived as an aura pervading the body and as a Divine instrument for producing health or disease. Fa, however, says it refers to the "red wind" (*surkh bád*), which descends from the head into the teeth or other parts of the body and causes them to ache; if it is in the head itself, it produces headache.

١٠ باد ظفر, like the wind that helped the Moslems to defeat the Persian army at Qádisiyyah.

١١ Fa (IV 40) quotes the words *bi-'smi mukhriji 'l-nafsi mina 'l-nafasi yakhruju min bayni 'l-ṣulbi wa-'l-tará'ibi* (cf. *Qur.* LXXXVI 7) from an incantation used by women in childbirth.

١٥٣–١٤٢ These verses conclude the argument in refutation of the lover's assertion, *kas namí-junbad dar-ín já juz kih bád* (*v.* ١٢٣ *supra*). Cf. *Qur.* LVII 4: *wa-Huwa ma'akum aynamá kuntum* and the saying *inna 'lláha lá yaghību 'an 'abdin fa-ṭúbá li-'abdin lá yaghību 'an Rabbihi.*

١٧ After this verse Fa adds two verses which are not found in any of my MSS. except B. See *app. crit.* The second verse alludes to the proverb *kullu ind'in yatarashshaḥu bi-má fíhi.* Fa reads *tarávad* instead of *talábad* or *tilábad* (cf. VI 4041).

٢٨٧, Heading. The following Story is put in the mouth of the *ma'shúqah*, who says (*v.* ٣١١ *infra*) that she has told it as a lesson to her unashamed lover.

٦ After this verse Fa inserts the same Heading as in Bul. See *app. crit.*

١٣ كه سبو الخ. See *Amthál ú Ḥikam* (II 942) under *sabú ba-ráh-i áb mí-shikanad* and *sabú hamishah az áb sálim namí-áyad.*

١٤ كه منافقوا الخ. Cf. *Qur.* XXXIX 56–57. *Fujá* (so G) for *fujá'ah*; but *fijá* (= *mufája'ah*) is a possible reading.

١٩ مُحِقّ = *ahl-i Ḥaqq* according to Fa. I think the epithet is applied to God as the Judge who brings the truth to light and the sinner to justice at His appointed time.

٢١ See II 3360–3363 and the notes *ad loc.* In the first hemistich Fa omits و after می‌گیرندش.

٢٥ لا تَرَى فيها عِوَج, *Qur.* XX 106, where it is said that on the Last Day the mountains will be reduced to dust and nothing will be seen but a flat and level plain.

٢٨٨, Heading. إِنَّ كَيْدَكُنَّ عَظِيمٌ, *Qur.* XII 28.

٢٧ After this verse Fa has a verse which occurs in two 14th cent. MSS. (BK). See *app. crit.*

٣ خواست...ببيند. See note on I 3458. There are a few examples of this construction in the *Sháhnámah* (Wolff, *Glossar*, p. 332, col. 2), such as *na-khwáham ba-tan ján az-ú bi-gsilam* (I 342, last line).

٤ مكسب كنيست. The reading *maktab-kuní-st* = *kátibí-st* (Fa) is a very bad one.

٦–١٩٧ Cf. I 2308 *sqq.* and *infra*, ٣١٢٩ *sqq.*

٢٨٩, Heading. While seeming to accept his wife's explanation, the Ṣúfí comments on it in terms which are designedly equivocal and, when understood in their hidden sense, indicate his knowledge of the real facts of the case.

۲۰۱ The wife had urged that their poverty, *i.e.* lack of worldly goods, was no obstacle, since virtue and modesty were the only things required. In this verse her husband implies that she is destitute of these qualities. For *darwíshí* in the sense of moral deficiency, cf. II 517 and note *ad loc.* The whole passage, however, suggests reference to the doctrine of mystical "poverty" (cf. I 2696 *sqq.*), and probably the "narrow house" (*v.* ۲۰۶ *infra*) is an emblem of the heart of the true *faqír* in which nothing other than God remains, so that in the eyes of those who "see by the light of God" its purity is self-evident and undisguisable.

ṭamaʻ-i khám bín, kih qiṣṣa-i fásh
az raqíbán nihuftan-am hawas-ast.

I will not attempt to explain the double significance of every verse in detail. The emphasis laid on *satr* and *mastúrí* speaks for itself.

۲۱۴ **کپزنی**. *Kap-zan* = *láf-zanandah.* The hypocrite does not care what God knows and thinks of him: he is only afraid of the vulgar.

۲۱۸–۲۱۹ Here the grammatical term "proper name" (*ism ʻalam*) has a restricted sense denoting such names as serve to distinguish their owner from other persons without giving any real notion of his qualities. In Arabic grammar names "incapable of growth" (*jámid*), like Káfúr, are contrasted with those derived (*mushtaqq*) from a verbal root or *nomen actionis.* Rúmí, using this analogy, describes the Divine Names as "derivative", inasmuch as they refer to the corresponding eternal Attributes of the Divine Essence: in reality they are particular modes, forms, and aspects of the Essence itself, with which they are ultimately identical. His conception of God as the absolute Knower, Willer, Speaker, Hearer, etc. is opposed to the theory of Moslem philosophers that everything proceeds by logical necessity from One First Cause. God is independent of causality (cf. II 1625 *sqq.*); He decrees and acts according to His sovereign pleasure, and all that comes to pass in the universe arises from the infinite ways in which He reveals Himself through the manifestation of His Attributes and Names. On the nature of the Attributes (*awṣáf-i qadím*) Rúmí takes the orthodox view. This is not the only expression of his antipathy to the Muʻtazilites (cf. the notes on II 61 *sqq.*, III 1022–1028 and p. ۸۷, Heading).

۲۲۳ **در مدیح**. Fa translates: "in the person praised" (*dar mamdúḥ*); but see note on III 2114.

۲۲۵ The phrase *ʻammá yaqúlu 'l-ẓálimún* does not occur in the *Qur'án.* Apparently the hemistich is a conflation of XVII 45: *subḥánahu wa-taʻálá ʻammá yaqúlúna ʻuluww^an kabír^un* and XVII 50: *idh yaqúlu 'l-ẓálimún.*

۲۲۹ **نظر ناجایگه مالیده‌اند**, *i.e.* they have not regarded the Beloved alone but have bestowed their attention elsewhere and consequently have suffered the pains of separation.

P. ۲۹۱, Heading. The existence and maintenance of the material world are just as necessary for the purification of the soul as the bath-stove, with its filthy stokers, for the heating of the *ḥammám* in which the body is cleansed and invigorated. See note on I 2063–2070 and cf. V 574 *sqq.*

۲۳۸ Cf. the Story of the Preacher who blessed the ungodly (*supra*, *v.* ۸۱ *sqq.*).

۲۴۰ Cf. the Ḥadíth: *lawlá 'l-ḥamqá la-kharibati 'l-dunyá.*

۲۴۴ سیمای او الخ. Cf. *Qur.* XLVIII 29: *símáhum fí wujúhihim min athari 'l-sujúd.*

۲۴۵ سیما آشکار. Cf. *Qur.* LV 41: *yu'rafu 'l-mujrimúna bi-símáhum.*

۲۴۶ ور نبینی رُوش, *i.e.* "if owing to lack of spiritual perception you cannot recognise him". The suffixed pronoun might refer either to the "stoker" (Fa) or to the man of true piety (as some commentators suppose) or to both. In view of *vv.* ۲۴۸–۲۵۱ the worldling seems likeliest.

بویش‌را بگیر, *i.e.* "draw from his manners and behaviour some indication concerning his inward state".

۲۵۰ Worldliness is loathsome, even though it serves to kindle asceticism.

۲۵۱–۲۵۲ Divine Omnipotence renders everything capable of fulfilling the purpose for which it was created.

سنگ‌را هم کرد زر. See note on I 178 and cf. *infra*, *vv.* ۵۷۱ and ۶۱۸.

P. ۲۹۳, Heading. There is a close and not accidental resemblance between this Story and the "Tale of the Scavenger and his passing by the shop of the Perfumer", which 'Aṭṭár relates as follows (*Asrár-námah*, 61, 4 fr. foot):

yakí kannás birún jast az kár,
magar rah dásht bar dukkán-i 'aṭṭár.
chu búy-i mushk az dukkán birún shud,
hamí kannás án-já sar-nigún shud.
dimágh-i búy-i mushk ú-rá kujá búd?
tu gúyí gasht az vay ján judá zúd.
birún ámad zi-dukkán mard-i 'aṭṭár,
guláb ú mushk pish áward bisyár.
chu rúy-ash az guláb ú mushk tar shud,
basí kannás az án bí-húsh-tar shud.
yakí kannás-i dígar chún bi-díd-ash,
najásat pish-i bíní áwaríd-ash.
mashám-ash az najásat chún khabar yáft,
du chashm-ash báz shud, ján-i dígar yáft.
kasí bá gand-i bid'at áramídah,
nasím-i mushk hargiz ná-shanídah,
agar búy-i rasad súy-i dimágh-ash,

darún-i dil firú mírad chirágh-ash.
kasí dar mabraz-i ín nafs-i ná-sáz,
kih gáhí pur kunad, gáhí tihí báz,
agar búy-i rasad ú-rá zi-asrár,
hamí dar páy uftad sar-nigúnsár.

۲۶۲ مَرْتَعه. The metaphor is suggested by *guláb*: flowers and water (*gul* and *áb*) are commonly found in meadows.

۲۶۹ زود تفت. *Taft* may be a verb: "he ran quickly." Fa and most edd. read *zúd u taft*.

۲۷۴-۲۷۵ Wilson (*Haft Paikar*, Comm., note 1689) mentions a Turkish reference to the use of dogs' dung in tanning.

۲۷۶ آنچ عادت داشت الخ, a well-known aphorism of Greek and Arabian Medicine, based on the principle that Nature is the best physician and that habit is second nature. Cf. *Firdawsu 'l-Ḥikmat*, 101, 12: *fa-yanbaghí luzúmu 'l-'ádati wa-'l-qaṣdi fí kulli ḥín*[in], and the saying of Hippocrates (Ibn Abí Uṣaybi'ah, I 28, 6 fr. foot): *yataddwá kullu 'alíl*[in] *bi-'aqáqíri arḍihi fa-inna 'l-ṭabí'ata tafza'u ilá 'l-'ádati.*

۲۷۸ See II 2086, note.

۲۸۰ الخبیثات الخبیثین‌را. See *Qur.* XXIV 26.

۲۸۱ ناصحان, *i.e.* the prophets.

۲۸۳ تَطَیَّرْنا بِکُمْ, *Qur.* XXXVI 17. Cf. II 1400 (with note *ad loc.*) and III 2948 *sqq.*

۲۹۶ نَجِس. Read نَجَس. The verse refers to *Qur.* IX 28: *innamá 'l-mushrikúna najas*[un].

۲۹۸ چون نزد بر وی الخ. See the Ḥadíth cited and translated in the note on I 760 and cf. II 189, note.

۲۹۹ Spiritual regeneration is likened to the hatching of chickens from eggs laid in dung, a practice which (according to Mq) is successful nowhere but in Egypt. Fa adds that the eggs are shaken gently or turned over (*i'tidál üzereh tehrik iderler*) several times a day. This mode of artificial incubation—*κατορύττειν τὰ ᾠὰ εἰς τὴν γῆν ἐν τῇ κόπρῳ*—is mentioned by Aristotle as an Egyptian custom; under the Moslems it became a flourishing industry managed by experts. 'Abdu 'l-Laṭíf (see *Relation de l'Égypte*, tr. De Sacy, 135 *sqq.*, 148 *sqq.*) describes the elaborate ovens which were constructed for this purpose, and only refers to the dung as used for fuel. Presumably his account corresponds with the facts, while Rúmí's version embodies a popular error that would readily arise in countries where such methods of hatching were unknown.

۳۰۱ همی بر پلیدی می‌نهی, *i.e.* "thou art seeking to indulge thy sensual desires".

۳۰۲–۳۰۴ *I.e.* "thy long probation has been fruitless". Genuine love is purified and made perfect by suffering (I 3056 *sqq.*).

۳۰۵ غورهٔ تو الخ. The "grape" metaphor is more fully developed at II 3718–3725, VI 4734–4740. In *Mirṣád* (203, 16 *sqq.* = 230, 3 *sqq.*) the soul liberated from bodily attachments and united with God is compared to a grape which has been plucked from the vine-tree in order that under the influence of the sun alone it may become entirely sweet and be no longer a grape (*angúr*) but a raisin (*mawīz*).

۳۰۶ حریفی. So Fa and all my MSS. *Ḥaríf*, as opposed to *satír*, is equivalent to ἑταίρα and *amica*. Some edd. read *kharíqí*, which makes the antithesis sharper, but there is no authority for *kharíq* in the sense of "immodest" (*pardah-darídah*), though such phrases as *kharaqa ḥurmatahu* are common.

۳۰۹–۳۱۲ The lover pleads that in spirit he is one with his Beloved; hence the trial he made was really a test of himself and was designed to display her virtue by setting it against a foil, since good cannot be manifested without the appearance of evil. She is the light of his eye: what he did was done with the object of trying the power of his vision to explore and discover the splendour that essentially is hidden from the world.

۳۱۵–۳۱۷ Cf. I 2410–2414.

۳۱۸–۳۱۹ For the deferred explanation of the Story, see *infra*, *v.* ۳۵۹ *sqq.* No doubt the gist of it, from a spiritual director's point of view, is contained in *v.* ۳۷۴:

shaykh-rá kih pishwá ú rah-bar-ast
gar murídí imtiḥán kard ú (او) *khar-ast.*

۳۲۷ ربّنا انّا ظلمنا. See *Qur.* VII 22.

جانداران, literally, armed police who form the bodyguard of an Oriental prince (see Quatremère, *Histoire des Sultans Mamlouks*, vol. I, p. 14, note 15). Here *ján-dárán*, like the synonymous term *zabániyah*, signifies angels of torment (*malá'ikatu 'l-'adhdb*).

۳۳۰ هیچ لالا الخ. Cf. I 1406, II 17–18, and the notes *ad loc.*

۳۳۲ اذا جآء القضا الخ. See the notes on Book I, p. ۷۴, Heading and p. ۷۹, Heading. The scansion of the second hemistich is irregular (cf. I 952). *'Amya* (for *'amiya*) or *'ummí* (for *'ummiya*) would correct the metre, but G writes *'amí*, which I have retained.

۳۳۵–۳۳۹ While the spiritually blind impute any sin they commit or evil that befalls them to God's decree, they take credit to themselves for whatever good they do or receive. *Álúdagí* refers to the impurity of the original nature. Cf. the proverb cited in the note on *v.* ۱۵۷ *supra.*

٣٣٨ وين دو چشم حسّ الخ. See note on I 1126–1127.

٣٤٠ بس گران. Fa reads *pas* but translates *bas*.

٣٤١–٣٤٢ Divine jealousy forbids divulgation of the mysteries of gnosis: therefore the form in which they are uttered by the saints is incomplete and fragmentary; yet even so they cause the eye of the spirit to become clairvoyant (cf. II 1124, note).

٣٤٣ This verse may be addressed to the soul that is "broken" by tribulation. Cf. the Ḥadíth-i qudsí cited in the note on I 532.

٣٤٥ Fa and most edd. read *az ham dar shikast*. See note on I 855.

٣٥٠–٣٥١ See I 2154 *sqq.*, 2365 *sqq.*, and II 2059.

٣٥٤ According to Fa, the first hemistich forms part of the question put to 'Alí by the Jew; but this seems to me improbable.

٣٥٥ زطفلی و منی. The commentators cannot decide whether *maní* is Arabic (= *nuṭfah*) or Persian, meaning "egoism", *i.e.* individual existence, self-consciousness. I think the latter sense of the word is less appropriate here, because the origin and embryonic stage of human life are also under Divine protection.

٣٦٥ هست عذرت الخ. See note on I 1160.

٣٦٩ When the mystic has been fully tested and purged of sensual qualities, he knows for certain that he is one of the elect who have attained to the source of all sweetness and light and are predestined to everlasting felicity. Among earlier Ṣúfís more than one opinion was held as to the saint's indubitable knowledge of his pre-election and final salvation: see *MI*, 126. Qushayrí (187–189) and Hujwírí (*Kashf*, *Eng.* 214) are disposed to agree with Rúmí.

٣٧١ از علم شاه. Fa connects these words with the second hemistich and translates: "When in the knowledge of God you are (*i.e.* if God has created you to be) a spiritual chief."

نفرستدت در پایگاه, *i.e.* "He will not subject you to degradation and deprive you of His favour". *Páy-gáh* = *ṣaff-i ni'ál.*

٣٨٠ بر چنان شاهی, *i.e.* the Perfect Man, whom in the following verses the poet identifies with God.

٣٨١ Cf. I 608 *sqq.*, III 937.

٣٨٣ صورتها که در علم ویست, *i.e.* the archetypal ideas (*a'yán-i thábitah*) which exist potentially in the Divine Mind. See note on I 606.

٣٨٧ خرّوب, a thorny mountain-shrub that grows in Syria. *Pur kharrúb* is equivalent to *kharáb*. Cf. *infra*, v. ١٣٧٧ *seq.*

P. ٣٠١, Heading. مسجد اقصی. In *Qur.* XVII 1 *al-masjid al-aqṣá*, whither Mohammed was transported in his "Night-journey" (see *EI*, art. isrā'), is explained by Moslem commentators as referring to Jerusalem (*Baytu 'l-Muqaddas*, originally the Temple of Solomon).

۳۹۲–۳۹۴ "It is related that during a month's space the people who were gathered round him (David) in the desert ate no food, and the children neither wept nor asked for milk; and whenever the folk departed it was found that many had died of the rapture that seized them as they listened to his voice: one time, it is said, the tale of the dead amounted to seven hundred maidens and twelve thousand old men" (*Kashf*, *Eng.*, 402). This fanciful version of "David hath slain his ten thousands" (I Samuel, xxix. 5) looks like an attempt to explain away and reconcile with the ideal prophetic character traditions representing David as a *saffák* (Ṭabarí, I 572, 8 *sqq.*; *Qiṣaṣu 'l-anbiyá*, 193, 6). In a remarkable passage (*Fuṣúṣ*, 209–210) Ibnu 'l-'Arabí contends that although infidels and polytheists may legally be put to death, nevertheless mercy ought to be shown towards them inasmuch as they are created in God's image. "David", he adds, "wished to build the Holy Temple at Jerusalem, and did so on several occasions, but his work was always destroyed as soon as he had finished it. He complained to God, who answered him, saying, 'This House of Mine will never be established by the hands of one that hath shed much blood.' David cried, 'O Lord, was it not for Thy sake?' God answered, 'Yes; but are not they My creatures (*'ibádí*)?'" Cf. the Ḥadíth-i qudsí (*AQ*, No. 32).

۳۹٦ المغلوب كالمعدوم. For the mystical sense of *maghlúb*, see *Kashf*, *Eng.* 246. *Ma'dúm*, non-existent in respect of self-consciousness and self-activity. The following verses justify the view already expressed (I 128, note) that "annihilation" is not a very happy rendering of the term *faná*. Cf. the note on III 3670 and *infra*, *v.* ۴۴۲–۴۴۵.

۴۰۱–۴۰۲ See the notes on I 637–641, 1463, and cf. III 1905 *sqq.*

۴۰۴–۴۰۵ Since the Perfect Man has abandoned every object of desire except God, all pleasures experienced by him are essentially spiritual Even those that come through the physical senses have their source in pure unselfishness and unworldliness and leave no taint behind. WM quotes the verse:

nah búy-i gul nah rang-i lálah az já mí-barad má-rá,
ba-gulshan ladhdhat-i tark-i tamáshá mí-barad má-rá.

P. ۳۰۲, Heading. إنّما المؤمنون إخوة, *Qur.* XLIX 10. The saying *al-'ulamá'u ka-nafs^in wáḥidat^in* is related as a Ḥadíth.

لا نفرّق الخ, *Qur.* III 78. Cf. I 674–675 and the note *ad loc.*, where *min rusulihi* (*Qur.* II 285) has inadvertently been substituted for *minhum*.

۴۰٦ After this verse Fa inserts one that a more critical editor would have expunged at sight.

۴۰۹–۴۱۰ The three souls or faculties mentioned here are the animal spirit (*al-rúḥu 'l-ḥayawání*), the intelligential spirit (*al-rúḥu 'l-'aqlí*), and the

transcendental prophetic spirit (*al-rúḥu 'l-qudsí al-nabawí*). See Ghazálí, *Mishkát*, 39–41 = Gairdner's translation, 81 *sqq.*

۱۴۱۱ See the notes on I 1976 and II 188. The phrase *rúḥ-i bád* refers to the (vital) spirit on which "animal" sensation and perception depend.

۱۴۱۸ Fa translates this verse but does not give its text.

۱۴۱۹–۱۴۲۲ Cf. III 1941 *seq.*, 3405 *sqq.*

۱۴۲۴ Having illustrated the relation of Universal Reason (*'aql-i kull*) to the persons in whom it manifests itself, the poet now offers another imperfect analogy in order to explain the nature of the animal soul and its connexion with the body.

۱۴۲۷ The "common sense" (*ḥiss-i mushtarak*), which receives perceptions transmitted to it by the five bodily senses, is here, perhaps for metrical convenience, regarded as a sixth sense.

۱۴۳۰ روز روشن, *i.e.* the light of Reality. Cf. III 3429 *sqq.*

۱۴۳۱ روز حشر. Death, whether natural (*iḍṭirárí*) or mystical (*ikhtiyárí*), is an emblem of resurrection. See *GR*, 651 *sqq.* The term *ḥashr* is explained by *vv.* ۱۴۴۴–۱۴۴۵ *infra.*

۱۴۳۲ This verse alludes to *Qur.* XXIII 84–85.

۱۴۳۳ When the higher consciousness is awakened by death, its illumination overpowers and eclipses the lower phase associated with the *rúḥ-i ḥayawání.*

۱۴۳۴–۱۴۴۳ A figurative description of *faná fi 'l-dhikr* (cf. I 128, note) and *faná fí 'l-ṣifát* (see *Luma'.*, 433, 5 *sqq.*, *Math.* V 2020 *sqq.*).

۱۴۴۴ جمیع الخ, *Qur.* XXXVI 32 and 53. For the mystical significance of this text, see I 3671–3676 with the notes *ad loc.* and VI 3331 *sqq.* Here it has a general application to the immortality of the soul.

۱۴۴۶ از بقا پس در حجاب. Fa reads *az baqá-yash.* The supreme bliss in this world and the next is realisation of inseparable union with God, and the greatest torment consists in being "veiled", *i.e.* deprived of it. Rúmí, like Ibnu 'l-'Arabí, sets a limit to "the torture of the veil". Ultimately the Truth will be made clear to those souls which live in darkness and ignorance; for in relation to God all evil is negative and cannot endure.

۱۴۴۷ The following verses develop the theme of *v.* ۱۴۱۱ *supra*, namely, the disunity of animal souls.

۱۴۴۹ مُرند = *mírand*, and so at IV 3435. Similar forms (*mí-murí* and *mí-murad*) occur at III 1910, V 3797, and VI 360. In all these cases the evidence of my MSS. is decisively in favour of the vocalisation with *ḍammah*; none of them writes the word with *kasrah*. Older poets (Firdawsí and Asadí) rhyme *mirad* with *khirad* and *girad* (= *girad*).

پس جدا اند. Fa has *pas* (G). The preponderance of MS. authority for *bas* may be only apparent. See note on II 149.

۴۵۷–۴۶۰. Variations of the analogy (*vv.* ۴۱۵–۴۱۸ *supra*) concerning the *ján-i rabbání*, *i.e.* the Divine Spirit which illumines the hearts of the prophets.

۴۵۷ **هندوی شب**, *i.e.* the Unseen (*'álam-i ghayb*). Fa says that the phrase describes the carnal nature (*ṭabí'at-i bashariyyah*).

۴۶۰ **افل شود**. For the temporary occultation of the Light of Prophecy, see note on II 299.

۴۶۱ **عدورا روزنی**. See note on I 3741–3742 and cf. *Qur.* II 24.

۴۶۴–۴۶۵ One must take hold of a parable, as of a restive horse, by the right end. While it can only injure those who interpret it literally and logically or in a sense congenial to their corrupt imaginations, it is helpful and instructive to mystics who apprehend its spiritual meaning. Some commentators suppose that the *nafs* is here compared to a vicious horse; but this view, though plausible if *v.* ۴۶۵ stood alone, does not agree well with the preceding verse. According to Fa, the "bridle" is *ma'rifah*, and *'aql u dín* refers to the *murshid* by whom difficulties of understanding are removed.

۴۶۶ **اندرین آهنگ الخ**, *i.e.* "do not regard the Truth as easily attainable".

شقّ انفس, an allusion to *Qur.* XVI 7: "they (the camels) carry your burdens to a land ye could not reach save with grievous trouble to your souls (*bi-shiqqi 'l-anfusi*)." For the sense in which "camels" is used by Ṣúfís, see note on I 2567.

۴۶۷ **منی**. See note on III 775.

۴۶۸–۴۷۱ Cf. Heber, *Palestine*:

> "No hammers fell, no ponderous axes rung;
> Like a tall palm the mystic fabric sprung."

Of course the building of the Temple is an allegory of the "edification" of the heart (*'imáratu 'l-qalb*) and the growth of spiritual life, as is indicated in the following passage. Good thoughts, words and works are the substance of Paradise. See the notes on I 866, II 938–1002.

۴۷۰ See I 2647–2665 and the notes *ad loc.*

۴۷۲ **حق همی گوید الخ**, alluding to *Qur.* XXIX 64: *wa-inna 'l-dára 'l-ákhirata la-hiya 'l-ḥayawánu law kánú ya'lamún.*

۴۷۳ **تن**, *i.e.* the body of the Perfect Man which is permeated by the Divine light and life. Cf. VI 3058 *sqq.*

۴۷۶ **این بنا**, *i.e.* the present world.

۴۸۰–۴۸۲ Paradise is contained in the pure heart; hence the heart may be depicted as a spiritual Paradise. I take *v.* ۴۸۱ to refer to "the house of the heart". Cf. *Díwán*, *SP*, XV and especially the verse:

> *khák ú khas-i ín khánah hamah mushk u 'abír-ast,*
> *bám ú dar-i ín khánah hamah bayt u turán-ast.*

۴۸۲ Some commentators (erroneously in my opinion) read *dil-zindagí* and translate: "the everlasting Abode (Paradise) consists in the heart being (spiritually) alive."

۴۸۹ Example is better than precept. Cf. *Qur.* II 41: *a-ta'murúna 'l-násа bi-'l-birri wa-tansawna anfusakum?*

۴۹۴ گویی. For the scansion, see note on I 290.

۵۰۱ تا بیند الخ, *i.e.* *taqlíd* is gradually converted into *taḥqíq*, and *'ilmu 'l-yaqín* becomes *'aynu 'l-yaqín*. Cf. III 4118–4125 and the notes *ad loc.*

۵۰۲ The first hemistich does not, I think, refer to the disturbing effect of the sun's heat on one who is physically blind, but to passing states of ecstasy which the novice fails to distinguish from real vision and contemplation (*mushāhadah*). The next verses warn him against presuming that his experiences are the same as those of the adept.

گشادی فسحتی. On the mystical sense conveyed by these terms, see II 165, 3131; III 2356.

۵۰۴ بو الحسن. Cf. II 59 and note *ad loc.*

۵۰۶ بو سینا, for Abú 'Alí Ibn Síná. Here Avicenna represents the highest flight of philosophical speculation.

۵۱۴ صد اثر در کانها الخ, *i.e.* God causes various sorts of metals and minerals to be produced in the earth by the influence of the planets. Cf. I 178, note. *Akhtar-án* may be interpreted mystically (see *v.* ۵۱۹ *infra*), in which case *kán-há* would symbolise the darkness of carnality.

۵۱۵ اختر حق الخ. Cf. I 754–756, III 2965, and the notes *ad loc.* The mediator of all spiritual light is the prophet or saint invested with Divine attributes.

۵۱۸ The baleful power which astrologers ascribe to Saturn is really a manifestation of God's omnipotence: He annuls it whenever He pleases.

۵۱۹ نفوس پاك اختروش, *i.e.* souls of Perfect Men. Cf. *IP*, 60 *seq.* and *Tá'iyyah*, 757:

fa-badriya lam ya'fal wa-shamsiya lam taghib
wa-bi tahtadí kullu 'l-darárí 'l-munírati.

۵۲۰ باطن ما الخ. Cf. *Tá'iyyah*, 465–466 = *SIM*, 241.

P. ۳۰۹, Heading. The doctrine summarised in the words *al-'álamu insán*[un] *kabír*[un] *wa-'l-insánu 'álam*[un] *ṣaghír*[un], "the Universe is a great Man, and Man is a little universe" (see *RIS*, III 211 *sqq.*), though common to Moslem philosophy and mysticism, brings out the radical divergence between these points of view. While philosophers hold that Man is the epitome and crown of created things inasmuch as he embodies the principle of Reason (*'aql*) in virtue of which he can rise to intellectual contemplation of Reality, Ṣúfís regard him as at once containing within himself and transcending the universe, of which he is the origin and final cause (*v.* ۳۷۶۶ *infra*), since the Perfect Man is essentially the

Spirit (*rúḥ*) of Divine Revelation through whom the purpose of creation is fulfilled (II 974, note). See also *vv.* ٨٠٩–٨١١ *infra* and the notes *ad loc.*

٥٢١ See I 2505–2506 and the notes *ad loc.*

٥٢٥ A paraphrase of the Ḥadíth: *Ádamu wa-man dúnahu taḥta liwá'i yawma 'l-qiyámati wa-lá fakhr.*

٥٢٦ نحن الآخرون السابقون. See II 3056, note. Here the Ḥadíth has a mystical application which is evident from the context.

٥٢٧ من بمعنى الخ, *i.e.* "in respect of my *ḥaqíqah*". See *SIM*, 87 *sqq.* Cf. also the Ḥadíth *kuntu nabiyyan wa-Ádamu bayna 'l-má'i wa-'l-ṭíni*, and *Tá'iyyah*, 631 with the note *ad loc.* (*SIM*, 255).

٥٢٨ The angels paid homage to Adam because they saw in him the first manifestation of the *Núr-i Muḥammadí* (*IP*, 58 *seq.*).

٥٣٠ فکری کو بود وصف ازل, *i.e.* the Divine idea finally realised in the person of Mohammed.

٥٣١ This verse resumes the topic of *v.* ٥١٣ *supra.* The perpetual emanations of Divine grace are likened to caravans coming from the spiritual world. Cf. the note on Book I, p. ١١٩, Heading, and *Díwán*, *SP*, pp. 334–336.

دائما = ایدر according to Fa, and this appears to be the usual meaning of the word in the *Mathnawí*. See note on II 380–381.

٥٣٢ مُغاز probably refers to the saint whose spiritual journeys are not conditioned by space and time. Cf. *Tá'iyyah*, 514 = *SIM*, 247:

usáfiru 'an 'ilmi 'l-yaqíni li-'aynihi:
ilá ḥaqqihi ḥaythu 'l-Ḥaqíqatu riḥlatí.

٥٣٣ جسم طبع دل بگیرد. See note on III 8.

٥٣٥ Fa refers to the *mi'ráj* of the Prophet as an instance of *tabdíl-i badan.*

٥٣٦–٥٣٧ The Way to union with God is traversed by those who shut their eyes to the world under the protection of a *murshid.*

P. ٣١٠, Heading. مثل امّتی. *Ummah* is used here in a restricted sense. Other versions of the Ḥadíth have *mathalu 'ulamá'i ummatí* or *mathalí wa-mathalu aṣḥábí* (cf. *v.* ٥٣٩ *infra*).

٥٣٨–٥٤٠ Cf. *infra*, *v.* ٣٣٥٧ *sqq.*, where the Ṣúfí Shaykhs are again likened to the Ark.

٥٤٢ پیغمبر ایام خویش, referring to the Ḥadíth cited in the note on III 3604.

کام خویش. So Fa, which takes *kám* as equivalent to *murád*; but the reading *gám-i khwísh*, given by Mq and adopted in the Translation, is better, *i.e.* "do not rely on your own powers of progression (*'alá sayrika wa-ḥarakatika 'l-jismániyyah*)".

٥٤٣ None of my MSS. has the variant reading of the second hemistich, *ham-chu rúbah dar ḍalál-i ú ḍhalíl*, from which the Turkish commentator (Fa) translates, though his text agrees with that of the MSS.

۵۴۷–۵۴۸ From the "earth" of self-abasement and absence of self-activity (*wasf-i jamád*) the Shaykh causes the "verdure" of gnosis to spring up. The *muríd* who has become *'árif* is filled with spiritual power (*pur bád u gabz*).

۵۵۱ یار من, Husámu'ddín.

چون محمّد الخ. See the Hadíth cited in the note on II 1203.

۵۵۶ مس می‌کند, *i.e.* it hardly touches them, such is the swiftness of its flight.

۵۵۷ روان in the first hemistich is adverbial; in the second, it is either a participle or a noun. G reads *ján ú rawán*, "the spirit and the rational soul", and some commentators take *ján-i rawán* to be synonymous with *rúh-i náṭiqah*, the general term *ján* being qualified by *rawán*, which is applicable only to the human spirit (*ján-i insání*).

۵۵۹ See the note on I 3087–3091.

۵۶۰ The pronouns in this verse refer to Husámu'ddín as the inspirer of the *Mathnawí* (*guft-i ú*) and thus indirectly to the poet himself. See the note on I 1.

جهان او, *i.e.* the Universal Spirit with which the Perfect Man is identified.

۵۶۱ Though the World of Time (*falak*) is nominally the subject of *bi-bárí*, Rúmí means to say that all who adore the Perfect Man and devote themselves to him will be rewarded a hundredfold. This is the topic of the following Story.

P. ۳۱۱, Heading. Cf. *Qur.* XXVII 35.

۵۶۳ چل استر. So AGK. Fa and other edd. have اشتر (BH).

۵۶۶ چه بیگار اندریم. Most commentators read بیگار (cf. II 149, note) but here the former reading gives a better sense.

۵۶۷ زرّ ده‌دهیست. The phrase *zarr-i dah-dahí* occurs again at V 774. VI 343. Cf. *sím-i dah-dahí* (*Marzubán-námah*, 138, 13).

۵۶۹ Fa: *hamah wa-pas kashíd.*

۵۷۰ از کساد و از روا. So the two oldest MSS. Fa, which also has this reading, says that it is supported by the authority of Surúrí, while Shem'í preferred the variant *az kasád ú az rawá.*

۵۷۳ ثرید, *i.e.* the worthless riches of the present life. Cf. *Qur.* XXVII 36.

۵۷۴ لایق هدیه شوید, *i.e.* "come unto me with submission (*muslimín*); abandon idolatry and embrace the true Faith". See note on II 1603.

۵۷۶ اختری کو زر کند See note on I 178. According to *Qur.* XXVII 24 the Sabaeans were sun-worshippers.

۵۷۹ آفتابت کو بگیرد. Translate: "if He (God) cause thy sun to be eclipsed."

۵۸۷ لُباب. Fa reads *libáb*, which is explained as "the plural of *lubb*", meaning the essential natures of the prophets and saints; but this plural

form is unauthorised, and Rúmí elsewhere (*e.g. v.* ٦١٨ *infra* and IV 3015) uses *lubáb* in the sense of "transcendental reason" or "spiritual essence and reality".

٥٩١ See the note on I 686. Fa makes *kímiyá-yí = kímiyá-gar* (alchemist). The suffixed ی, however, is the *yá-yi ta'ríf* (Ranking, § 63); cf. *iksírí* and *míná-garí* in the two following verses.

٥٩٥ دیدهٔ ربّانیی, *i.e.* the Divinely illumined eye (*oculus cordis*) of the Perfect Man.

P. ٣١٣, Heading. Abú 'Abdalláh Muḥammad ibn Ismá'íl al-Maghribí (Sulamí, *Ṭabaqát*, 54*b*; *Kashf*, *Eng.* 147; *TA*, II 116 *sqq.*; *Nafaḥát*, No. 85; Sha'rání, *Ṭab.* 123, last line and foll.) was a pupil of Abú 'l-Ḥusayn 'Alí ibn Razín of Herát, through whom he derived his doctrine from 'Abdu 'l-Wáḥid ibn Zayd and Ḥasan of Baṣrah. He is said to have lived 120 years. The dates given for his death are A.H. 279 and 299; according to Sulamí and Jámí the latter date is correct. He was buried on Mt Sinai, under a carob tree, beside his teacher 'Alí ibn Razín. The following anecdote elaborates what 'Abdulláh Anṣári says of him (*Naf.* 100, 4 fr. foot): "he had never known darkness: where it was dark to other people, to him it was light".

٦٠٢ چِپ for چَپ in rhyme.

٦٠٧ این شمس شُموسی, *i.e.* the saint in whom the Divine Light is manifested. The ی is the *yá-yi nisbah*. Fa, reading *shamusí*, translates: "this proud and untamable sun", in which case the ی is superfluous. But *shumúsí* must be right. Fa seems to have been misled by the idea of a word-play: *shamús*, an epithet applied to a restive horse, and *fáris*, horseman.

روز الخ, *i.e.* it is his light, not the light of the material sun, that illumines and preserves the world.

٦١١ *Qur.* LXVI 8: "O ye who believe, turn unto Allah in sincere repentance. Maybe your Lord will acquit you of your evil deeds and let you enter Gardens, beneath which rivers flow, on the Day when Allah will not shame the Prophet and those who believe with him: their light will run before them (*núruhum yas'á bayna aydíhim*) and on their right hand: they will say, 'O our Lord, make our light perfect for us and pardon us: lo, Thou art Almighty.'"

P. ٣١٤, Heading. Cf. *Qur.* XXVII 37. Fa omits و دعوت کردن الخ.

٦١٥–٦١٦ کوری تن الخ, *i.e.* "regard with contempt the goods of this world which are associated with the blindness and ignorance of the carnal nature". The commentators explain that it was the custom of grandees *kih bar farj-i astar ḥalqa-i zar mí-andázand tá ḥámilah na-shavad, kih ḥaml ú-rá mújib-i halák-ast.*

۱۱۷ For the meaning of the second hemistich, see note on I 178. *Naẓar-andáz* = *naẓar-andází*.

۱۱۸ از کرفت من الخ, *i.e.* "protect yourselves from my wrath by sincere submission and acceptance of the Faith".

کرچه اکنون الخ, *i.e.* "though in reality I have already made you captive, since your seeking me with gifts is the result of the attraction (*kashish*) which I exert upon you". Cf. III 4440 *sqq.*, 4576 *sqq.*, and *Ta'arruf*, *Eng.* ch. 63.

۱۲۰–۱۲۴ Cf. I 2331–2340 and the notes *ad loc.*

P. ۳۱۵, Heading. Fa omits از آن هنکام الخ. The clay-eater (see II 2441, note) is often a type of the worldling and sensualist. According to Fa, he represents the self-indulgent *muríd*, who thinks more of eating and drinking than of his spiritual welfare. The *murshid*, symbolised by the druggist, lets the foolish man imagine that his addiction to the baser pleasures has been unobserved (cf. II 1578 *sqq.*).

۱۲۵ Read ابلوج.

۱۳۰ Fa: *yáftam ham-chún qamar*.

۱۴۰ از پهلوی خود می‌خوری, *i.e.* "you will inflict grievous loss on yourself". For the proverb *kabáb az pahlw-i (rán-i, ustukhwán-i) khwad khwardan*, see *Amthál u Ḥikam*, III 1189, where examples of its use by Persian poets are cited.

۱۴۵ کر زنای چشم الخ. *Náy* = *gulú* (cf. *qaṣabatu 'l-ri'ab* = windpipe, trachea, and *qaṣabatu 'l-marí'*, gullet, oesophagus), with a play on *náy* = *nay-shakar*. The line alludes to *naẓar ilá 'l-murd* (see note on I 1872). Fa and Mq erroneously read *ziná-yi chashm*, "the fornication (lust) of the eye".

۱۴۶ تیرست و سم. Cf. the Ḥadíth: *al-naẓaru sahmun masmúmun min sihámi 'l-shayṭán*.

۱۵۰ مالك الملك. See I 2604–2606 and the note *ad loc.*

۱۵۷ See *Qur.* XIV 49, "on the Day when the earth shall be changed into other than the earth", with the Traditions cited by the commentators *ad loc.* which mention "a silvern earth and a golden heaven" and "a white earth". This shows the vanity of worldly riches.

۱۵۸–۱۵۹ See Book V, Preface, p. ۱, l. ۵–p. ۲, l. ۵.

۱۶۱ For the antithesis of *takht* and *takhtah-band*, cf. III 4721.

صدر پنداری may be translated: "thou deemest thyself a prince." See the note on p. ۲۱۰, Heading.

۱۶۸ ادهم‌وار. Adham stands for Ibráhím ibn Adham. See the note on II 929.

۱۶۹ بهر ثبات این جهان. Kings maintain order in the world and serve as instruments of Divine wrath. Cf. Book III, p. ۱۷۰, Heading, and the passage that follows it.

۱۷۳ آن وسن. See the note on III 4210–4211. Fa quotes from the *Díwán-i Shams-i Tabríz*:

> *alá ay Yúsuf-i jání chih dar cháh-i badan mání?*
> *bi-gír ín habl-i Qur'án-rá, bar á az cháh-i zulmání.*

۱۷۴ یا بُشْرایَ الخ. *Qur.* XII 19 has *yá bushrá hádhá ghulám*[un]. These words are the joyous exclamation of the water-drawer who discovered Joseph in the well; here they express the triumph of the enraptured soul (*ján-i majdhúb*).

۱۷۶ Cf. III 2277 and the note *ad loc.*

P. ۳۱۸, Heading. This Story illustrates the preceding verse: see *infra*, *v.* ۷۰۲ *sqq.*

۱۷۸ خضربانرا. See II 3528–3530 and the notes *ad loc.*

۱۸۷ بحور., So G, but three of my MSS. and most edd. read *ba-jawz*, which is certainly preferable. Fa, which has *ba-jawz* in its text, translates from the reading *ba-khward-i nay-shakar*.

۱۹۴ سمعش. There is better MS. authority for this reading than for the variant *sham'-ash*.

۱۹۵ چون چراغی الخ, *i.e.* perfectly manifest.

۱۹۸ ملوك. See note on I 1371. For the saints as mediators of the Divine *arzáq*, cf. V 875 *sqq.*, 2339 *sqq.*, and the Ḥadíth *bi-him turzaqúna wa-bi-him tunṣarún.*

۷۰۲ هی‌اند. Cf. III 4116, note.

۷۱۵ چون قربانی الخ. *Qurbání* means (1) an offering; (2) with *yá-yi nisbah*, animal offered in sacrifice; (3) favour, from *qurbán*, favourite. *Rán-i gáv* suggests one of the former meanings.

۷۲۳ انّ اللّه الخ, *Qur.* X 26: *wa-'lláhu yad'ú ilá dári 'l-salám.*

۷۲۵ Cf. I 2743.

P. ۳۲۱, Heading (2). For the conclusion of this Story see *infra*, *v.* ۸۲۹ *sqq.* The account given by Rúmí of Ibráhím ibn Adham's conversion to Ṣúfism and abandonment of his kingdom (cf. Goldziher, *Vorlesungen*, 162 *seq.*) is derived from 'Aṭṭár (*TA*, I 86, 3 *sqq.*). "One night, whilst he was reclining on his throne, he heard the palace-roof shake as though someone were walking above. 'Who is there?' he cried. 'A friend: I have lost a camel and am searching for it on this roof.' 'Fool, dost thou search for camels on a roof?' 'And thou, O ignorant man, dost thou search for God, while reclining on a throne of gold and attired in a robe of satin?'"

۷۲۷ خفته, "reclining". He can hardly have been asleep (but cf. IV 3078, note), since he was listening to music (*v.* ۷۳۱).

۷۳۱ لیك بُد مقصودش الخ. The connexion of this passage with th preceding verses, which is not made very clear, becomes evident if w consider the poet's intention, namely, to show that Ibráhím ibn Adham with all the kingdom of Balkh at his command, was nevertheless a unworldly prince. Although, like other monarchs, he had his body guard and court-minstrels, no motive of self-interest or self-indulgenc could be imputed to him. His justice secured him against attack; an if he was not insensible to the pleasures of music, for him they wer only a means of bringing the spirit into harmony with its own prope world. See *Kashf*, *Eng.* 393 *sqq.*

آن خطاب, *i.e.*, according to most commentators, the proclamation c Divine omnipotence (*a-lastu bi-Rabbikum*, *Qur.* VII 171) to which a human souls responded in eternity. See the notes on I 1241, II 1666 1668, III 2338–2355, and cf. II 3573–3601. But the next verse an *vv.* ۸۱۳-۸۱۹ *infra* imply that *khiṭáb* also refers to the Voice of Go (*Kalám-i Ḥaqq*), heard in the mystic's heart, as the trumpet of spiritu resurrection.

۷۳۲ ناقور کُل. Cf. *Qur.* LXXIV 8 and *Math.* I 1913–1935, with the note *ad loc.*

۷۳۳–۷۳۴ The well-known Pythagorean conception of "the music c the spheres" assumes that the courses of the heavenly bodies and th distances between them are determined according to the laws and rela tions of musical harmony. Starting from this hypothesis, Moslem philosophers developed the fantastic theory to which Rúmí allude here. Some account of it is given in *RIS*, I 152 *sqq.*, 168 *sqq.*; III 103 *sqq.* For the present purpose a few extracts will suffice.

"Sounds (*aṣwát*) are accidents produced in substances by the move ment and permeation of the soul (*al-nafs*). Since the celestial sphere revolve and the planets and stars are moved, it follows that they mus have musical notes and expressions with which God is glorified an magnified, delighting the souls of the angels, just as in the corpore world our souls listen with delight to melodies and obtain relief fror care and sorrow. And inasmuch as these melodies are but echoes c heavenly music, they recall to us the spacious gardens of Paradise an the pleasures enjoyed by souls dwelling there; and then our souls lon to fly up thither and rejoin their mates....Philosophers declare that th conditions of the sublunary world have their corresponding causes i the first things that came into existence (*al-mawjúdát al-úlá*), and tha earthly bodies imitate (*tuḥáki*) the movements and harmonies of th spheres in the same way as children imitate the gestures and voices o their parents....Pythagoras, it is said, invented the science of music having derived it from celestial harmonies which his pure nature an subtle intelligence enabled him to hear."

The analogy is worked out in detail; *e.g.* the 12 *maqámát*, the 7 *aswát*, the 24 *shu'ab*, and the 48 *tarákíb* correspond to the signs of the zodiac, the planets, the hours of day and night, and the weeks of the lunar year respectively.

The Mevleví *samá'*, though its emotional origin is not in doubt, has been explained philosophically as a representation of the planets which love-desire impels to circle round the First Mover (H. Ritter, *Der Reigen der "tanzenden Derwische"*, p. 39). See *Math.* I 1 note.

۷۳۵–۷۳۹ Ṣúfís hold that in the state of pre-existence all human souls were with Adam in Paradise (see I 1241, note), where cacophony is unknown.

۷۴۲ خیال اجتماع, *i.e.* the idea of concentrating every thought, feeling, and faculty on the Beloved. Cf. *Díwán* (Rosenzweig's *Auswahl*, p. 154):

> *dání samá' chih bvad? Ṣawt-i balá* (بَلیٰ) *shanídan,*
> *az khwíshtan burídan, bá waṣl-i ú rasídan.*
> *dání samá' chih bvad? Bí-khwad shudan zi-hastí,*
> *andar faná-yi muṭlaq dhawq-i baqá chashídan.*
> *dání samá' chih bvad? Dar písh-i ḍarb-i 'ishq-ash*
> *sar-rá chu gúy kardan, bí pá u sar davídan.*

P. ۳۲۲, Heading. There is a close parallel to this Story at II 1192 *sqq.* The walnuts thrown into the water symbolise the attributes and interests of the lower self which the mystic casts away, one after another.

۷۴۷ عاقلی, *i.e.* a carnal-minded man. See note on I 14.

۷۵۱ بانگ آب, *i.e.* the voice of God (*khiṭáb-i azalí*). Cf. the note on *v.* ۷۳۱ *supra.*

۷۵۲ حوض, *i.e.* the Perfect Man in whom the Divine *Huwiyyah* is immanent. For the metaphor, cf. II 1361 *sqq.* and the note on III 1953.

۷۵۴–۷۵۹ The composition of the *Mathnawí* is likened to *samá'*. The poem owes its origin and unceasing inspiration to Ḥusámu'ddín, the medium through whom the poet hears the voice of God in his heart (see the note on the opening verse of Book I) and reveals the mysteries of the Truth.

۷۶۱ نسناس. See Qazwíní, *'Ajá'ibu 'l-makhlúqát*, II 31 (art. al-Shiḥr) and the references given in Dozy's *Supplément* s.v. The word is commonly used of an anthropoid ape; according to a Ḥadíth cited in the *Nihdyah* (IV 150, 19), a whole clan of 'Ád was transformed into brutes of this kind. Here *nasnás* signifies the vulgar as opposed to the elect. *Nás* = *rijál* and *mardán*, *i.e.* gnostics (I 90, 320 and the notes *ad loc.*).

۷۶۲ Cf. the Ḥadíth *dhahaba 'l-nás wa-baqiya 'l-nasnás* and the following verses which Fa quotes from Niẓámí:

> *ín kih tu dídí nah hamah mardum-and,*
> *bísh-tarí gáv u khar-i bí-dum-and.*

ma'rifat az ádamiyán burdah-and,
ádamiyán-rá zi-miyán burdah-and.
ma'rifatí dar dil-i Ádam na-mánd,
ahl-i dilí dar hamah 'álam na-mánd.[1]

Fa and other commentaries translate *kú mardumí* by "where is a Man?" This is possibly right, though (unless *damí* be read in the second hemistich) it involves rhyming *yá-yi majhúl* with *yá-yi ma'rúf* (see note on I 86). *Mardumí*, however, may have the meaning of *ma'rifat* or "spiritual vision", with a play on *mardum-i dídah = mardumak, insánu 'l-'ayn* (I 1004, note). In the second hemistich the readings *sar-i mardum* and *dumí*, guaranteed by the oldest MSS. (GH), are better than the variants *sir-i mardum* and *damí*, which require the translation to be: "You have not apprehended the mystery (*or* the inmost consciousness) of Man for a single moment."

٧٦٣ ما رميت الخ (see note on I 615), *i.e.* "you have recited these words without understanding their esoteric sense: you are still subject to the body and blinded by the illusion of plurality".

در تجزّی. Cf. III 988 and the note on I 2801. None of my MSS. supports the reading of Fa and Mq, *dar taharrí*, *i.e.* "in uncertainty" (see the notes on I 2285, 2371).

٧٦٥ من كفر لا حول, *i.e.* "when my teaching is received in a sceptical and carping spirit, I take refuge with God and resign myself to the inevitable". Cf. III 3777, note.

٧٦٨ After this verse Fa inserts the Heading: *bayán-i tahammul kardan az har bí-adab*

٧٦٩ All my MSS. except G read: *án yakí náyí nay-i khwash mí-zad-ast*; Fa and other edd. have *náyí kih nay khwash*.

٧٧٩ اى سليمان, *i.e.* Husámu'ddín, who typifies the perfect *murshid*. Cf. II 3705 *sqq*.

با همه مرغان بساز. See *infra*, *v.* ٨٥١ *sqq*.

٧٨١ لشكرت, *i.e.* "thy members and faculties". Cf. I 3072, note. This passage refers to *Qur*. XXVII 37: *irji' ilayhim fa-la-na'tiyannahum bi-junúdin lá qibala lahum*.

٧٨٤ بادرا الخ. See note on Book I, p. ٥٣, Heading.

٧٨٥ See the notes on II 2306–2308 and I 864.

٧٨٦ See *Qur*. CV and note on I 1189.

٧٨٧ See III 2495, note.

٧٨٨ See the note on II 2663.

٧٩١ Cf. *Qur*. XXXVI 65.

[1] The last of these verses occurs in *Makhzanu 'l-Asrár*, ed. Bland, p. 99, l. 4, where the text has *gil-i Ádam*. The two preceding verses are omitted.

۷۹۹ Those who devote themselves to Solomon (the Perfect Man) gain both the kingdom of this world and the kingdom of God. Cf. I 2604–2614 and the notes *ad loc.*

۸۰۰–۸۰۲ See note on I 2770–2772.

۸۰۳–۸۰۴ The sensual man, ignorant of his real nature, regards himself as belonging to the world of phenomena, which in his eyes is other than God, and therefore wastes his life in the pursuit of mere forms and shadows. For *dar paykár* cf. I 3435 *sqq.* G reads *dar bigár*, "idly", "fruitlessly".

۸۰۶ This and the following verses describe the *haqíqat-i insániyyah* as realised in the Perfect Man.

سرمست خودی. See note on I 1574.

۸۰۷ A picturesque way of saying that the gnostic transcends all relations of "otherness". He is self-sufficient: nothing exists that he cannot find in his own essence.

۸۰۹ جمله ذرّیّات را الخ. Translate: "behold all your progeny in yourself" and cf. III 3535: *pur shud aknún nasl-i ján-am sharq u gharb.* Adam was God's *Khalífah*, and his true sons are Perfect Men invested with the Divine Names and Attributes, which in effect comprise the totality of existence. See I 2647–2660 and notes *ad loc.*

۸۱۰–۸۱۱ The universe is contained in the infinite spirit of Man. See *supra, v.* ۵۲۱ *sqq., SIM,* 115, and cf. the lines ascribed to 'Alí:

dawá'uka fíka wa-má tash'uru,
wa-dá'uka fíka wa-má tubṣiru;
wa-anta 'l-Kitábu 'l-Mubínu 'lladhí
bi-aḥrufihi yuẓharu 'l-muḍmaru;
wa-taz'umu annaka jirmun ṣaghírun
wa-fíka 'nṭawá 'l-'álamu 'l-akbaru.

"Thy remedy is within thee, and thou unaware; and thy malady is within thee, and thou unseeing.
And thou art the perspicuous Book revealing by its letters all that is concealed.
And thou deemest thyself a small body, yet the greater world (macrocosm) is enfolded within thee."

For the metaphor of the jar and the river, cf. I 2703 *sqq.*

۸۱۷ سر نهند اورا بتان. Cf. *v.* ۹۵۵ *infra.*

۸۲۲ Cf. II 1461. Instead of *rag-ash* Fa has *zi-gash*, a reading which occurs in one of my MSS. *Gash* is used as a noun = *náz* at VI 800.

۸۲۳ ما چو دریا الخ. Cf. the proverb *áb zír-i káh* (I 1185, note).

۸۲۴ See the note on I 3216.

۸۲۵ According to the proverb *áftáb-rá ba-gil andúdan na-tuwán.*

۸۲۹–۸۳۴ See the note on p. ۳۲۱, Heading (2), *supra.*

۸۳۶ Cf. a passage in *Mirṣád* (123, 8 *sqq.* = 135, 13 *sqq.*) where the inward transformation of the *muríd* by the spirituality of the *murshid* and his birth into the heavenly world (*malakút*) are likened to the hatching of an egg. "The saintly influence of the Shaykh is not in this world (*'álam-i dunyá*), because the Shaykh is not the head and beard that people see: the real Shaykh is that essence (*ma'ní*) which abides with God (*dar maqám-i 'indiyyah dar maq'ad-i ṣidqⁱⁿ*: *Qur.* LIV 55); alien eyes cannot discern him, according to the Holy Tradition, 'My friends (*awliyá'í*) are beneath My tents: none knoweth them except Me.'

> *mardán-i rah-ash zindah ba-jání digar-and,*
> *murghán-i hawá-sh z-áshiyání digar-and.*
> *ma-ngar tu bad-in dídah dar íshán, k-íshán*
> *bírún zi-du kawn dar jahání digar-and.*"

۸۳۷ همچو عنقا الخ. See the notes on III 3982, 4694. In the first hemistich Fa suggests that *khwish u khalqán* may be equivalent to *áshná u bígánah*; but these words undoubtedly mean "from himself as well as from others", *i.e.* he had "passed away" (*faná*) and was conscious of nothing but God.

۸۴۳ Cf. I 1918 *sqq.*

۸۴۷ The self-devotion and self-sacrifice (*júd*) of Ṣúfís is contrasted with its opposite quality (*lu'm*). Fa, like most commentaries, reads (quite indefensibly) *lawm*, *i.e.* hostile criticism of mystics by worldly folk.

۸۵۰ ذاك ريح يوسف. See note on I 125. *Dháka* refers to the message of Solomon, *i.e.* the inspiring words and influence (*nafas*) of the Perfect Man.

۸۵۱ منطق الطير سليماني. See note on II 3758. Here it seems likely that Ḥusámu'ddín is addressed.

۸۵۳ مرغ جبريرا الخ, *i.e.* "teach Necessitarians the true doctrine of necessity (*jabr-i maḥmúd*)". See note on I 1463 and cf. I 615 *sqq.*

۸۵۴ اوصاف قاف, the attributes of the Divine Essence, which is the mystic's home.

۸۵۵ The "pigeon" and the "falcon" may be types of the *mu'min* and the *zálim*; but other interpretations are possible.

۸۵۷ كبگ جنگى would well describe the attitude of zealous theologians when engaged in controversy. For the allegorical sense of "cocks", see III 3330–3337 and the notes *ad loc.*

۸۶۷ اين بود معنئ لا. Cf. I 1926, 3054.

۸۶۸ اى پناه, referring to one whose patronage is sought. See the Translation, p. 320, note 2. *Panáh* cannot stand for *ṭálib-i panáh*, by which Fa explains it.

۸۶۹ الّا جزكه. Cf. *ammá wa-lik* (III 895).

۸۷۱–۸۷۲ See *Qur.* XXVII 17–19.

۸۷۴–۸۷۹ Bilqís was loth to part with the emblem of her sovereignty and the means whereby her queenly perfection was made manifest, just as an accomplished writer is attached to his pen or an expert craftsman to his tools. Similarly the spirit cannot, without pain and tribulation, detach itself from the body and the phenomenal senses and faculties which serve as a bridge to the Real. See note on I 475–6 and cf. *SIM*, 119, note 3, and 260.

۸۷۴ عشق و ساز. Fa reads *'ishq-sáz = má'il* and supposes the construction to be: *chirá án (Bilqís) ba-takht-ash má'il búd.* This obviously will not do. All my old MSS. except A (the one that is least correct) have the text-reading.

۸۷۵ کلك قلم. So G and Fa, but four of my MSS. read *kilk ú qalam.* Cf. *qaws ú quzah* for *qaws-i quzah* (III 3401, note).

نیست جنس کاتب الخ. Though true love is based on *jinsiyyah*, a man may be fond of something with which he has no spiritual affinity, but only friendship (*uns*) in a metaphorical sense.

۸۷۶ جان وری (H) = *ján-i nás* (*v.* ۷۶۰ *supra*). Other MSS. and edd. read *ján^a-warí* with *ním-fatḥah.* This gives a better antithesis to *bí ján*, but involves a metrical irregularity (◡◡– instead of –◡–) which Rúmí does not admit elsewhere in his Persian verse, though he occasionally allows it when writing Arabic (*e.g.* at I 504).

۸۷۷ The poet's hint at a definite explanation probably refers to the doctrine that all secondary causes (*asbáb u álát*) are "veils" through which God is revealed to the clairvoyant eye.

۸۸۳ دُمّ عقرب الخ. See the Translation, p. 321, note 1.

۸۸۶ خوان حوران, *i.e.* the spiritual gifts of knowledge and faith bestowed by Solomon.

دیو, *i.e.* the "throne" of Bilqís, which represents the world, the flesh, and the Devil.

۸۸۷ See the Translation, p. 321, note 2, and cf. V 1856–1858.

۸۸۹–۸۹۰ Cf. *Qur.* LXXXVI 5–10.

۸۹۱–۹۰۱ The same argument against disbelief in resurrection is used at I 3677 *sqq.* See the notes *ad loc.*

۸۹۱ The inanimate embryo in the womb implicitly denies the possibility of any higher state of being. Cf. III 50 *sqq.*

۸۹۲ این کرم, *i.e.* "the fact that God brought you to life and endowed you with rational and spiritual faculties. Your former ascent from *jamádí* to *insání* contradicts and disproves your present denial of resurrection after death."

۸۹۳ حجّت انکار الخ. Cf. *Qur.* XXII 5, XXXVI 77–79.

۹۰۰ هَلْ أَتَى, *Qur.* LXXVI 1. See note on *Math.* II 976. *Ṣan'at* refers to the marvellous workings of Divine providence of which Man is the object (*Qur.* LXXVI 2–3): "Lo, We have created Man from commingled seed in order to try him; therefore We have made him hearing and seeing. Lo, We have guided him in the Way, whether he be thankful or ingrate."

۹۰۱ According to Fa, this is "the most obscure verse in the *Mathnawí*". Its meaning, however, has been sufficiently elucidated by the preceding context. What seems a paradox is really a profound truth: the material origin of Man affirms his spiritual evolution and gives the lie to those who disbelieve in a life beyond the grave.

۹۰۳–۹۰۷ See *Qur.* XXVII 38–40.

۹۰۴ آصف. Áṣaf ibn Barakhyá, the vizier of Solomon.

۹۰۵ از نفخ آصف. Ibnu 'l-'Arabí (*Fuṣúṣ*, 196) declares that the throne vanished from Sabá and appeared before Solomon simultaneously with Áṣaf's utterance of the words "I will bring it to thee", and associates this miracle with the Divine *tajdídu 'l-khalq* (I 1142–1149 and notes *ad loc.*), in which no moment of non-existence (*'adam*) is perceptible between the successive acts of creation.

۹۱۰–۹۱۱ The idolater's ardent devotion causes him to imagine that spiritual manifestations proceed from the object of his worship. Cf. a striking passage in Book V, 3251–3285. In the second hemistich of *v.* ۹۱۱ GH write *kuh sukhun guft*, "the mountain spoke" (so Mq and Naḥífí's Turkish version); but this seems irrelevant, even if *kih* were not required by the syntax.

۹۱۲–۹۱۴ Although infidels partake of God's universal bounty, their portion is suited to their capacities and amounts to no more than a bone thrown to a dog.

P. ۳۳۲, Heading (2). حليمه, name of a woman of the Banú Sa'd ibn Bakr, who is said to have been Mohammed's nurse and foster-mother. The Story of Ḥalímah, illustrating *v.* ۹۱۱ *supra*, is built upon an incident related by Ibn Hishám (106, 4 fr. foot): "When his foster-mother, she of Sa'd, was bringing him back to his family in Mecca, she lost him among the folk and could not find him. So she came to 'Abdu 'l-Muṭṭalib and said, 'By God, I do not know where he is.' 'Abdu 'l-Muṭṭalib stood up in the precinct of the Ka'bah and prayed God to let the child return. It is stated that he was found in the upper part of Mecca by Waraqah ibn Nawfal and another man of Quraysh: they brought him to 'Abdu 'l-Muṭṭalib, who carried him on his neck in *ṭawáf* round the Ka'bah, praying God to preserve him from harm, and then sent him to Áminah, his mother."

۹۳۵ بكريست خوش. Cf. I 57, note.

۹۵۹ آب الخ, *i.e.* barren illusion has been destroyed by revelation of the life-giving Reality.

۹۶۲ *I.e.* "in your ignorance of Mohammed's real nature you run a terrible risk by invoking idols on his behalf".

۹۶۷ آن عجب is a misprint of زآن عجب.

۹۷۱ Fa and other edd. have *sabz-push*, but all my MSS. read *sabz-parr*. This verse refers to the legend (Ibn Hishám, 105, 9 *sqq.* = *LHA*, 147; 106, 8 *sqq.*) that one day, whilst the boy was herding sheep with his foster-brother near the tents of the Banú Sa'd, he was seized by two men clad in white who laid him on the ground, ripped open his belly, and took out his heart.

۹۷۶ For the meaning, see *vv.* ۸۰۳–۸۱۱ *supra* with the notes *ad loc.* The Perfect Man can never be lost to the world, since he has assimilated and, as it were, absorbed into himself the Divine attributes which constitute the reality of the world. Sir Muḥammad Iqbal gives a very suggestive interpretation of this verse from his own point of view in *The Secrets of the Self*, Introd. p. xix *sqq.*

۹۹۵ Here Fa inserts the same Heading which is found in K. See the *app. crit.*

۹۹۹ From clay God creates men differing in nature and worth, just as a goldsmith makes various ornaments of gold. The human "anklet" is one of low degree, while the "seal" may represent the Perfect Man generally (cf. *Fuṣúṣ*, 13 = *SIM*, 156) and the Prophet (*Khátamu 'l-anbiyá*) in particular.

۱۰۰۲ It is implied that God loves and exalts those who resign themselves to His will.

۱۰۰۳ پیش شه شیدا کنیم, *i.e.* God causes His creatures to be enraptured and enthralled by the Divine spirit manifested in the prophet or saint.

۱۰۰۷ Cf. I 2660, note, and the verse:

khák shav, khák, tá bi-rúyad gul,
kih ba-juz khák níst maẓhar-i kul.

۱۰۱۱ The painful conflict between the spirit and the flesh is a blessing to both, if they endure it with fortitude.

۱۰۱۵–۱۰۱۶ Cf. II 2954–2958. In the section in which these verses occur the poet anticipates the argument of the present passage and uses parallel imagery throughout.

۱۰۱۹ چون سوسن شده, *i.e.* it becomes purged of all its grossness and darkness. *Ázád*, an epithet of the lily, may signify "unencumbered with leaves" (cf. the Greek proverb, κρίνου γυμνότερος) as well as "evergreen".

۱۰۲۰ خاك خوش, *i.e.* Man, earth-born but potentially endowed with spiritual beauty.

۱۰۲۵–۱۰۲۹ On *ḥuzn* as a characteristic of the *sálik*, see Qush. 77 *seq.* Rúmí, however, brings anguish (*gham*) into immediate connexion with the

higher mystical life. Ṣúfís welcome it because it leads to union with God (III 510 *sqq.*, V 3676–3707). Their sorrowful looks express inward withdrawal from the world and jealous care to keep the secrets of Divine Love inviolate. Hence the mystic, mutely warning off would-be intruders (*ná-maḥramán*), is compared to an orchard protected by a thorn-hedge and to a hedgehog secure of undisturbed enjoyment under its panoply of spines. Cf. the note on *v.* ٣٢٨١ *infra.*

١٠٢٩ This is a most puzzling verse, and few commentators even attempt to explain it. The only variant in my MSS. is *gum* (H) instead of *kam* (G), but BU and Bul. read *dar chár dáng*. In the Translation I have adopted, *faute de mieux*, the first interpretation offered by Fa, which gives *dú-chár shudan* the meaning of "meet", "become acquainted with", and makes *kam* a negative particle, so that *tá kasí dú-chár-i dáng-i 'aysh-i tú kam shavad* is equivalent to *tá kasí bar adná 'aysh-i tú wáqif na-shavad*. Apart from the doubtful sense assigned to *dáng-i 'aysh-i tú* (=*yak dáng az 'aysh-i tú*), it may be objected that the words *dú chár dáng* go naturally together and should form a single phrase, as they do at V 3379, 3703, where they are applied to a thing that is worthless or odious. Fa's second explanation escapes this criticism, but leaves the verse without any grammatical construction. The way in which *dú chár dáng* is used at V 3379 suggests that here the phrase conveys the notion of harsh discord (like the noise made by coins when shaken against each other) and serves as a poetical substitute for *munaghghiṣ*. I would translate: "in order that none of these rose-checked thorn-natured ones may spoil your pleasure."

کل‌رخان خارخو, *i.e.* worldly folk. Cf. *infra, v.* ١٢٢٤ *seq.*

P. ٣٤٠, Heading (1). Fa: *da'wat-i Bilqís ba-raḥmat.*

١٠٤٢ The "sisters" of Bilqís are the souls of prophets and saints. Cf. *infra, v.* ١٠٥٢ *sqq. Murdárí* alludes to the Ḥadíth cited in the note on I 2325.

١٠٤٤ گولخن. See p. ٢٩١, Heading, and the note *ad loc.*

P. ٣٤٠, Heading (2). یا لیت الخ, *Qur.* XXXVI 25.

١٠٤٥–١٠٤٨ This is a doublet of the apologue related in Book II, 2354 *sqq.* In the following passage "the dog that catches only blind men" is identified with a type of worldliness peculiarly detested by Rúmí. Cf. I 2264 *sqq.*, III 690 *seq.*, VI 2547 *sqq.*

١٠٥٣ شیرگیر. Cf. III 712.

١٠٥٤ صیّادیّ شه, *i.e.* the action of God, who is the real Hunter. See the notes on I 615, 1938, and the additional note on II 2996–2997.

١٠٥٥ The prophet or saint *fání fí 'lláh*, in respect of his being the Divine instrument whereby congenial spirits are captivated and united with the Beloved One, resembles the dead bird which a fowler, himself hidden from view, leaves near the trap in order to decoy birds of the same kind whose note he imitates.

۱۰۵۱ القلب الخ. See I 393, note, where the Ḥadíth is cited.

۱۰۵۹ مروارئ من. Cf. I 911, note.

۱۰۶۱ از بال و پر, *i.e.* "by my own powers and faculties".

۱۰۶۳ None, however lofty his rank may be, goes unpunished if he show irreverence to holy men. Cf. II 1153 *sqq.*

۱۰۶۶ عیسی in the second hemistich stands for the "deified" Moslem saint: it is impossible that he should fail to bestow everlasting life on those who devote themselves to him.

۱۰۶۹–۱۰۷۰ Like Moses' rod, but wielded by an unseen Hand, the *murshid* cleaves a path for his disciples through the sea of worldly tribulation and destroys the "Pharaoh" of the flesh.

۱۰۷۲ جادو پرستان, *i.e.* infidels (cf. I 277 *sqq.*) and sensualists. For the comparison of the *nafs* to a magician, see III 4074.

۱۰۷۴ *Qur.* XV 3: *dhar-hum ya'kulú wa-yatamatta'ú wa-yulhi-himu 'l-amalu fa-sawfa ya'lamún.*

۱۰۷۵–۱۰۷۹ Students of the *Mathnawí* are familiar with this theodicy. The manifestation of good necessarily involves the appearance of evil, since things are known to us only by means of their opposites. If all our passions and vices (and consequently Hell) ceased to exist, Divine mercy would be nullified and Divine omnipotence imperfectly displayed. See I 298, note; II 2535 *sqq.*, etc.

۱۰۸۲ بر همین در الخ. See the Translation, p. 332, note 1. Fa gives *dargah* as a variant of *dar kih.*

۱۰۸۳–۱۰۸۸ As in a well-ordered garden different vegetables are not mixed together, but each kind occupies a separate plot, so in this world of good and evil a spiritual barrier (*barzakh*) divides the righteous from the ungodly. Cf. I 284–297, 2570 *sqq.*, II 280–284, and the notes *ad loc.*

۱۰۸۶ God fosters and develops every nature in accordance with the end for which He created it. The blending of saffron with *halwá* symbolises the perfection (gnosis and "union") attained by true believers, *i.e.* Ṣúfís. Cf. the Ḥadíth: *al-mu'minu hulwun yuhibbu 'l-hulw.*

۱۰۸۸ مُوَدَّعه. So pointed in three of my MSS., but Dozy (*Supplément*, II 792) gives *mawda'ah*, meaning "nest-egg".

ارض الله آمد واسعه. See *Qur.* XXXIX 13 and note on *Math.* I 3182. Here Fa and WM explain that *ardu 'lláh* is the Ideal World (*'álamu 'l-mithál*). Ibnu 'l-'Arabí (*Tafsír*, II 94) identifies it with the soul freed from all limitations and at peace with God (*al-nafsu 'l-mutma'innah*).

۱۰۹۱ The text of this verse is omitted in Fa.

۱۰۹۲ آب استاده الخ. "Still waters run deep." With this description of the interior journey (*sayr-i báṭin*: I 570 *sqq.*) and inner life of the mystic who is dead to the external world cf. II 3292–3302 and the notes *ad loc.*

۱۰۹۳ جان و روان. So my oldest MSS. See note on *v.* ۵۵۷ *supra.*

۱۰۹۴ خطيب, if it has not a general application, may refer to Ḥusámu'ddír or to the poet himself.

اين نقش الخ. Cf. the saying: *al-náṣiḥu li-'l-ghufalá' ka-'l-ráqimi 'ala 'l-má'*.

۱۰۹۸ نعل دزد, *i.e.* seizing a despicable thing, viz. worldly goods.

كر همى دزدى الخ. A translation of the Arabic proverb *idhá saraqta fa-'sriq durrat^an*. See note on Book I, p. ۱۷۳, Heading (2).

۱۰۹۹ ملكت كور و كبود. See I 518–520 and notes *ad loc.*

۱۱۰۳ حادى. In Arabic mystical poetry souls are often depicted as camels and God or the Spirit of Mohammed as the driver singing to them or their way (*Tarjumán*, XV 9; Ibnu 'l-Fáriḍ, *Díwán*, p. 146 = *LHA*, 398).

۱۱۰۴–۱۱۰۸ These verses describe the unitive state (*jam'*) in which there is no separation (*tafriqah*) or otherness (*ghayriyyah*). See the note on I 3752–3756.

۱۱۱۱–۱۱۱۲ *I.e.* he who has found his real self has gained everlasting felicity Cf. I 3460 *seq.*

۱۱۱۵ همچنانك الخ. Cf. III 4469–4472 and the notes *ad loc.*

۱۱۱۹ فى جيدها الخ. *Qur.* CXI 5 has *ḥabl^un min masad.*

۱۱۲۰ The first hemistich is a metrical version of *Qur.* XXXVI 7: *inná ja'alná fí a'náqihim aghlál^an*.

۱۱۲۱ مستقذر مستنقه, *i.e.* whether foul with sin or purged and clean *Mustanqih* comes from the phrase *naqiha min maraḍihi.*

طايره فى عنقه, referring to *Qur.* XVII 14: "and every man's augury (fate) have We fastened on his neck (*alzamnáhu ṭá'irahu fí 'unuqihi*), and on the Day of Resurrection We shall bring forth for him a book (record of his good and evil works), wide open, with which he will be confronted."

۱۱۲۲–۱۱۳۵ The gist of this passage is that ungodliness arises from ignorance and illusion. Self-interest (*ḥirṣ*) causes evil to appear good· the real good is known only to those who practise self-mortification.

۱۱۲۷ غوله, apparently not in the lexx., may be synonymous with *ghawlán* one of the family of plants named *ḥamḍ* on account of the bitter taste of their leaves or berries. Here the word is used metaphorically in connexion with *ghúl* (see the notes on I 366, 2946).

بر آرايد غول. So G and Fa. All my MSS. except G read *bar árayand*

۱۱۲۹ وان خود خام بود. Fa and three of my MSS. have *dám búd*, which may be a copyist's correction, since it is the reading that every one would anticipate.

۱۱۳۷ كرام, *i.e.* worldly magnates. "The noble (prophets)" is such an obvious slip that I need hardly apologise for having failed to notice and correct it.

۱۱۳۸ Abraham and Ishmael "raised the foundations" of the Ka'bah (*Qur.* II 121). According to some, it was founded by Adam and rebuilt by Abraham.

۱۱۴۲ The meaning, of course, is not that one prophet differs from another, but that all of them are supermen.

۱۱۴۶ See note on *vv.* ۴۶۸–۴۷۱ *supra.*

سلیمان باز آمد, *i.e.* Divine grace is manifest and will inspire your labour.

۱۱۴۷ دیوان و پریان, *i.e.* the sensual faculties. *Amlák* = *quwá-yi rúḥání.*

۱۱۵۱–۱۱۵۲ See note on I 3617.

۱۱۵۳ سلیمانی همی‌کنیست = *kasí kih Sulaymání mí-kunad*: the rhyme requires *yá-yi majhúl.* God's dominion over the heart of Man is essential and eternal (cf. I 2652–2655; II 1325 and the notes *ad loc.*); the Devil can only rule it factitiously as a rebel and temporary usurper.

۱۱۵۴–۱۱۵۵ Fa quotes the following verses by way of illustration:

búriyá-báf agarchih báftah-ast,
bi-zanand-ash ba-kárgáh-i ḥarír.

ism-i a'ẓam bi-kunad kár-i khwad: ay dil khwash básh,
kih ba-talbís u ḥiyal dív Sulaymán na-shavad.

P. ۳۴۶, Heading. This Story exemplifies the topic suggested by the two preceding verses. Cf. *infra, v.* ۱۲۳۶ *sqq.*

۱۱۵۹ نُس, the Arabicised form of νοῦς, occurs again at *v.* ۳۱۴۹ *infra,* where it is joined with *khirad.* Fa and other commentaries give to *nus* in both passages the meaning of *púz* (mouth, lips, and muzzle), though in neither instance does this make any good sense: the word cannot be used as a term of praise signifying "eloquent speech". For *nus* = *púz* see *Lughat-i Furs* (ed. P. Horn), p. 45: *búsa-i chand ba-tazwír dihí bar nus-i man.* Saná'í (*Díwán,* 87 marg., 25) has the compound *sard-nus* (*sard-púzak* also comes in the same *qaṣídah*):

bi-nawá-tar zi-abr-há-yi Tamúz,
sard-nus-tar zi-bád-há-yi khazán,

a verse inaccurately cited by Vullers (*Lex. Pers.* II 1310).

۱۱۶۰ فقه گفت الخ. So all my MSS. Fa and the edd. have *qiṣṣah guft, i.e.* "he told the king stories of persons famed for munificence"; but قصّه is merely a mistranscription of فقه, as the context shows. Cf. *falsafah guft-ash basí ú ú* (وا) *khamúsh* (VI 3994).

تا بر آمد الخ. The metaphor is derived from the process by which corn-sheaves are converted into bread: see Book V, p. ۹۵, Heading, and the verses which follow it. While allowing that those who judge otherwise may be right, I think the meaning given in the Translation, p. 336, note 2, "until the matter was threshed out and concluded", is

rather more likely than Fa's realistic explanation: "in order that the amount of the donation might be made up (Fa reads *bar áyad*) from the surplus lying unused in the royal treasury."

١١٦١ Fa omits the text of this verse, but comments on it and prefers *sir-ash* to *sar-ash*, which is the reading of G.

١١٦٥ *I.e.* the king's bounty, though it was not praised in the panegyric spoke for itself *bi-lisáni 'l-ḥal*, since the vizier was really nothing but the king's representative. Perhaps it would be better to translate: "that bounty of the king was praising the king and the gifts of honour bestowed by him."

١١٦٦ Fa reads فقر و عوض, a corrupt reading which is made worse by the statement that عوض = *qillat*.

١١٦٩ يؤلهون, "they are led to take refuge". But the true reading is certainly يولهون (G), derived from *waliha ilayhi* = *aliha ilayhi*: see Lane under اله, who mentions the theory of some grammarians that لله was originally ولاه. I am unable to substantiate Rúmí's appeal to the authority of Síbawayh.

١١٧٨ جمله الخ. Cf. *Qur.* XXXIX 67: *wa-'l-samáwátu maṭwiyyát*[un] *bi yamínihi* (on the Day of Resurrection).

يمين آن دو دست. *Yamín* denotes absolute omnipotence. Cf. the Ḥadíth *wa-kiltá yadayhi yamín*[un], "both His Hands are a right hand" *i.e.* equally free from defect (*Nibáyah*, IV 284, 15).

١١٧٩ بر آبر الخ. For this popular cosmogony, see Gibb, *Hist. of Ottoman Poetry*, I 38 *seq.*

١١٨١ استعينوا الخ = *Qur.* II 148: *ista'ínú bi-'l-ṣabri wa-'l-ṣaláti*, *i.e.* according to Najmu'ddín Kubrá: "implore God to help you in seeking the Real (*al-Ḥaqq*) and forsaking vanity (*al-báṭil*) by *ṣabr*, which is the means of refraining from carnal lusts and passions, and by the *ṣalát*, *i.e.* incessant standing and waiting at the door of the Unseen and the Presence of the Lord."

١١٩١-٣ God created Adam in His own image (*'alá ṣúratihi* = *'alá ṣifátihi*). See the notes on I 1234, 3486, and cf. *Ṭawásín*, 129 *sqq.*

١١٩٥ Fa cites the Ḥadíth: *inna 'lláha yuḥibbu an yuḥmada.*

١١٩٦ پر شود زآن باد. Cf. the Ḥadíth: "when a true believer is praised to his face, faith swells in his heart" (*idhá mudiḥa 'l-mu'minu fí wajhihi rabá 'l-ímánu fí qalbihi*).

١١٩٧ Concerning the baneful effects of flattery, see I 1849 *sqq.*

١١٩٨ اين مثل, *i.e.* the comparison of Man's desire for *madḥ* to God's desire for *ḥamd*.

مفيق, *i.e.* one who sees the truth clearly and is no longer besotted with worldliness.

١١٩٩ This verse alludes to the encomia of the poet, Ḥassán ibn Th́ábit, which pleased Mohammed so much that he had a pulpit set up for his champion in the Mosque at Medina. The Prophet's enemies imputed his satisfaction to human frailty: they did not understand that praise offered to God's Khalífah is praise of God Himself, whom mystics know as the real object of all praise. Cf. III 2122 *sqq.*

١٢١٤ از پیش دست, perhaps "beforehand", "formerly" (*muqaddam*): so Fa. I have taken *písh-dast* to be synonymous with *naqd*, but the alternative rendering seems more apropos here.

١٢١٨ آتشین. Fa has *ábanín*, which none of my MSS. supports.

١٢٣٨ The vizier's coarse and bushy beard was the outward mark of his ignorance and churlish disposition. See the note on I 1059, III 3564.

P. ٣٥١, Heading. Cf. *infra, v.* ٢٨٢١ *sqq.*

١٢٤٣ ژنده‌پوشی‌را. Moses is described as wearing the patched frock (*khirqah*) of a dervish. Cf. III 1167.

١٢٤٤ شیشه‌خانهٔ او, *i.e.* his weak and vicious heart.

١٢٥١ نام آن الخ, *i.e.* the words *light upon light* (*Qur.* XXIV 35) may be truly applied to the combination of a just king with a wise vizier. Three of my MSS. read *nám-i ú*, which I have inadvertently followed in the Translation; but the sense is almost the same, *viz.* "the king, when allied with such a vizier, is doubly enlightened".

١٢٥٤ ظلمات الخ = *ẓulumátᵘⁿ baʻḍuhá fawqa baʻḍⁱⁿ* (*Qur.* XXIV 40). Cf. the Ḥadíth: *al-ẓulmu ẓulumátᵘⁿ yawma 'l-qiyámati.*

١٢٥٦ See Ghazálí, *Iḥyá*, III 7 *sqq.* = Macdonald, *Religious attitude*, 234 *seq.*

١٢٥٧ On the angelic nature of the intellect (*ʻaql-i maʻád*), see the references given at I 3653, note. It is said that men were taught the arts of magic by two fallen angels, Hárút and Márút (I 535, note). For *ṭághút*, see the note on II 1274.

١٢٥٨ عقل جزوی‌را, *i.e.* the carnal reason (*ʻaql-i maʻásh*).

١٢٦٢ باد هر خرطوم الخ. G writes *bád-i*, and this (in spite of Fa's disapproval) seems to me a better reading than *bád* (optative). Although the line (with *bád-i*) can be taken as a wish, I now prefer to regard it as stating a fact.

اخشم. Cf. I 439 *sqq.*

P. ٣٥٣, Heading. See note on I 3617.

١٢٦٣ عقل دگر, *i.e.* a Perfect Man.

١٢٦٧ Fa omits the text of this verse, but comments on it.

١٢٦٩–١٢٧١ Dreading that Solomon will re-appear and be recognised by his subjects, the impostor tries to convince them that he himself is the real sovereign and that any one else who claims to be Solomon is a devil in disguise.

۱۲۷۲–۱۲۷۴ Spiritual men know the saints and cannot be deceived by pretenders to holiness.

۱۲۷۸ *Kár-i mardán rúshaní ú garmiyast* (I 320); but all the "heat" of hypocrites and worldlings comes from their hellish egoism: their hearts are frozen.

۱۲۸۰ پنجه, *i.e.* the restraining hand (*zájir*) of conscience.

۱۲۸۷–۱۲۹۱ This passage is an allegory of the growth of knowledge in the mystic's heart. All things "tell their names" to the Perfect Man (see note on I 1234). Their "names", inscribed on the Preserved Tablet (*al-Lawh al-Mahfúz*) in Heaven, are the archetypal ideas which they objectify, *i.e.* their essential natures.

۱۲۹۲–۱۲۹۷ From the prophets mankind originally learned not only religion but sciences, arts, and crafts. Discovery, *i.e.* bringing the unknown to light (*istikhráj*), is the privilege of those who have reached the ultimate source of knowledge and become organs of the Universal Mind. Our intellects, when left to themselves, can do nothing but acquire, retain, co-ordinate, and perfect as far as possible the second-hand materials with which they are supplied by the senses and imagination (*khayál*).

P. ۳۵۵, Heading. See *Qur.* v 34.

۱۳۰۵ G writes *az pay-i ta'lím ú-rá*, in which case the pronoun will refer to the dead bird; but the reading *az pay-i ta'lím-i ú-rá* (see I 278, note) is a more natural one and should be restored.

۱۳۰۹ ما زاغ البصر, *Qur.* LIII.17. See I 3948 *sqq.*, II 3752, and the notes *ad loc.* Universal Reason is the "reality" (*haqíqah*) of Mohammed.

۱۳۱۰–۱۳۱۱ Carnal reason in league with the flesh (*nafs*) kills the spirit and entombs it in the dark body.

۱۳۱۴–۱۳۱۸ The *murid* is enjoined to scrutinise carefully all thoughts and impressions (*khawátir*) that spring up in his heart. Abú Tálib al-Makkí (*Qút*, I 114, 18 *sqq.*) classifies these under six heads: (1) the thought of the flesh; (2) the thought of the Enemy, *i.e.* the Devil; (3) the thought of the spirit; (4) the thought of the Angel; (5) the thought of the intellect (*'aql*); (6) the thought of intuitive faith (*yaqín*). In Rúmí's view, every thought that occurs to the mystic is a Divine message (*al-khawátiru rusulu 'l-Haqqi fa-'stajib lahá*), calling for profound meditation and a dutiful response. Whether it be a sign of Mercy (*Jamál*) or Wrath (*Jalál*), it points the way to that self-knowledge which is knowledge of God (*man 'arafa nafsahu fa-qad 'arafa Rabbahu*). Cf. v 3676 *sqq.*

۱۳۱۳ از سودای تو. See note on I 1109.

۱۳۱۹–۱۳۲۰ These verses illustrate the occult influence of good and evil *khawátir*. For example, when you meet someone full of spiritual thought and feeling, he acts upon you as a magnet, drawing forth all the deepest truths in your heart.

۱۳۲۱–۱۳۲۳ God, who in reality is both *Hádí* and *Muḍill* (*Qur.* II 24), has ordained that His creatures shall be pulled in opposite directions by the *khâṭiru 'l-rúḥ* and the *khâṭiru 'l-nafs*.

۱۳۲۳ مهار تو رهين. *Rahín* is the reading of all my MSS. except K (*matín*). Fa has *amín*.

۱۳۲۹ Fa reads *gabr tíz*.

۱۳۳۰ پس ستون الخ. See I 2063 *sqq.* and note *ad loc.*

دوادو با لتست. Cf. *v.* ۲۷۳۹ *infra.* *Lat* signifies the punishment suffered hereafter by those who pursue worldly ambitions during the present life.

۱۳۳۱ جز درين ويرانه الخ. Like the world itself (*al-dunyá jífat^un wa-ṭullábuhá kiláb*), the worldling is a foul carcase which has never "fallen into the salt-mine" (II 1344) and is only fit for the dust-heap (I 2003).

۱۳۳۲–۱۳۳۸ Our evil thoughts and actions are the result of ignorance: they would never come into being unless they were presented to us in the form of good (note on II 2927–2928). God in His wisdom lets appearances deceive us, so that we sin blindly and remain in darkness till He opens our eyes.

۱۳۳۵ بُعْدَ الْمَشْرِقَيْن, *Qur.* XLIII 37. The infidel fancies he is on the right path, but when called before God on the Day of Judgement he will say to the devil who has led him astray: *yá layta bayní wa-baynaka bu'da 'l-mashriqayn fa-bi'sa 'l-qarín.*

۱۳۳۹ *I.e.* "since both your sin and your repentance are acts which God has decreed, instead of dwelling sorrowfully on past egoism and disobedience it behoves you to bow in utter submission to His will and immediately surrender yourself to His control: be *ibnu 'l-waqt* (I 132, note)".

۱۳۴۰ The self-conscious penitent is in a worse case than the sinner. See note on I 2205.

۱۳۴۱ پريشانى, forgetfulness of God (*ghaflat*).

۱۳۴۳–۱۳۴۵ Repentance has no meaning if it does not consist in the knowledge and practice of good. Ignorance of good involves ignorance of evil (cf. I 1130 *seq.*).

۱۳۴۶–۱۳۴۷ I take this to be a *reductio ad absurdum* of Necessitarianism (*jabr-i madhmúm*). See the note on I 1463 and cf. I 612–620. If the penitent sinner, when urged to cease thinking of his former sins, should say, "I cannot help it, I am powerless", his plea of compulsion is contradicted by the fact of his penitence: no one can repent of a sin which *ex hypothesi* he is unable to commit.

Fa explains *fikr-i ín* as "the thought of this evil action" and gives *az gunáh* the sense of *az tark-i gunáh*, *i.e.* "since you could not expel the thought from your heart, the act of sin was inevitable".

۱۳۴۸–۱۳۵۲ Power and powerlessness are correlative terms, like goo and evil: neither quality is manifested without the other. Th Divine omnipotence, by which all human actions are created an decreed, also creates in Man the power to choose how he will act though his exercise of that power is conditioned by God's etern knowledge of his destiny.

۱۳۵۳–۱۳۵۴ Cf. the Ḥadíth: *Alláhumma ariná 'l-ḥaqqa ḥaqqan wa-'rzuqn 'ttibá'ahu wa-ariná 'l-báṭila báṭilan wa-'rzuqná 'jtinábahu.*

P. ۳۵۸, Heading. This apologue resembles a story of Rábi'ah (*TA*, I 68 16 *sqq.*): "One day in spring she entered the house and bowed her hea (in meditation). The serving-woman said, 'O mistress, come out an behold what God hath made.' Rábi'ah answered, 'Do thou come i and behold the Maker: *shaghalaní mushábadatu 'l-Ṣání' 'an muṭála'at 'l-maṣnú'.*'"

۱۳۶۱ *Qur.* XXX 49: *fa-'nzur ilá áthári raḥmati 'lláhi kayfa yuḥyí 'l-arḍa ba'd mawtihá.*

۱۳۶۲–۱۳۶۵ See note on III 2265–2266.

۱۳۶۶ آن سرو سرور. Fa reads *sarv ú surúr*. The straightness and sym metry of the cypress correspond to the perfect rectitude (*istiqámat* and equipoise (*i'tidál*) of the heart in which all realities are revealed.

پس نخواندی الخ. Cf. *Qur.* LVII 20: *wa-má 'l-ḥayátu 'l-dunyá ill matá'u l-ghurúr.*

۱۳۷۵ بشگفت. Another example of the rare verb *shigiftan* occurs a I 3709.

۱۳۸۲ The spirit may be saved from corruption during its earthly life only after death is it consigned to irremediable perdition.

۱۳۸۳ *I.e.* as a mosque continues to flourish while frequented by faithfu worshippers, so the heart is in a sound state (*salím*) when the bodil members and faculties are obedient to it.

۱۳۸۹ ربّنا الخ, *Qur.* VII 22. Cf. *Math.* I 1480 *sqq.*

۱۳۹۳ ربّ بما اغویتنی, *Qur.* XV 39.

۱۳۹۶–۱۴۰۱ Cf. I 629–642.

۱۳۹۸ Cf. V 3071.

۱۳۹۹ کَی زند. So G, but Fa and most of my MSS. have *kib.*

۱۴۰۲–۱۴۰۷ Cf. I 1501 *sqq.*, 1632 *sqq.* Iblís argued with God, Adam wept Self-abandonment is the only refuge from Divine wrath (*a'údhu bik minka*).

۱۴۰۷ Cf. III 1146 and note *ad loc.*

۱۴۰۸ The reading of Fa, *'aql ḥayrán kun*, is not found in any of my MSS Cf. *Qur.* XXXIII 36: *wa-má kána li-mu'minin wa-lá mu'minatin idhá qaḍ 'lláhu wa-rasúluhu amran an yakúna lahum al-khiratu min amrihim.*

۱۴۰۹–۱۴۱۴ See *Qur*. XI 44 *sqq*. and *Math*. III 1307 *sqq*. with the notes *ad loc*.

۱۴۱۱–۱۴۱۲ *Shukr*, as applied to God, signifies the bestowal of praise, favour, and bounty in return for good works. The supreme object of Divine grace is the Perfect Man, to whom God may be said metaphorically to owe "thanks" for the manifestation of His attributes. Cf. I 1733–1741 and the notes *ad loc*.

۱۴۱۴ Cf. *supra*, *v*. ۵۳۸ *sqq*.

۱۴۱۷ جان وحی‌آسای تو, *i.e*. your highest spiritual faculty, the mystic's inner light, which resembles prophetic inspiration (*waḥy*). See the notes on II 3258 and *vv*. ۱۴۰۹–۱۴۱۰ *supra*. In *waḥy-ásá* the second part of the compound is an adjectival suffix meaning "like" and has no connexion, as the commentators imagine, with the verb *ásúdan*. The explanation *ján kih árám-i ú az waḥy-ast* cannot be admitted.

۱۴۱۸ چون تیمّم. Cf. V 227.

۱۴۲۰ See note on I 2925.

۱۴۲۳ See *Qur*. XII 30–31. Probably *nudhur* (plural of *nadhír*) in this context means only "well aware" (*khabar-dár*) in the sense of St Paul's "wise unto that which is good", though the word may imply that by cutting their hands in amazement the women gave an involuntary warning to anyone who should presume to look on Joseph without love and reverence.

۱۴۲۵ عُقول = *aṣḥáb-i 'uqúl* (cf. note on I 1789). Some commentators read *'aqúl* = *'áqil*, which is neither likely nor necessary.

۱۴۲۶ هر سر مویت الخ. See the notes on I 245, III 3834–3836. A number of passages in the *Mathnawí* confirm the reading *sar ú 'aqlí* (not *sir ú 'aqlí*, which Fa suggests as an alternative).

۱۴۲۷ Cf. I 3445 *sqq*. Fa takes *dasht u bágh* to be the subject of *rúyad* and translates: "the fields and orchards of the spiritual world produce intellect and bring it to its perfection", *i.e*. the plane of transcendental reason (*'aql-i ma'ád*). This interpretation may be correct.

۱۴۲۸ The following verses indicate that *dasht* and *bágh* are used figuratively in reference to the Perfect Man.

۱۴۳۳ جان‌ریزه. Cf. V 871–873 and the note on نیم‌جان (I 245).

۱۴۳۴ دیوانه, *i.e*. one who is possessed by the devil of carnality.

۱۴۳۵ Cf. III 1053 *sqq*.

۱۴۳۸ قِران, "high fortune" = *ṣáḥib-qiráni*. The epithet *qiráni*, "august", is bestowed on Solomon at V 1442. Explanations offered by the commentators, such as *jam'iyyah* (Fa) and *muqáranat-i saláṭín*, are beside the mark.

۱۴۳۹–۱۴۴۳ پس غزا الخ. It would be wrong to attribute any topical significance to this passage; yet its first readers, if not the poet himself,

must surely have thought of the holy war waged by the Mamlúks agains the Mongol hordes under Húlágú and Abáqá.

۱۴۴۸ Spiritual authority, when placed in unworthy hands, is even more pernicious than misuse of temporal power.

۱۴۵۰–۱۴۵۱ Cf. I 3453–3457, III 2811–2813, and the notes *ad loc.*

P. ٣٦٣, Heading. يا ايّها المزّمّل, *Qur.* LXXIII 1. Various reasons are given for this description of the Prophet. Rúmí seems (cf. *infra*, *v.* ۱۴۵۵ and *v.* ۱۴۹۴ *sqq.*) to have adopted the explanation that when Mohammed was sorely harassed by his enemies at Mecca, he retired into his house and "wrapped himself in a blanket". Likewise the spirit of the Perfect Man, withdrawing itself awhile from all contact with the world, renews its strength in contemplation of God alone (*Math.* V 200 *sqq.*) in order that it may then return and fulfil its task "of pure ablution round earth's human shores". For a similar appeal to the *murshid* from those whom he has deprived of his inspiring presence, cf. I 549 *sqq.*, and see also II 1–5. Fa's view that the prophet or saint is called upon to emerge from his "veil of carnality" appears to me untenable.

۱۴۵۴ كه جهان الخ. Cf. the notes on I 228, 589; II 3558.

۱۴۵۵ شعشعى. See note on I 2271.

۱۴۵۶ قم الليل, *Qur.* LXXIII 2. "During the night", mystically interpreted, means "in the dark world of bodily existence".

۱۴۵۷ روز روشن, *i.e.* the light of reason and spirit. *Shír = rúḥ*; *arnab = nafs*

۱۴۵۹ با لُباب. See note on *v.* ۵۸۷ *supra.* Fa, reading *libáb* (plural of *labíb*), renders: "an expert guide is needed by men of understanding". And sometimes even by commentators.

راه آب, the mystical journey to God. Cf. I 570 *sqq.*

۱۴۶۱ همچو روم اللّه الخ. See note on I 500.

۱۴۶۲ انصتوا, *Qur.* VII 203. See note on I 1622.

۱۴۶۷ زخشم كر. This does not justify the interpretation of *muzzammil* favoured by Fa (see note on the Heading): the anger of the Perfect Man is Divine Wrath.

۱۴۶۸–۱۴۶۹ Cf. the Ḥadíth: *man qáda a'má arba'ina khuṭwat^an ghufira lahu má taqaddama min dhanbihi.*

۱۴۷۵ مكرها الخ. God is the Master-plotter (*khayru 'l-mákirín*: *Qur.* III 47).

۱۴۷۶ آلاجق, آلاچق. For other spellings of this Eastern Turkish word, see Quatremère, *Sultans Mamlouks*, vol. I, part 1, p. 192 at foot.

۱۴۷۸–۱۴۷۹ See I 1930 *sqq.* and the notes on I 2013, 2036, 2079–2081, 3672–3676; II 1162, 3105. *Rást-khíz* may be an adjectival compound as I have translated it; but I think a better rendering is "rise upright" (imperative). So Fa.

۱۴۸۰ ای صنم. Mohammed is "the Beloved of God" (*Ḥabíbu 'lláh*).

قیامت نك منم (*i.e. wujúdí wa-ẓuhúrí 'aynu 'l-qiyámah*), though evidently a reminiscence of ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή (St John xi 25), cannot be included among the direct contributions made by the Fourth Gospel to the corpus of Mohammedan Ḥadíth. Cf. *Math.* VI 750–755, where Rúmí declares that the Prophet never actually uttered these words, but let his essential nature speak for itself (*bá ẓabán-i ḥál*). It is related, however, that on being asked, "When will the Resurrection come?" (*matá 'l-sá'ah*) he said, raising his forefinger and middle finger together: *ana wa-'l-sá'atu ka-hátayn*, "I and the Resurrection are as these twain." By "dying before death" in imitation of the Prophet and becoming one with him in spirit and truth, Ṣúfís here and now experience "the greater Resurrection" (*al-qiyámatu 'l-kubrá*) and attain to eternal life in God.

۱۴۸۱ Fa and most of my MSS. read *ṣad jahán qá'im shudah*.

۱۴۸۲ ور نباشد الخ, *i.e.* "if he be not one of the elect".

جواب احمق الخ. There are several Arabic and Persian proverbs on this topic. See *Amthál u Ḥikam*, II 588.

۱۴۸۴ وقت خرمنگاه شد الخ, *i.e.* "the time for a full exposition has arrived, but I am unable to take advantage of it". In this context Fa's reference to *Qur.* V 5 (*al-yawma akmaltu lakum dínakum*) is irrelevant. The poet does not here exhort his readers to gather the harvest of Divine bounty revealed to them through Mohammed.

۱۴۸۶ کُوهای تنگ. Apparently G has this reading, but گوهای تنگ (H and Fa), "these narrow ditches", is more in Rúmí's style.

۱۴۸۸–۱۴۸۹ The *murshid*, acting as God's representative on earth, offers the gift of knowledge and faith to all, however incapable they may be of receiving it.

۱۴۹۱ بد سگالیدی. So all my MSS. Fa: *bad-sigálí-rá*.

۱۴۹۲ جِرا اش. For *jirá* = *ijrá*, see I 1605, note.

۱۴۹۵ بر سوی = *'iláwah*. Cf. II 1135. Fa has تند و از خری (*sic*).

P. ۳۱۱, Heading. See *Akhláq-i Jalálí*, tr. W. F. Thompson, 18 *sqq.*, where this Ḥadíth is ascribed to 'Alí.

فهو اعلی من الملایکة. See note on I 2650–2651.

فهو ادنی من البهایم. Cf. *Qur.* VII 178: *úlá'ika ka-'l-an'ámi bal hum aḍallu*.

۱۵۰۶ Fa: *shud-ast* in both hemistichs.

۱۵۱۰ آن خانه, *i.e.* the body ruled by the passions.

۱۵۱۳ جان کَنَد, not only on his death-bed (Fa), but during his life in the world.

۱۵۱۶ یا نجوم. Fa and three of my MSS. read *bá nujúm*.

۱۵۱۸ بنای آخُرست. See note on I 2583.

١٥١٩ بهر استبقای حیوان الخ, *i.e.* those who are versed in the so-called "mysteries" of exoteric science have no motive but self-indulgence and self-aggrandisement.

١٥٢٠ علم منزلش. Translate: "the knowledge of its (final) stage", since *manzil* cannot properly be applied to God. I must refuse, however, to follow the commentators who take it in the sense of *manázil*, *i.e. maqámát*.

با دلش, *i.e.* the expression *ṣáḥib-i dil* is virtually equivalent to *dil*. G reads *bá dil-ash*.

١٥٢١ حیوان لطیف, *i.e.* Man, who is not essentially "gross" (*kathíf*) like other animals. Cf. *Qur.* XCV 4 and note on I 3521 *seq.*

١٥٢٢ کالأنعام. See the note on the Heading.

١٥٢٤–١٥٢٥ Cf. III 1729 *sqq.* and *infra*, *v.* ٣٦٥٠ *sqq.*

١٥٢٦ لا أحبّ الخ, *Qur.* VI 76.

P. ٣٦٨, Heading (1). وأمّا الخ (*Qur.* IX 126), referring to the "Hypocrites" of Medina.

يُضلّ به الخ, *Qur.* II 24.

١٥٢٧ بودش از پستی الخ. The alternative translation in Fa, "but he lost it in consequence of his baseness", is quite impossible.

١٥٢٩ هر غذایی الخ, *i.e.* whatever spiritual food may be given to him, it only aggravates his ignorance and folly. For examples of the proverb *maghz-i khar khwardah-ast* (or *maghz-i khar khward-ash dádah-and*), "he has eaten donkey's brain", see *Amthál ú Ḥikam*, IV 1719, and cf. the description of a garrulous person as one who "has eaten sparrow's brain" (*maghz-i gunjishk khwardah-ast*).

١٥٣٠ بلاذر was supposed to stimulate the intellect and increase its powers.

١٥٣١ مانند یك قسم دگر, *i.e.* besides the two sorts described in *vv.* ١٥٠٦–١٥١٠ *supra.*

١٥٣٢ آخرش با اوّلش. These words will bear more than one interpretation, but in my opinion *awwal-ash* is best explained as referring to the spiritual and rational nature of Man before it was corrupted by association with the body (cf. III ١٠٠٠ *seq.*).

P. ٣٦٨, Heading (2). هوی ناقتی الخ, a well-known verse. One MS. of the *Kámil* of Mubarrad, 21, 3 *sqq.*, cites it together with two others in the same rhyme and metre which are said to have been composed by a desert Arab of the Banú Kiláb.

١٥٣٦ پُر بودش. So the oldest MSS. Some of less authority have پَرْبودش, a variant suggested by *dar rubúd* in the following verse.

١٥٣٧ آنك او باشد مراقب الخ, *i.e.* normally the body is kept under close observation by the intellectual faculties.

١٥٣٩ فهم کردی زو. Though *zú* might be the abbreviated form of *zúd*, it is more probably = *az-ú*.

۱۵۲۰ زجها, "from (recognising) the place (to which his camel had brought him back)".

۱۵۲۳ The commentators find the second hemistich hard to explain. Some would read *hijrat* for *ṣuḥbat*—a desperate remedy, since the MSS. admittedly give no variant; others suppose *ṣuḥbat* to stand for *tark-i ṣuḥbat*. To me it seems evident that *ṣuḥbat az tu* is used here as the opposite of *ṣuḥbat bá tu*.

۱۵۲۸ همچو تیه الخ. See note on II 2484 and art. al-Tíh in *EI*.

۱۵۲۹ خطوتینی, *i.e.* a passing away (*faná*) from this world and the next. Shiblí was asked, "How many are the stages between the slave (*al-'abd*) and the Lord (*al-Rabb*)?" He answered: "Two steps: when you leave (duality) behind, you arrive (*idhá tajáwazta waṣalta*)." Cf. the saying of Báyazíd (*T.A*, II 165, 2 *sqq.*): "All that exists is gained in two steps by the man who steps away from self-interest and, having planted his foot on the Divine commandments, keeps it there."

زشتت شصت سال. Cf. *Díwán*, *Tab.* 242 marg., 15:

mará wájib kunad gar man birún áyam chu gul az tan,
kih 'umr-am shud ba-shaṣt ú man chu shín ú sín dar ín shast-am.

"It behoves me to come forth, like a rose, from the body,
For I have reached the age of sixty and am (still entangled) like *shín* and *sín* in this *shast*."

۱۵۵۲–۱۵۵۵ A symbolical description of self-abasement (*inkisár*) and self-abandonment.

۱۵۶۰–۱۵۶۱ See note on I 683–684 and the Ḥadíth cited *ad loc.* G reads *faḍl-i Aḥmad*, and so Fa, where the commentator translates: "such is the pull...(the pre-eminence of) which Mohammed's grace established (as the true doctrine)"; but *faḍl nibúd* must allude to the words *tu'ází 'amala 'l-thaqalayn* in the Ḥadíth.

P. ۳۷۰, Heading. اجری = *ijrá* with *imálah* (so all my MSS.). *Ajr* (Fa) is a false reading.

۱۵۶۳ هستی. See note on I 1211.

۱۵۶۴–۱۵۶۸ The contents of the slave's petition were unsuitable to the majesty of the sovereign. Anyone who seeks the favour of God and His saints should read himself like a book and take care that his inward feelings and dispositions are such as they ought to be. But this introspection is too difficult for the novice: it needs the power of a holy man and the aid of an expert spiritual guide.

۱۵۶۸ طفلان کعب. So all my MSS. Fa and other edd. have *tiflán-i la'b*. No doubt the phrase refers to a children's game played with ankle-bones, etc. (cf. ἀστράγαλοι and the English "knuckle-bones" or "dibs").

۱۵۷۱ Fa: *gardan bi-táb z-ín sukhun* (not in any of my MSS.), *i.e.* "ignore externals". The meaning, however, is: "do not neglect to examine

your words and professions and to see whether they are in accord with your inward convictions" (cf. *námah-rá bi-gshá bi-khwán* in *v.* ۱۵٦۵).

۱۵۷۴ زآن نباید کم که, "you must at least...".

۱۵۷٦ بیگار, so written in G. Fa translates *paykár*. See note on II 149.

P. ۳۷۱, Heading. Moslem jurists are often called *arbábu 'l-'amá'im* on account of their wearing turbans larger than the usual size; a specially imposing head-dress was the badge of high judicial office. See Quatremère, *Histoire des Sultans Mamlouks*, vol. I, part I, p. 244, note 119. The point of this Story is illustrated by an anecdote in the *Kitábu 'l-adhkiyá*, 77, 13 *sqq.*, concerning a weaver who thought he could easily earn some money as a quack doctor; for he had just seen one prescribing dried apricots and tamarinds. So he went home and said to his wife, "Make my turban big (*ija'li 'imámati kabirat^an*)", etc.

۱۵۸۳ صبوح. So G, but I think the correct reading is *ṣubúḥ*. See note on II 3140.

۱۵۸۴-۱۵۸۵ On the use of the turban as a pocket in which purses and other valuables were secreted, see Dozy, *Vêtements*, 308–310, who adds, "c'est à cause de cela, qu'en Orient les voleurs tâchent surtout de s'emparer des turbans des passants", and refers to Lane, *The Thousand and one Nights*, vol. I, p. 420.

۱۵۹۲ In Fa this verse precedes the Heading.

۱۵۹۴ اندرین کون و فساد, "in this becoming and decaying", *i.e.* the phenomenal world.

۱٦۰۳ Cf. *supra*, *v.* ٦۲۰ *sqq.*

۱٦۰۵ خمار = *khummár*. See *Díwán*, *SP*, III 7, note.

۱٦۰۸ آخرا. Fa: *ákhir án*.

۱٦۱۰ دامرا, *i.e. fasád ú faná-rá*.

بر کند سبلت, *i.e.* brought to grief and shame.

۱٦۱۴ آخربین‌تر. See note on I 2583.

۱٦۱۷ آن جهان‌بینش, *i.e.* the *oculus cordis*. Cf. II 17–18 and note *ad loc.*

۱٦۳۲ بولی is in all my MSS. Fa has *búy-í*.

۱٦۳۴-۱٦۳۵ "Iron" may signify the stubborn worldling, and "straw" the humble seeker of God.

P. ۳۷۵, Heading. ابیت عند ربّی الخ. See note on I 3740–3741.

الجوع طعام الله الخ. This topic is expounded in Book V, *vv.* 2829–2854.

۱٦۴۲ The enlightened man (*ádamí*) is fed from above, *i.e.* by his spirit and reason; the bestial man (*khar*) from below, *i.e.* by his bodily senses.

۱٦۴۳ Read *'adl-i Qassám-ast* and cf. *Qur.* XLIII 31: *Naḥnu qasamná baynahum ma'ishatahum fi 'l-ḥayáti 'l-dunyá*. Some follow good and others evil according to the decree of Divine justice which has eternally put

everything in its right place; but the ways of God are wonderful, and this "kismet" does not force any one to do what he dislikes.

۱٦۴۴ کی نگہبانی بُدی. God is the best protector (*Qur*. XII 64).

۱٦۴۵ *I.e.* the truth of this matter must be learned through mystical experience; the carnal intellect cannot elucidate it.

۱٦۴۷ See note on II 1545.

۱٦۵۳ شادی عقلی. Two 14th-century MSS. read عُقبی. *'Aql* here is the spiritual reason (*'aql-i ma'ád*).

۱٦٦۰ The Nile stands for the Red Sea. Cf. I 1188, note, and *v*. ۲۷۲۹ *infra*.

۱٦٦۳–۱٦٦۴ Cf. III 37 *seq*.

۱٦٦٦–۱٦٦۸ See the notes on I 519–520, 606–610; *Lawá'iḥ* (translation) 36–42; *GR*, 635 *sqq*. God is now as He ever was (*al-án kamá kán*): His bringing things into existence can add nothing to His unchangeable perfection; nor can their perishing take anything away from it. Absolute Being (*wujúd-i muṭlaq*), the universally immanent and only real Cause, comprehends all "effects", *i.e.* all objects of existence (*mawjúdát*), which appear under the form of contingency (*imkán*), individualisation (*ta'ayyun*), and plurality for the purpose of displaying the Divine Nature in action.

۱٦٦۷ *I.e.* the term "increase", used in its ordinary sense, is very far from being applicable to the process of devolution (*tanazzul*) or self-revelation (*tajallí*) by which the One may be said metaphorically to become the Many. Cf. I 1142–1149 and the notes *ad loc*.

۱٦٦۹ God is independent of both worlds (*ghaniyy^un 'ani 'l-'álamayn*). Any cause (*mu'aththir*) that involves an effect external to itself (*athar*), *i.e.* something originated in time (*ḥádith*), must itself be caused and originated in time. Cf. note on III 3850.

P. ۳۷٦, Heading. اوجس الخ, *Qur*. XX 70–71. Here the poet develops a theme suggested to him by *v*. ۱٦٦۲ *supra*. Cf. I 277 *sqq*.

۱٦۷۵ هر دورا الخ. I think the meaning is: "both the magic and the miracle passed out of actual existence, and only then was the real character of each made evident to all." The paraphrase given in the Translation, p. 365, note 2, agrees with the usual signification of the metaphor (see note on II 2061), but does not indicate the point of the words *az bám-i búd*.

۱٦۷٦ Fa has *na-mánd* in each hemistich.

۱٦۷۷–۱٦۷۸ The hypocrite is admired by people whose thoughts are fixed on the present life.

۱٦۷۹–۱٦۸۰ In these verses the poet depicts himself as "gold", *i.e.* a true spiritual guide, in contrast with "spurious coin", *i.e.* a *shaykh-i muzawwir*.

۱٦۸۲–۱٦۸۳ *I.e.* if the hypocrite foresaw his fate in the next world, he would not conceal the blackness of his heart but would declare it by

his outward actions and acknowledge himself to be a sinner and turn to God in repentance.

۱۱۸۳ اندر لقا may go with the preceding words and have the sense of *andar malá*, "in the sight of men"; more probably it goes with the second hemistich and refers to the Day of Judgement.

۱۱۸۷ مستهارا, *i.e.* the humble and contrite.

اكسير, *i.e.* a holy man. For this metaphor, cf. I 2781 *seq.*

۱۱۹۰ حسرت جانها, "they are a cause of regret to souls (that lack such clairvoyance)". In the Translation I have inadvertently followed the reading *ḥayrat-i ján-há*, which occurs in one of my MSS.

سرّ فاسد الخ. The text (G), though less easy than the alternative reading, *sirr-i fásid z-aṣl-i sir bi-brídah-and*, which is given as a variant in Fa, seems to be more in Rúmí's manner.

۱۱۹۳ صبح كاذب aptly describes a teacher whose false promise of light leads his dupes into darkness and perdition.

۱۱۹۵ بو مسيلم الخ. See note on I 321 *seq.*

۱۱۹۶ In the second hemistich Fa has the reading of two old MSS., *bil tu awwal, la'nat-i ákhir nigar.*

۱۱۹۷ از حرص جمع, "from desire to gather round you a multitude (of followers)". For *jam'* in connexion with *sham'*, see note on I 475–476.

۱۷۰۱ See note on Book II, p. ۳۳۴, Heading.

۱۷۰۲ From the context one might suppose "the hoopoes" to be adepts familiar with the mysteries of gnosis, while "the kings" represent worldlings who assume an eminence that does not belong to them intrinsically but is merely superficial (*bar bastah*), unlike the saint's "crown" which essentially is part of himself (*bar rustah*) and in this respect may be compared with the crest of the hoopoe. The commentators, however, do not even discuss such an explanation; on the contrary, they interpret *sháh-án* as "spiritual kings", *i.e.* true mystics, and *hudhud-án* as charlatans full of fine words and nothing else. This view involves what must appear to Western readers a jarring change in the meaning of *hudhud* (though Rúmí supplies parallels for it). Nevertheless I agree with the commentators: *táj-i sháh-án* corresponds to *báng-i bar-rustah*, the crown of saintliness being inseparable from the kingly spirit which possesses it by Divine right. All other "crowns" are base and petty imitations, "bird-crests" worn for ornament alone. Cf. *infra*, v. ۲۷۹۸:

mulk-i bar bastah chunán báshad ḍa'íf,
mulk-i bar rustah chunín báshad sharíf.

۱۷۰۴ چندلرا. Cf. VI 4732: *chandali-rá rang-i 'údí mí-dihand.* Fa and other edd. read *jandal-rá*; but no one could mistake stones for wood. More-

over, the reading *jandal-rá* deprives the verse of all its point: the unbelieving peoples of old went to perdition because they thought the prophets were *common* men.

۱۷۰۶ See note on II 70.

۱۷۰۷ چارمیخ حاسدی الخ. Cf. v 1197 *sqq.* and the saying: *al-ḥasadu dá'un lá yurḥamu ṣáḥibuhu.*

۱۷۰۸ منگر بشست, "do not regard the (baited) hook", *i.e.* "turn away from temptation" (cf. *supra, v.* ۱۶۲۰ *sqq.*). In that case *ba-shast* would be contrasted with *ákhir*; but the best MSS. (BGHK) read *bi-ngar ba-shast*, *i.e.* "regard the hook (which is concealed by the bait") = *ákhir nigar*. This, no doubt, is the correct reading. Fa has *ákhir nikú bi-ngar ba-shast*.

۱۷۱۲ نصف قیمت (G and Fa); رُبع قیمت (ABHK). The law-books state that any one responsible for rendering useless an eye of certain animals (camels, oxen, horses, asses, and mules) is liable to pay a quarter of the value of the animal in question: it follows, therefore, that if both eyes are destroyed, the penalty will be half the animal's value: *niṣf-i qímat arzad án dú chashm-i ú*, as the text says.

که دو چشمش راست الخ. Of course this is not juristic reasoning, but gives the poet's explanation of the lower rate at which animal vision is assessed: an ox, when ploughing, needs the eye of the ploughman to aid and direct it.

۱۷۱۳ آدمزاده, presumably a slave. When the mutilated person is a freeman, damages may be claimed amounting to half the sum that would be payable if he were murdered. Hence, according to the law, human sight is worth twice as much as that of the ox or ass. The real purport of the analogy is made clear by the next verse.

لایقست. So G, but my other MSS. and all edd. known to me have *lázim-ast.*

۱۷۲۵ See note on I 615.

ابتلاست, *i.e.* a test of *ma'rifah*. The words "when thou threwest", which seem to impute that action to the Prophet, really mean: *má ramayta bi-ka idh ramayta wa-lákin ramayta bi-'lláhi* (cf. I 1938, note).

۱۷۳۲ نور سرشت. See note on I 3258.

۱۷۳۸ ننگرم الخ, referring to the Ḥadíth: *inna 'lláha lá yanẓuru ilá ṣuwarikum wa-lá ilá a'málikum bal yanẓuru ilá qulúbikum wa-niyyátikum.*

۱۷۳۹–۱۷۶۳ For a similar exposure of the *muqallid* who pretends he is *muḥaqqiq*, see v 2425 *sqq.*

۱۷۵۰ بستدم عمر دراز. Cf. the Ḥadíth: "alms-giving averts tribulation and lengthens life" (*al-ṣadaqatu taruddu 'l-balá wa-tazídu 'l-'umr*).

۱۷۵۱ این دود نفت (G). The readings *dúd u taft* (Fa) and *dúd-i taft* are inferior.

۱۷۵۳ ایثار. See *Kashf, Eng.* 190 *sqq.*

۱۷۵۴ جای سیل, *i.e.* the marks and traces left behind by the torrent.

۱۷۵۵ Just as a black eye, though it lose its power to charm, retains its essential colour and does not become blue, so the heart enriched by self-sacrifice for God's sake remains true to its original nature (*fiṭrah*) and never grieves on account of anything it has given up.

۱۷۵۹ Cf. *Qur.* II 263: "the parable of those who spend their wealth in the Way of Allah is a grain that groweth seven ears, in every ear a hundred grains. Allah giveth manifold increase to whomsoever He willeth."

۱۷۶۰ پس چه واسع الخ. See note on I 3182.

۱۷۶۲ هفصدست. See note on *v.* ۱۷۵۹ *supra.*

۱۷۶۳ حامدون, from *Qur.* IX 113: *al-tá'ibúna 'l-'ábidúna 'l-ḥámidún.*

۱۷۶۴ The actions of the gnostic, being in perfect accord with his inward feelings, virtually bear witness that his praise of God is sincere. There can be no real *ḥamd* without *ikhláṣ*, *riḍá*, and *taqwá*.

۱۷۶۷ گلزار و عینٌ جاریه. Cf. *Qur.* LXXXVIII 10–12: *fí jannatⁱⁿ 'áliyatⁱⁿ... fíhá 'aynᵘⁿ járiyah.*

۱۷۶۸–۱۷۶۹ The former verse may be complete in itself.

مقعد صدقی. See *Qur.* LIV 54–55: *inna 'l-muttaqína fí jannátⁱⁿ wa-naharⁱⁿ fí maq'adi ṣidqⁱⁿ 'inda malíkⁱⁿ muqtadirⁱⁿ.* Bayḍáwí explains *fí maq'adi ṣidqⁱⁿ* by *fí makánⁱⁿ marḍiyyⁱⁿ*, a rendering which would not be appropriate either in this verse or at v 1769, where *ṣidq* is contrasted with *durúgh*.

۱۷۷۰–۱۷۷۱ Spring is best praised by the beauty of the garden, and God by the spiritual qualities which beautify the heart of the gnostic.

۱۷۷۲ همچو گوهر بر صدف, *i.e.* from within: *ba-ḥál*, not *ba-qál.* All my MSS. read *bar ṣadaf.* Fa has *dar ṣadaf.*

۱۷۸۰ *Qur.* VII 26: "lo, he (the Devil) seeth you, he and his tribe, from where ye see not them." Fa reads *az ḥál-i insí sirr u bú.*

۱۷۸۳ In the first hemistich Fa has *bar sirr u qalb* (but translates from the reading *bar sirr-i qalb*), and in the second *amír-i jazr u jalb*, "commander of (the heart's) ebb and flow" or "constriction and expansion (*qabḍ u basṭ*)". The commentator adds that most MSS. give the verse in the form in which it stands in the present edition.

۱۷۸۴ Fa has *az sirr-i má ay khúb-kish* and gives the text-reading as a variant.

۱۷۸۹–۱۷۹۰ See *Qur.* XV 16–18 and note on *Math.* III 4533.

۱۷۹۱ The spirits of holy men are so jealous of their communion with God that no devilish influence durst approach them.

۱۷۹۲ این گمان, *i.e.* disbelief in *firásah* and miraculous psychic powers (*taṣarruf*). Cf. *Religious attitude*, 195 *sqq.*; *MI*, 140 *sqq.*

P. ۳۸۴, Heading (1). انّهم جواسيس القلوب الخ. Fa attributes this saying to Abú Ya'qúb al-Súsí (*Nafaḥát*, No. 139). Cf. note on II 1478.

۱۷۹۴–۱۸۰۲ Cf. III 2700 *sqq*.

۱۷۹۵ تا زقاروره الخ. See note on I 103.

۱۷۹۸ هر زنبضت. Cf. I 144 *sqq*.

۱۸۰۰ باد و بودت. See I 605 and note *ad loc*.

P. ۳۸۴, Heading (2). ابو يزيد. See the Preface to Book I, p. ۲, l. ۷, note. Here Fa and four of my MSS. write ابا يزيد (cf. the note on Book II, p. ۳۲۲, Heading).

ابو الحسن خرّقانى. According to Sam'ání (*Ansáb*, 194*b*, 7 *sqq*.), the famous Ṣúfí, Abú 'l-Ḥasan 'Alí ibn Aḥmad al-Kharaqání (*ob*. A.H. 425 or 426), was a native of Kharaqán, a large village in the mountainous region near Bisṭám (*qaryatun fí jibáli Bisṭám*) in the Qúmis province; and this is confirmed by the close connexion of his legend with those of Báyazíd-i Bisṭámí, whose orisons (*munáját*) he collected (Massignon, *Essai*, 244), and Abú Sa'íd ibn Abí 'l-Khayr (*Asráru 'l-tawḥíd*, 175–191 = *SIM*, 42–44). In my opinion, the spelling Khurqán (*Lands of the Eastern Caliphate*, 23, note 1, and 366) is erroneous. It seems to me improbable that the *nisbah* (written "Kharraqání" in G) refers to the district of Kharraqán, in the Jibál province, between Qazwín and Hamadhán. The oldest biography of Abú 'l-Ḥasan is contained in the *Núru 'l-'ulúm*, a work compiled by one of his disciples, which the Russian Orientalist, E. Berthels, has edited (see *Islamica*, vol. III, p. 5 *sqq*.); cf. also *TA*, II 201 *sqq*.; *Nafaḥát*, No. 364; *MI*, 133–138.

The following extracts from the saint's legend (*TA*, II 201, 10 *sqq*.) leave no doubt as to the source whence Rúmí drew materials for this part of the *Mathnawí*.

"Once every year Shaykh Báyazíd visited Dihistán and went to Sar-i Ríg where the martyrs are buried. When he passed by Kharraqán, he would stop and sniff the air. His disciples asked him why, saying, 'We smell nothing.' 'Yes,' he replied; 'but I smell a holy man coming from this village of thieves. His name will be 'Alí, and his name of honour Abú 'l-Ḥasan. He will excel me in three respects: he will bear the burden of a wife and family and sow corn and plant trees.'.... Shaykh Abú 'l-Ḥasan heard of a thief who had walked backwards (*ba-sar báz*), so that he could not be traced. 'I', said he, 'in this quest of mine cannot do less than a thief', and for twelve years he walked backwards from the tomb of Báyazíd, never turning his back on it. At last a voice came from the tomb, saying, 'O Abú 'l-Ḥasan, the time has come for thee to sit down.' The Shaykh said, 'O Báyazíd, concentrate thy power of prayer on me, for I am an unlettered man: I know naught of the religious law, nor have I learned the *Qur'án*.' A voice answered, 'O Abú 'l-Ḥasan, all that

has been granted unto me was from thy blessings...begin the *Fátiḥah.*' When, after twenty-four days, the Shaykh arrived at Kharraqán, he knew the whole *Qur'án* by heart."

١٨٠٤ خارقان. GK write "Kháriqán".

١٨٠٧–١٨٠٨ The conversion of air into water serves to illustrate analogically how the Divine breath (*nafas-i Raḥmání*) became the "wine" by which Abú Yazíd was intoxicated.

١٨١٠ بر رسید = *pursíd*, as at VI 1114. Further examples are given in *Ráḥatu 'l-ṣudúr*, 493. Fa, not knowing this usage, mistranslates the second hemistich.

١٨١٣ گلزار کُل, according to Fa, the plane of the Godhead (*Ulúhiyyah*), comprising all the Divine Names and Attributes. Cf. *SIM*, 97.

١٨١٤ هر خودکامه. The true lover of God is self-willed in the sense that he pays no heed to those who would hinder him from pursuing his quest.

١٨٢٦–١٨٢٧ See note on II 1203

١٨٢٨ The tale of Rámín's love for Wís (Wés), the wife of King Múbad of Merv, owes its celebrity to the *mathnawí* composed *circa* A.D. 1048 by Fakhru'ddín As'ad of Jurján (Gurgán). See *LHP*, II 274 *seq*.

One would have expected the first hemistich of this verse to be parallel to the second, and Fa makes it so by asserting that Rámín is the beloved and Wís the lover—a statement which contradicts every authority as well as Rúmí himself (III 228 *seq.*, V 2980). Obviously the two halves are complementary to each other. In mystical union the Beloved becomes, as it were, a mirror reflecting the image of the lover who, having "passed away" from self-existence, is nothing but a mirror for the attributes and actions of the Beloved.

١٨٣١–١٨٣٢ Cf. III 3674 *seq.*

P. ٣٨٦, Heading. نفس الرحمن, *i.e.* the inspiration of Divine grace. According to al-Azharí cited by Ibnu 'l-Athír (*Nihdyah*, IV 173), *nafas* is here equivalent to *tanfís*.

١٨٣٤ In Fa this verse precedes the Heading.

١٨٤٣–١٨٤٦ These analogies illustrate the relation of the heavenly spirit of the Perfect Man to the earthly body which is under its influence and control. Notwithstanding that his spirit essentially belongs to the Unseen World, its effects are visible everywhere.

١٨٤٥ در عدن, *i.e.* in a place far distant from the dreamer. The operations of the spirit transcend space and time.

١٨٤٧ Fa explains that *kabáb* signifies the words of Abú Yazíd's prediction and *sikh* the pen with which they were written down; but the metaphor, I think, has a less specific application. See the Translation p. 375, note 3.

۱۸۴۸ In Fa this verse is followed by a Heading similar to the one in Bul. See *app. crit.*

۱۸۵۱ For the description of the gnostic's heart (*qalb*) as a *lawḥ-i maḥfúẓ*, see note on I 1063–1065 and cf. *Religious attitude*, 253.

۱۸۵۲ نه نجومست. Fa: *in nah najm-ast*. Mystic knowledge, being *waḥy-i Ḥaqq*, is immune from error. *Waḥy-i Ḥaqq* may be the grammatical subject; otherwise the translation will run: "it (this knowledge) is not (like) astrology, geomancy, or dreams: (it is) God's revelation." We learn from Fa that when portions of the *Mathnawí* were recited in public, the *mathnawí-khwán* would often conclude his performance and bring the meeting to an end by chanting the present verse in proof of the poem's Divine origin.

۱۸۵۳ *Waḥy-i Ḥaqq*, in normal usage, means "revelation given by God to a prophet" as opposed to *ilhám-i rabbání*, inspiration bestowed on a saint (see I 223, note). Though Ṣúfís generally observe this convention, it is not founded on any real difference, and Rúmí admits that their respect for it is only a concession to vulgar prejudice. While *waḥy-i Ḥaqq* at once suggests comparison with the *Qur'án*, the phrase *waḥy-i dil* can be justified by cases in which the *Qur'án* itself extends the term *waḥy* to a minor kind of inspiration, *e.g.* V 111, XXVIII 6.

۱۸۵۵ ينظر بنور الله. Cf. the Ḥadíth (I 1331, note).

P. ۳۸۸, Heading. Here the poet resumes his exposition of the Story of the Degraded Slave (*v.* ۱۴۹۰ *supra*).

۱۸۵۶ Translate: "When a Ṣúfí is distressed by (the outward effects of spiritual) poverty, the very essence of poverty becomes his nurse and his food." The pains of self-mortification (*mujáhadah*) lead the mystic to contemplation of God (*mushāhadah*). See III 4372 and note *ad loc.*

۱۸۵۷ جنّت از مکاره رُستهاست. For the Ḥadíth, see note on II 1837.

۱۸۵۹ The slave is a type of the foolish *murid* who does not know that *nuqṣán-i nán* produces *ziyádat-i ján*.

۱۸۶۰ آن شبهاش الخ, *i.e.* he undergoes spiritual transmutation and attains to union with God.

۱۸۷۰–۱۸۷۳ The world of phenomena is a prison for all except the gnostic who has burst through its barriers.

۱۸۷۴–۱۸۷۸ Cf. I 3165–3168, III 4159–4208, and the notes *ad loc.*

۱۸۷۷ پنبه و کبریتها, *i.e.* the tinder (sleep and food) that keeps the vital spark in being.

۱۸۷۸ کندهٔ آهن, *i.e.* the carnal nature.

بسوزن, *i.e.* by slow and painful eradication. See I 1388 and note *ad loc.*

۱۸۷۹ The commentators say that *átash* in this verse refers to the lower (animal) soul as contrasted with the higher (*rúḥ-i insání*) and translate

the second hemistich accordingly, viz.: "it is not derived from the spiri and the spiritual." But surely the point is that Man, though in appearanc associated with the dark material world, is in reality a glorious spiri independent of the body.

۱۸۸۴ نور روحش. *Rúḥ* is said to be a term used by Moslem oculist for the luminosity (*laṭáfah*) residing in the pupil of the eye (Fa). See however, I 1126–1127 and III 4313–4316, with the notes *ad loc.*, and cf. the *Ishráqí* doctrine of the Absolute Light (Iqbal, *Development of Persian Metaphysics*, 127 *sqq.*).

۱۸۸۶–۱۸۸۷ *I.e.* "mortify and spurn the animal soul, which bedecks itself with worldly vanities".

۱۸۸۸ بگذر از انسان, *i.e.* "pass beyond the realm of human reason (*ʿaql*) into the domain of mystical revelation (*kashf*)".

۱۸۸۹–۱۸۹۰ See the note on I 1066–1067.

۱۸۹۳ آبی زیر کاه. See note on I 1185.

P. ۳۹۰, Heading. Fa (comm. on *vv.* ۱۹۱۱–۱۹۱۲ *infra*) draws the moral of this and the following apologue. "When the *sálik* perceives that his limbs and members, etc., refuse to obey him, he must purge his heart of all sensual desire and refrain from transgressing the bounds of equity; then he will find the things that were thwarting him complaisant and agreeable."

۱۸۹۹ این ترازو الخ. In the Translation I have taken *dar sabaq* as an allusion to a Ḥadíth (*Muslim Creed*, 169 *seq.*) concerning the Balance (*mízán*) which God held in His hand when "His throne was on the water" (*Qur.* XI 9), *i.e.* in pre-existence. All our predestined works are weighed in the eternal scales of Divine Justice and rewarded with good or evil. It may be, however, that *dar sabaq* means "in past ages" and that the poet is thinking of *Qur.* LVII 25: "We sent Our apostles with clear proofs and sent down along with them the Scripture and the Balance in order that men might observe due measure."

۱۹۱۵ Omitted in Fa.

۱۹۱۶–۱۹۲۰ Cf. I 919 *seq.*, II 774 *seq.*

۱۹۲۶ امتّم. Cf. III 3604 *seq.* and the Ḥadíth cited in the notes *ad loc.*

درس گیرد الخ. Abú 'l-Ḥasan was not initiated in the usual way by receiving instruction from a contemporary master of mysticism.[1] "He was trained in the Way to God (*sulúk*) by the 'spirituality' (*rúḥániyyah*) of Shaykh Abú Yazíd" (*Nafaḥát*, 336, last line), who died 165 years before him. The Uwaysís, *i.e.* dervishes claiming to be spiritually

[1] It is related that he said: "I wonder at these disciples who say, 'We went to (such and such) a teacher (*ustádh*).' Ye know that I never received teaching from any man. God was my teacher, though I hold all the Pírs in reverence" (*T.A.*, II 233, 3 fr. foot and foll.).

descended from Uways al-Qaraní (see *v.* ۱۸۲۸ *supra* and note on II 1203), belong to this class: they do not learn from any living *murshid*, though (according to Fa, comm. on I 493–494) most of them after having reached perfection (*kamál*) attach themselves to some such person. A celebrated parallel to the case of Abú 'l-Ḥasan Kharraqání is mentioned in the following passage (*Nafaḥát*, 697, last line): "Some have said that he (Farídu'ddín 'Aṭṭár) was an Uwaysí. Among the sayings of Mawláná Jalálu'ddín Rúmí we read that after 150 years (*sic*) the Light of Manṣúr (Ḥalláj) revealed itself to Shaykh Farídu'ddín 'Aṭṭár and became his instructor (*murabbí*)."[1]

۱۹۳۴ بدید آن عجایبرا الخ, *i.e.* he advanced from the stage of *'ilmu 'l-yaqín* to that of *'aynu 'l-yaqín*. See note on II 860–861.

۱۹۴۱ مرد احمق الخ. Cf. III 2570 *sqq.*

۱۹۴۳ Three of my MSS. read *khabíth-i 'aql-band.*

۱۹۴۶ بی آب دارد ابررا. Cf. I 88.

۱۹۴۷–۱۹۴۸ A paraphrase of the Ḥadíth: *al-aḥmaqu 'aduwwí wa-'l-'áqilu ṣadíqí.*

۱۹۴۹ The King's meaning seems to be that even abusive language, if uttered by men of spiritual reason, does not offend him, because their reason ultimately emanates from Universal Reason, of which he himself is the embodiment. The words *az fayyáḍí-yam* imply that "the King" represents the Perfect Man. See *v.* ۱۹۸ *supra* and the note *ad loc.*

۱۹۵۵–۱۹۵۷ Cf. III 40–52, V 288 *sqq.*, 1743 *sqq.*

۱۹۵۸ عکس آن نورست الخ. Cf. V 2342. The light of Reason is the origin of all the various operations which culminate in the production of bread. Similarly the animal soul is brought into being and becomes the vital element in Man through the infusion (*fayḍ*) and sustaining influence of his Divine spirit.

۱۹۶۰–۱۹۶۱ Cf. I 1982–1984 and the notes *ad loc.*

۱۹۶۲ Cf. I 3446–3450 and the notes *ad loc.*

۱۹۶۳ See note on I 1063–1065.

۱۹۶۴ عقل دیگر, *i.e.* the *'aql-i wahbí* as opposed to the *'aql-i kasbí.*

۱۹۶۶ "Esoteric knowledge has no necessary connexion with the external world: what matter, then, if it be incommunicable?" The context, however, suggests a different explanation: "if the way to its source (in the Unseen World) be closed, *i.e.* hidden from our perception, what matter?"

P. ۳۹۴, Heading. This story illustrates the folly of the carnal man who expects to be treated as a friend by the *'áqil.*

۱۹۷۰ ای خوش‌نام. Fa has *ay khwash yár*, but gives the text-reading in its commentary.

[1] Concerning this psychical relationship, which 'Aṭṭár has recorded in his *Haylájnámah*, see *Passion*, 436 *sqq.*

۱۹۷۶–۱۹۸۱ Probably these verses do not belong to the Story itself. In that case the translation of the first hemistich of *v.* ۱۹۸۱ must be slightly modified: "when you have behaved with enmity, abstain (from consulting your enemy)."

۱۹۸۲ بو الحسن. For the use of this *kunyah* in the *Mathnawí*, see II 59, note. Here it is appropriately bestowed on the *'áqil*, who hates foolish dispositions and actions but is not biassed by personal vindictiveness (*maní*, *v.* ۱۹۷۳ *supra*).

۱۹۸۶ عقل ایمانی = *'aql-i ma'ád*.

۱۹۸۷ دزد = *shaytán u nafs*.

۱۹۹۱ شهر پر دزدست الخ, *i.e.* if the heart is filled with sensual passions, then reason has surrendered to the flesh and become of no account.

P. ۳۶۵, Heading. جوان هُذَیْلی را. Notwithstanding the silence of the commentators, it is easy to identify this young man and observe the error made by Rúmí in connecting him with the tribe of Hudhayl. Both Usámah ibn Zayd and his father, Zayd ibn Ḥárithah al-Kalbí, a slave whom the Prophet adopted (see note on Book I, p. ۲۱۵, Heading), are famous in Moslem history. Usámah was chosen by the Prophet, on the eve of his last illness, to lead an expedition into Syria; and after his death Abú Bakr confirmed the appointment, which had aroused much criticism of the youthful commander's inexperience. The event proved that the Prophet was right. See art. Usāma b. Zaid in *EI*. For the moral of the Story and its relevance to the present context, cf. III 2280 and *infra*, *v.* ۲۱۶۰ *sqq.*

۱۹۹۲ دفع فضول. G has *fuḍúl*, but *faḍúl*, "the insolent", goes better with *káfir*.

۱۹۹۵ سرور, *i.e.* the Ṣúfí *murshid*.

۱۹۹۹ گرگ قوی. Cf. the Ḥadíth: *inna 'l-shayṭána dhi'bu 'l-insáni ka-dhi'bi 'l-ghanam*.

۲۰۰۱ بمانی بی علف الخ, *i.e.* the faith and love in your heart will expire when deprived of the spiritual food they receive from the Shaykh.

۲۰۰۲ جانت منهر. The Perfect Man typifies Universal Reason, of which every individual reason is only a reflexion.

۲۰۰۳ حکمر غالبرا بود. Cf. II 1415 *sqq.*

۲۰۰۴ اسپ خواندت, *i.e.* God, in saying "Come unto Me", appeals to your spiritual intelligence.

۲۰۰۵–۲۰۱۴ Cf. III 2077 *sqq.*

۲۰۰۶ قُلْ تَعالَوْا. See note on I 2694.

۲۰۰۹ اغلب بلا بر انبیاست. Cf. the Ḥadíth to this effect (note on *v.* ۱۰۰ *supra*).

۲۰۱۰ یُرغا (یورغه) and یواش (یاواش) are Turkish words. The latter occurs again at VI 4910, where it is an epithet applied to God and synonymous with *ḥalím*.

۲۰۱۲ زآن دو بی‌تمکین, probably *nafs ú hawá*. The explanations given by the commentators appear to me unsatisfactory. آن دو cannot have the indefinite sense of "a few"; and what, in any case, is the point of minimising their number? Fa thinks it more suitable to understand the phrase as a reference to the Jews and Christians, who are addressed (*Qur*. III 57) in the words: *qul yá ahla 'l-Kitábi ta'álaw ilá kalimat^in sawá'^in . . . fa-in tawallaw fa-qúlú 'shhadú bi-anná muslimún*; but this interpretation seems out of place in a passage in which the Prophet is supposed to be speaking as a Ṣúfí Pír.

۲۰۱۳ The response to the Divine call varies according to the original nature and capacity of each soul.

هر ستوری‌را الخ. Cf. note on III 2077.

۲۰۱۴ منهزم گردند الخ, *i.e.* some are repelled by *ta'álaw*, which bids them embrace the doctrine of *tawḥíd*.

۲۰۱۵ قَصَص, from *Qur*. III 55: *inna hádhá la-huwa 'l-qaṣaṣu 'l-ḥaqqu wa-má min iláh^in illá 'lláh*. Fa erroneously reads *qiṣaṣ*, *i.e.* the stories of the prophets and other narratives in the *Qur'án*.

۲۰۱۹ Cf. *Qur*. XXXVII 164–165.

۲۰۱۸–۲۰۲۲ Cf. *infra*, *v*. ۲۳۸۴ *sqq*.

۲۰۲۰ سماع جان, referring, I think, to the Speech of Allah as actually heard, *e.g.* by Moses.

اخبار و نُبی. The two oldest MSS. write *nubí* (*nubé*), with *yá-yi majhúl*, which makes a correct rhyme. Fa and other edd. have *akhbár-i nabí*, the reading of the later MSS. No doubt, this is a copyist's alteration.

۲۰۲۳ پنج اندرون. See note on I 3576.

ده صف اند (GH). Here again the edd. agree with the inferior MSS. and read *dar ṣaf-and*.

الصافّون. See note on I 3415.

۲۰۲۵–۲۰۲۸ These verses continue the exhortation addressed to the Prophet, *i.e.* the *murshid*. See *v*. ۲۰۱۱ *supra*.

۲۰۲۸ انّ اللّه الخ. See *Qur*. X 26 and note on *v*. ۷۲۳ *supra*.

۲۰۳۴–۲۰۳۹ Cf. I 1115–1120 and the notes *ad loc*.

۲۰۳۷–۲۰۴۰ See III 189 *sqq*., 1439 *sqq*., note on II 1669, and the Story of the true believer's lost camel, II 2911–3010.

۲۰۴۱ تفرقه جویان جمع الخ. For the theory underlying this paradox, see note on I 1736–1741; and for the technical terms *jam'* and *tafriqah*, note on I 3752–3756. The verse admits of more than one interpretation, and Fa offers three. I take it to mean that the essence and inward aspect of the seeker's distraction is everlasting rest in union with God, and that when the illusion of otherness is removed, he finds in his heart the

true object of his desire, which remained hidden so long as he imagined himself to be "separate" (cf. III 1272, note). Hence the *tálib* implicitly bears witness to the reality of the *matlúb*, just as an orchard in spring makes manifest the Creator of all life and growth. The first hemistich cannot be construed: *tafriqah-júyán andar kamín jam'-and*—if only for a reason obvious to students of Rúmí's prosody.

۲۰۴۳–۲۰۴۶ Cf. II 2923 *sqq.* *Man talaba wa-jadda wajada*, since every earnest aspiration has its inner ground in God's mercy and love.

۲۰۴۵ وان که, a much better reading than وآنکه (Fa and other edd.).

۲۰۴۹ Cf. *vv.* ۲۱۶۷–۲۱۶۸ *infra.*

۲۰۵۱–۲۰۵۹ Rúmí, commenting on the maxim *seniores priores*, argues that in the case of the Súfí Pír "the sere, the yellow leaf" is a symbol of mature wisdom. Cf. I 2940, III 1790 *sqq.*, 2280.

۲۰۵۳ برگ زرد ریش. The variant رُوش, "his face", to which Fa refers, is not authorised by any of my MSS.

۲۰۵۵ برگ بی‌برگی. See note on I 2237.

زردیٔ زر الخ. Apparently this means that the pallor and wan looks of the Pír are a mark of honour, proclaiming him to be a lover of God and an expert in dealing with the souls under his charge (cf. the use of *sarráf* in *v.* ۲۶ *supra*).

صارفیست. Fa and most of my MSS. have صیرفیست.

۲۰۵۹ See the Translation, p. 386, note 1, and the note on II 3565.

۲۰۶۰ بگذر از زر, alluding to زردیٔ زر (*v.* ۲۰۵۵ *supra*). Here *zar* is an emblem of *'ishq*, and the poet bids himself refrain from speaking on this subject (cf. I 112 *sqq.*). In some editions the present verse is preceded by a verse that was evidently inserted for the purpose of explaining the words بگذر از زر and connecting them (at least nominally) with the reference to Ja'far in *v.* ۲۰۵۹:

gar zi-asrár-i sukhun búyí barí,
man sukhun gúyam chu zarr-i Ja'farí.

For *zarr-i Ja'farí*, see note on I 2778.

۲۰۶۱ صد خموش خوش‌نفس, *i.e.* the (personified) ineffable mysteries of Divine Love. Fa makes *khamúsh* an abstract noun = *khamúshí*.

۲۰۶۲–۲۰۶۳ Cf. I 577 and note *ad loc.*

۲۰۷۲ خطاب أَنْصِتُوا, referring to *Qur.* VII 203. See note on I 1622.

۲۰۷۵ Read با ضیاءِ الحق. The text-reading is a misprint.

۲۰۷۶ بگفتن می‌کشد. Cf. *supra*, *vv.* ۱–۱۴.

۲۰۷۸ اسقنی خمرا الخ. This Arabic hemistich is a quotation (altered for metrical reasons) from a well-known poem by Abú Nuwás (*Díwán*, ed.

Ahlwardt, p. 18, No. 29; cf. *Eastern Poetry and Prose*, No. 33), beginning

> *alá saqqiní khamr^an wa-qul lí hiya 'l-khamru,*
> *wa-lá tusqiní sirr^an idhá amkana 'l-jahru.*
>
> . . . .
>
> *fa-buḥ bi-'smi man tahwá wa-da'-ní mina 'l-kuná,*
> *fa-lá khayra fí 'l-ladhdháti min dúnihá sitru.*

۲۰۷۹–۲۰۸۰. Here it is indicated that Ḥusámu'ddín belongs to the class of perfect saints who, not content with contemplating God in silence and solitude, express their knowledge of Him in words and impart the Truth to those capable of hearing and understanding. Through Ḥusámu'ddín's inspiration the voice of the Divine Beloved is echoed and made audible in the *Mathnawí*.

۲۰۸۸–۲۰۸۹ *I.e.* "do not presume on the kindness of the saint and his seeming unconsciousness of your misbehaviour (*tajáhul-i 'árif*)". Cf. II 1587 *sqq.*

۲۰۹۰ Cf. III 1183 *sqq.*

۲۰۹۴ The forbearance shown by a holy personage to his enemies is a manifestation of Divine *istidráj* and produces intoxicating effects (cf. III 800 *sqq.*). *Naghz naghzak* = Arabic *ruwayd^an*.

۲۰۹۷ این باده الخ, *i.e.* the wine of Love by which the souls of the elect were intoxicated in pre-existence. See the notes on I 1241, II 1666–1668.

۲۰۹۸ See note on I 392.

۲۱۰۰ Cf. III 1721 *sqq.*

P. ۱۲۰, Heading. سُبحانی ما اعظم شأنی. On this celebrated saying of Báyazíd, see *Kashf*, *Eng.* 254; *Luma'*, 390, 12 *sqq.*; and for the different views which were held by Junayd, Ḥalláj, and other Ṣúfís of the period as to its significance, Massignon, *Essai*, 249 *sqq.*

و اعتراض مریدان الخ. The same story is related in *TA*, I 140, 12 *sqq.*

۲۱۰۳ لا اله الخ, *Qur.* XXI 25. ها is inserted for the sake of the metre. Sarráj refers to this text in support of his plea that when Báyazíd said *subḥání* he was only quoting and reciting God's description of Himself.

۲۱۱۱–۲۱۱۲ The analogy drawn here between an ecstatic saint and a man or woman possessed by a Jinní recalls some verses, with which Rúmí must have been familiar, in the *Tá'iyyah* of Ibnu 'l-Fáriḍ, 222–225. See the note *ad loc.* (*SIM*, 219) and cf. *Religious attitude*, 31 *sqq.*

۲۱۱۵ ترك بی الهام الخ. The Jinní, of course, speaks his own language, *i.e.* Arabic. For cases in which *ilhám* produces a similar result, see the note on *amsaytu Kurdiyy^an wa-aṣbaḥtu 'Arabiyy^an* (Book I, Preface, p. ۲, l. ۹).

۲۱۲۱ او سخن عالی کند, *i.e.* when the saint is "naughted" (*fání*), God causes the eternal *Kalám Alláh* to manifest itself and become articulate on his tongue.

٢١٢٥ The saying *laysa fí 'l-jubbati* (or *fí jubbatí*) *siwá 'lláh* is also attributed to Abú Sa'íd ibn Abí 'l-Khayr (*Asráru 'l-tawḥíd*, 262, 7 = *SIM*, 73).

٢١٢٧ ملحدان گردهکوه, the so-called "Assassins", with particular reference to those of the highest grade (*Fidá'iyán*). See *LHP*, II 206, and cf. *Math.* V 3542 *sqq.*, VI 3037. گِردهکوه (so Fa and all my MSS.) or گِردکوه, near Dámghán in the Qúmis province, is often mentioned as one of their strongholds.

٢١٣٦ This may be an allusion to the saint's "immaterial body" (*jism laṭíf*): see note on Book III, p. ٩٢, Heading (1).

٢١٣٧–٢١٤٣ The Perfect Man is the mirror of Truth, in which the real forms of all things are reflected, good as good and evil as evil. Cf. the notes on I 1319–1332, 2365–2370, and II 74–75.

٢١٤١ *I.e.* "if you hate the saints, it is only because they bring before you the image of your hateful self".

٢١٤٦–٢١٥٣ In this passage (if I have rightly understood its meaning) Rúmí, speaking as a *murshid*, warns all concerned that states of rapture and ecstasy are precarious and must be jealously guarded from the vulgar.

٢١٤٩ بست بنشین الخ. The "intoxicated" mystic who has not yet reached perfection stands in great peril: either let him subside into absolute quiet and passivity or else return to self-consciousness and sober reason, lest he offend and alienate his Beloved by disclosing the mystery of "union" (*sirru 'l-rubúbiyyah*).

٢١٥٠–٢١٥٣ Possession of spiritual joy depends on the dread of losing it through any act of irreverence or disobedience. Fear of God ensures felicity both in this world and hereafter. The peoples of Noah and Lot were destroyed at the moment when they spurned the Divine gift that was in their grasp.

٢١٥٦ بی‌خودی may mean "a man beside himself" (Fa).

٢١٥٨ بر همه الخ. See *Qur.* V 92 and cf. art. khamr in *EI*.

٢١٥٩ حکم اغلب راست. Cf. III 4784 *sqq.*, V 2394. In Fa this verse precedes the Heading.

٢١٧٢–٢١٧٣ These two verses describe true and false saints. According to Fa, the former alludes to the Malámatís, originally a school of Ṣúfís (see *Kashf*, *Eng.* 62–69) who, in order to devote themselves to God alone, kept their asceticism secret, made a show of impiety, and behaved in such a way that they were regarded as "black sheep" by all good Moslems. Ibnu 'l-'Arabí (*Futúḥát*, III 44 *sqq.*, and elsewhere) uses the term "Malámatí" in a much wider sense: he applies it not only to saints of the highest class but to the prophets, including Mohammed.

٢١٧٨ عقل کل, *i.e.* the Perfect Man, the Logos, the *Ḥaqíqatu 'l-Muḥammadiyyah*. Cf. III 2527 *sqq.*

٢١٧٩ از عدم الخ. Cf. the Ḥadíth: *awwalu má khalaqa 'lláhu 'aqli.*

هزارش نام داد. Cf. the saying of Sahl ibn 'Abdulláh al-Tustarí: "Reason (*al-'aql*) has a thousand names, and each of its names has a thousand names", *i.e.* it is described by names denoting innumerable aspects of its nature, *e.g.* "the Most Exalted Pen", "the Preserved Tablet", "the Holy Spirit", etc.

٢١٨١ Cf. Plato, *Phaedrus* (Jowett's translation, vol. II, p. 127): "her (Wisdom's) loveliness would have been transporting, if there had been a visible image of her", and the saying of Abú Sulaymán al-Dárání (*TA*, I 235, 3): "if Gnosis (*ma'rifah*) were to take visible form, all who looked thereon would die at the sight of its beauty and loveliness and goodness and grace, and every brightness would become dark beside the splendour thereof."

٢١٨٥–٢١٨٧. The carnal man is eager to debate problems of theology, so that he may display his learning and dazzle those who listen to him.

P. ۴٠٦, Heading. Cf. *Kalílah wa-Dimnah*, ed. De Sacy, 107, 3: *al-rijálu thaláthatun, házimun wa-ahzamu minhu wa-'ájizun*, etc.

٢١٩٠ و ایمان آورید. Some commentators make *áwarid* = *áward*, *i.e.* "and he also put faith in the Light (*Núr-i Muḥammadí*) by which his soul was fed". This appears to be the correct interpretation, though Fa does not mention it.

٢١٩٧ تا دم زنده زند, *i.e.* he is not a Perfect Man living in God and able to endow others with spiritual life.

خود مرده کند, *i.e.* give himself up entirely to the control of a *murshid*. Cf. I 911, note.

٢٢٠٠ For this metaphorical use of "Jesus", cf. I 1909 *seq.*, II 449, III 4552, and *supra*, *v.* ١٠٦٥ *sqq.*

٢٢٠١ Cf. *infra*, *v.* ٢٢٧٩ *sqq.*

P. ۴٠٧, Heading. For the Story of the Three Fishes, see *Kalílah wa-Dimnah*, ed. De Sacy, 107, 10 *sqq.*; ed. Cheikho, 75, 11 *sqq.*; Naṣru'lláh, 100, 3 *sqq.*; *Ocean of Story*, V 56 *seq.*

٢٢٠٦ راه مشکل ناخواه. The *sálik*, entering on the Way to God, must break old habits and associations (*qaṭ'u 'l-ma'lúfát*); and this is hard.

٢٢٠٨ Fa incorrectly reads *tanand* and *zanand*.

٢٢١٠ با مسافر, *i.e.* with one who knows the mystic Path.

رای زن. *Zan* is contrasted with *musáfir*, as the *nafs* (which stays at home, *i.e.* in the material world, where it can gratify its appetites) with the spirit (*rúḥ*). See I 2951–2958 and the Ḥadíth cited in the note on I 2956.

٢٢١١ The second hemistich of this verse should be translated: "for thy (real) home is Yonder: the (Beloved) Soul is not on this side." Cf. III 3807 and the parable of the Most Beautiful City (III 3808 *sqq.*).

٢٢١٢ این حدیث راست را. The text of the Tradition is *ḥubbu 'l-waṭani mina 'l-ímán.*

۲۲۱۳ The litanies (*awrád*) prescribed for every part of the *wuḍú'* are enumerated by Ghazálí (*Iḥyá*, I 132 *sqq.*) and Lane, *Modern Egyptians*, I 85–88.

۲۲۱۴ بوی جنّت الخ, *i.e.* "say: 'O God, let me smell the scent of Paradise (*Alláhumma awjidni rá'iḥata 'l-jannah*) and bestow its pleasures upon me (*wa-'rzuqni bi-na'imihá*).'"

۲۲۱۵ کلبنان. So all my MSS. Fa and other edd. read کلستان.

۲۲۱۶ یا رب الخ. According to Fa (which reads *wird-i sukhun*), after *istinjá* the following prayer should be recited: *Alláhumma 'j'alní mina 'l-tawwábín wa-'j'alní mina 'l-mutaṭahhirín* (see the next Heading). The litany given by Ghazálí (*Iḥyá*, I 131, 6 fr. foot) is: *Alláhumma ṭahhir qalbí mina 'l-nifáqi wa-ḥaṣṣin farjí mina 'l-fawáḥish*.

P. ۲۰۹, Heading. أرِحْنی رایحة الجنّه. Ghazálí: *awjidní*. Fa reads *rayyiḥní min rá'iḥati 'l-jannah*. This apologue illustrates the misapplication of the Ḥadíth concerning *ḥubbu 'l-waṭan* by taking *waṭan* in its lower instead of its higher sense.

۲۲۲۹ *I.e.* "if you desire the 'scent' that will lead you to the mystic's Paradise, you must seek it from those endowed with organs of spiritual perception".

۲۲۳۲ چون علی الخ. See the Translation, p. 395, note 1, and cf. *Manṭiq*, 523 *sqq.*:

> *Muṣṭafá jáyí firúd ámad ba-ráh,*
> *guft: áb áríd lashkar-rá zi-cháh.*
> *raft mardí, báz ámad bar shitáb,*
> *guft: pur khún-ast cháh ú níst áb.*
> *guft: pindáram zi-dard-i kár-i khwísh*
> *Murtaḍá dar cháh guft asrár-i khwísh;*
> *cháh chún bi-shnúd án, táb-ash na-búd,*
> *lá jaram khún-pur shud ú áb-ash na-búd.*

۲۲۳۳ کمر بابست بس. So my MSS., but we might read *pas* and connect it with the second hemistich. Fa reads *shab-rav* = *shab-raví* (abstract noun).

۲۲۳۷ خواب خرگوش. See note on I 1156.

۲۲۴۲ Fa and three of my MSS. improve the rhyme by reading *ham-rah-i 'áqil chirá* in the second hemistich.

P. ۲۱۰, Heading. This apologue occurs in the *Iláhí-námah* of 'Aṭṭár (see *OLZ*, 1935, No. 4, col. 244).

۲۲۶۰ کز ضلال. Fa translates this reading, though its text has *k-ay jamál*.

۲۲۶۸ بر خود زنم الخ, *i.e.* "I will act alone (*tadbír ba-ráy-i khaláṣ-i khwad kunam*) without assistance from others: I am resolved on death (*mawt-i*

ikhtiyárí)." It is less likely that *bar khwad zanam* means: "I will strike a mortal blow at my self-existence."

۲۲۷۰–۲۲۷۱ The true mystic does not swim, but lets himself float passively on the current of Divine control. Cf. III 1307–1311.

۲۲۷۲ See VI 723 *sqq.* The full text of the Ḥadíth is: *ḥásibú anfusakum qabla an tuḥásabú wa-zinú a'málakum qabla an túzanú wa-mútú qabla an tamútú.*

۲۲۷۶ رفت این بازیم. Cf. the trick played by the captive parrot (I 1825–1832).

۲۲۸۲ أَلَمْ يَأْتِكُ نَذِير, *Qur.* LXVII 8: "whenever a troop (of infidels) is cast into it (Hell-fire), its keepers ask them, saying, 'Did not a warner come to you (*a-lam ya'tikum nadhír*[un])?'"

۲۲۸۳ قالوا بَلَى, *Qur.* LXVII 9: "they say, 'Yea, verily a warner came to us, but we gave (him) the lie.'"

P. ۱۶۱۳, Heading. وَلَوْ رُدُّوا الخ, *Qur.* VI 28. Cf. *Math.* III 3155–3158.

۲۲۹۴ چونك گوهر نیست الخ. Reason is the substance or essence, of which memory and other mental faculties are only the accidents or attributes.

۲۲۹۸ بار بست. In the Translation I have followed WM, who explains *bár bast* as equivalent to *bár-war gardíd*, *i.e.* "blossomed". The phrase, however, is generally used of a traveller loading a camel or other beast of burden in preparation for his journey and may be applied metaphorically to the "false start" of the fool's repentance.

كلام الليل الخ. This hemistich (*Arabum Proverbia*, II 396, No. 283) is said to have been quoted by Hárún al-Rashíd when a woman with whom he was in love failed to keep the assignation she had promised him.

P. ۱۶۱۴, Heading. وهم قلب عقلست. '*Aql* refers to the spiritual reason ('*aql-i ma'ád*). *Wahm* (see I 2757, note; III 3570) is associated with the carnal reason ('*aql-i ma'ásh*).

۲۳۰۵ فراز و شیب من may signify mystical knowledge and religious faith.

۲۳۰۶ عقل‌را, *i.e.* the holy man inspired by Reason. The verse probably alludes to the martyrdom of Zakariyyá (father of John the Baptist), who was sawn asunder inside a tree where he was miraculously concealed (*Qiṣaṣu 'l-anbiyá*, 238, 5 fr. foot and foll.).

همچو زر الخ. Cf. II 1461 and *v.* ۸۲۲ *supra.*

۲۳۰۷ For the *wahm* of Pharaoh, cf. III 1555–1561.

۲۳۱۰ نسبت و نام قدیمت‌را. Pharaoh expects Moses to acknowledge that he is the son of 'Imrán (Pharaoh's slave); but Moses in his reply takes advantage of the ambiguous meaning of *qadím*.

۲۳۱۲ جواری و عبید. *I.e.* "from Adam and Eve downwards, all my ancestors, male and female, were God's slaves". Instead of this verse

Fa has the variant (see *app. crit.*) given by none of my older MSS., though it is found in two of the 14th century.

٢٣١٩ پیچد گردنت. I think the meaning may be: "thy neck bends from side to side", or "is contorted (with scorn and arrogance)".

٢٣٢١ بندهٔ یاغی. My MSS., except H, write *yághí*, a word which occurs in several verses of the *Mathnawí* (I 2230, 2232; III 318, etc.). The edd. generally substitute *bághí* against almost unanimous MS. authority. Here, however, *bághí* would seem to be preferable in combination with *ṭághí*.

زین وطن بگریخته الخ. Pharaoh taunts Moses with having fled from Egypt after committing a murder. See *Qur*. XXVIII 14–20.

٢٣٢٣ که ندانستی الخ. Cf. *Qur*. XXVI 17–18: "Did not we rear thee as a child among us? And thou didst stay among us many years of thy life, and thou didst the deed thou didst, for thou art one of the ungrateful."

٢٣٣٠ عوانیرا. See note on I 1362. Rúmí ignores the Qur'ánic version, which depicts Moses as conscious of his guilt and penitent.

٢٣٣١ جانش خود نبد, *i.e.* he lacked the *rúḥ-i insání* and was no better than a dog.

٢٣٤٠. Cf. I 303 *sqq*.

٢٣٤٤–٢٣٥٣ Cf. I 3204 *sqq*.

٢٣٥٢ See I 2933 and note on I 53.

٢٣٥٦ کومکیرا الخ. Cf. II 2285, III 1056.

٢٣٥٧ Moses says that he has brought a dragon (*i.e.* his rod, which assumed the form of a dragon) in order to subdue the dragon (*i.e.* the sensual nature) of Pharaoh. Cf. I 964 *sqq*. For *dam* applied to the powerful enchantments of the *nafs*, cf. II 2289 *seq*. These are overcome by the Divinely inspired prophet or saint. As the next verse shows, Fa is wrong in taking *dam-ba-dam* to mean "by degrees".

٢٣٦٤ This reference to Jesus in the course of an argument addressed by Moses to Pharaoh will not surprise any one who has observed Rúmí's contempt for chronology: see *e.g.* II 1916 and *v.* ٢٥٨٤ *infra*. Moses, no doubt, may be supposed to represent the Ṣúfí Perfect Man, and perhaps Rúmí was thinking of a famous Tradition (*Ḥadíthu 'l-ghibṭah*) to the effect that the prophets themselves regard God's *awliyá* with feelings of benevolent envy. See *Passion*, 748 *seq*.

٢٣٦٥ که زجانم الخ. The transcendental prophetic spirit is the Light of Revelation. See *Qur*. XLII 52 and *Mishkát*, tr. Gairdner, p. 82.

٢٣٦٨ هرچون بوی, "in whatsoever state of mind thou art". For examples of *har-chún*, see Wolff, *Glossary to the Sháhnámah*, p. 846. Fa translates the second hemistich: "thou deemest all (the world) to be astray in thine own fashion"; but this misses the point. The victim of

illusion does not perceive that all appearances are illusory. The reading *sawí*, "on a par with", "uniform with", makes good sense.

۲۳۶۹ Cf. I 2364 *sqq.*

۲۳۷۱ ملحمه. See note on I 2537.

۲۳۷۹ لایق سیران الخ, literally, "it is (food) suitable for his bovine or asinine way of taking a walk and seeing things". *Sayrán* = Weltanschauung.

۲۳۸۱ ارض الله. See note on I 3182 and cf. I 2089–2103.

۲۳۸۲–۲۳۸۳ God is revealed in all His infinite variety of aspects and manifestations (*tajalliyát*) to the mystic who has entered the spiritual world and experienced "a new creation" (*khalq jadíd*). See the notes on I 1142–1148 and 2036.

P. ۴۱۹, Heading. Every physical sense has percepts peculiar to itself, in which its pleasure consists; and because it is ignorant of the percepts of the other senses, it "virtually denies them", just as legalists deny the percepts of "the sixth sense which mystics call 'reason' or 'light' or 'the heart', etc." (*Iḥyá*, IV 283, 3 fr. foot). But this denial is not founded on reality. Each sense is potentially capable of enjoying the percepts of all the rest and, when purified by gnosis and spiritualised, actually does so (see II 3236–3241 and the notes *ad loc.*).

۲۳۸۴ چنبرهٔ دید جهان, *i.e.* "the extent to which you see into the truth of things".

۲۳۸۵ جامه‌شوی صوفیان. See note on I 3880.

۲۳۸۶ بر کَنَد. *Bar kunad* is perhaps the better reading here.

۲۳۸۷ از آن خوبی. Fa mistranslates: "of the Beauteous One."

۲۳۹۴ Comparison with II 3763–3765 suggests that the meaning of the second hemistich may be: "(rectify your false perceptions, and then) draw nigh unto God, no matter whether your progress be easy or difficult." I think it more likely, however, that the verse means: "So long as your perceptions are false, you will see double: choose, then, whether (at the Resurrection) you will come into God's presence as a *mushrik* or as a *muwaḥḥid.*"

۲۳۹۵ ای خواجهٔ مُعین. See note 1 in the Translation, p. 404. The probable reference to Mu'ínu'ddín raises a question as to the authenticity of the reading. One of my 13th-century MSS. gives the line in another form: *náẓir-i shirk-ast ní tawḥíd-bín*. In this case the words *aḥwal az yakí dídan* must be taken together: "unable to see Unity on account of strabism"—a legitimate but abnormal construction that could hardly have been introduced by a copyist, though it might have puzzled him and caused him to alter the second half-verse.

۲۳۹۸–۲۳۹۹ Through *faná fí 'l-Shaykh* (II 74, note) the *muríd* attains to vision of the Truth.

۲۴۰۰ See *Tá'iyyah*, 546–588 = *SIM*, 250–252, with the notes *ad loc.*

۲۴۰۱ آن شه شیرین‌زفان. Fa says that probably Saná'í or 'Aṭṭár is meant; but I have very little doubt that this is a description of Báyazíd-i Bisṭámí, "the prince of gnostics" (*sulṭánu 'l-'árifín*). The commentary in the Cawnpore edition of the *Mathnawí* (A.H. 1317) attributes to him the saying, *lá yaṣíru 'l-rajulu mina 'l-'árifín ḥattá yaṣíra kullu sha'r^in minhu 'ayn^an náẓirat^an*, "No man becomes a gnostic until every hair of him becomes a seeing eye." Delete note 1 in the Translation, p. 405.

چشم گردد الخ. Cf. the notes on I 1004, 1406.

۲۴۰۳ See II 1180, 1297, and the notes *ad loc.*

۲۴۰۴ Fa joins *shabíh* with the second hemistich and translates incorrectly: "there is nothing like fat in the sight-organ of either."

۲۴۰۵ Cf. II 3236, 3290 *seq.*, III 4315, VI 1019 *sqq.*, *v.* ۱۸۸۴ *supra*, and the notes *ad loc.*

۲۴۰۶-۲۴۱۱ This passage exemplifies the mysterious connexions which God has created between things so incongruous as the subtle light of vision and the gross "fat" of the eye.

۲۴۰۸ مرغ از بادست الخ See note on III 4690.

۲۴۱۲-۲۴۲۲ Cf. I 512–513 and the note *ad loc.*

۲۴۱۳ می‌را از کدو, *i.e.* the Wind was able to distinguish reality from appearance and truth from error.

۲۴۱۴ See I 547, note. *Tajashshum* = *takalluf* is the reading of all my MSS.; otherwise *taḥashshum* would be an obvious emendation.

۲۴۱۵ See Preface to Book I, p. ۱, l. ۷ and note *ad loc.*

۲۴۱۶ Cf. III 4268 *sqq.*

۲۴۲۰ زُلْزِلَتْ زِلْزالَها, *Qur.* XCIX 1.

۲۴۲۲ تُحَدِّث الخ, *Qur.* XCIX 4–5: *yawma'idh^in tuḥaddithu akhbárahá bi-anna Rabbaka awḥá lahá.* Cf. *Math.* I 3275 *sqq.*

۲۴۲۶ عصا و نور. The commentators say that *núr* refers to "the white hand" (*yad-i bayḍá*) of Moses. See note on I 3486.

۲۴۲۸ درخوردان, *i.e.* *dar-khwar* + *dán*. Fa has the false reading: *dar-khward án-i tú.*

۲۴۳۶ رحمت او الخ, according to the Ḥadíth-i qudsí cited in the note on I 2672.

P. ۴۲۲, Heading. The enemies of the prophets and saints resemble Pharaoh, whose attack on Moses was pushed so far that he endeavoured to close the ways whereby the spirits of the elect are born into the visible world (III 872 *sqq.*).

تا سیهور ذرّ و نسل. All my MSS. have either *dharr ú nasl* (so Fa) or *darr ú nasl*. The latter of these readings is certainly corrupt. As for *dharr*,

I doubt whether the phrase *dharra 'lláhu 'ibádahu fí 'l-ardi* (see Lane) warrants its being coupled with *nasl* here. Moreover, *vv.* ۲۴۴۱–۲۴۴۸ suggest very strongly that the true reading is that given in some editions and approved by Fa, viz. تا سینور دزِ نسل (or تا سینور و دزِ نسل), "as far as the fortress of procreation, which is the frontier (between the two worlds)". سینور, also written سنور, represents the Greek *σύνορος*.

و غفلت ایشان الخ. When Moslems remain in "ambush", *i.e.* cease from waging the *jihád*, infidels, seeing nothing to fear and counting on impunity, invade their territory. Similarly, when the armies of the spirit (*rúh*), led by the prophets and saints, do not march to battle, the "infidel flesh" (*nafs-i gabr*) sallies forth and occupies the unguarded fortress of the heart (*qalb*). Cf. I 3635–3638 and the note *ad loc.*

۲۴۵۵–۲۴۵۶ Moses hints at the miraculous powers of vengeance with which God has entrusted him and warns Pharaoh that it is a case of "kill or cure".

۲۴۵۶ می‌دهد الخ, alluding to the reply made by Moses to Pharaoh's question, "Who is your Lord?" (*Qur.* xx 52): *Rabbuná 'lladhí a'ṭá kulla shay'in khalqahu*, "Our Lord is He who bestowed on everything its (original) nature." God in His wisdom has created some to be vessels of mercy and others to be vessels of wrath.

۲۴۵۹ نیآمد. Fa: *na-dídí*. In my opinion *damí* is adverbial and *níkí-yí* the grammatical object of *firistádí*. Fa, which construes the verse otherwise (see the Translation, p. 408, note 1), refers to I 882–886, where Divine blessings are described as the reward sent down immediately from Heaven for "the good words" that go up from us.

۲۴۶۰ بینی هر دمر الخ. For the scansion, see note on I 290. All my MSS. have this reading; the edd. substitute a metrically correct line: *har damí bíní jazá-yí kár tú*.

۲۴۶۲–۲۴۶۵ Cf. the Story of the wicked man who could not see any signs of the punishment which God was inflicting on him (II 3364 *sqq.*).

۲۴۶۳ نکته و رمزها. So G. The rest of my MSS. (ABHK) read *ramz-rá*, which makes a bad rhyme but avoids the irregularity (frequent in modern Persian) of having only one plural suffix. Cf. VI 1071: *athar-há ú sabab*.

۲۴۶۷ گر دل بایدت. Translate: "if thou hast need of the (understanding) heart." This is gained by means of *muráqabah* (*Luma'*, 54, 17 *sqq.*), *i.e.* knowing that God oversees us and keeping Him constantly before our eyes.

۲۴۶۸ *I.e.* "if thou aspire to mystical contemplation of God (*mushábadah*), an experience reserved for adepts". The verse may be complete in itself; but cf. III 3767, where a *surkhí* is inserted between the protasis and the apodosis.

P. ۴۲۱۴, Heading. تا درو هر در دنیا الخ. Cf. I 3528 *sqq.*

۲۱۴۶۹-۲۱۴۷۰. صیقلی کن. Cf. I 3484 *sqq.* and the saying *ṣaqqálatu 'l-qulúb dhikru 'lláhi.*

۲۱۴۷۱-۲۱۴۷۲ Fa takes *ṣayqalí* in the sense of *ṣaqqál* and translates the first hemistich of *v.* ۲۱۴۷۲: "the polisher saw the iron and beautified its surface."

۲۱۴۷۹ يَسْعَوْنَ الخ, *Qur.* v 37, referring to the dreadful chastisement that awaits those who "make war on Allah and His Prophet and work evil on the earth (*yas'awna fí 'l-arḍi fasádan*)".

۲۱۴۸۰. Fa omits this verse.

۲۱۴۸۹ و آن نقش تو بود. Cf. I 1319–1332 and the notes *ad loc.*; *supra, v.* ۲۱۱۴۱ *sqq.*; and *infra, v.* ۳۶۵۱۴ *sqq.*

۲۱۴۹۲ Fa has *jafá* instead of *ḥadath* and reads *rúshaní* with *yá-yi majhúl, i.e.* "I am a bright (mirror)", though the rhyme requires *yá-yi ma'rúf.* In the second hemistich one of the oldest MSS. reads: *níst bar man z-án-kih rastam az maní.*

۲۱۴۹۳ لباست سوخته. Cf. I 811.

۲۱۴۹۷ وَأَصْحابِ الشِّمالِ. See *Qur.* LVI 40 *sqq.*

۲۵۰۱۴-۲۵۰۰۵ There are several Ḥadíths concerning "the Gate of Repentance in the West", *e.g.*: *Bábu 'l-tawbati khalfa 'l-maghribi...wa-huwa maftúḥun mudh khalaqahu 'lláhu ta'álá ilá ṭulú'i 'l-shamsi min maghribihá,* and *man tába qabla an taṭlu'u 'l-shamsu min maghribihá tába 'lláhu 'alayhi.* In another Tradition the width of the Gate is described as "a seventy years' journey".

۲۵۰۶ Fa reads *hasht jannat-rá* and gives the names of the eight gates: *Báb-i tawbah, Báb-i zakát, Báb-i ṣalát, Báb-i rayyán, Báb-i ḥajj, Báb-i jihád, Báb-i wara',* and *Báb-i silah* (*ṣila-i raḥim*).

۲۵۱۷-۲۵۲۷ This passage illustrates the monistic doctrine that Paradise and Hell and all forms of good or evil are nothing but reflexions of Divine attributes, *i.e.* aspects in which God presents Himself to our consciousness. Spiritual men display His *jamál*, carnal men His *jalál.* See Book I, p. ۱۵۱, Heading, and I 2447–2468, with the notes *ad loc.* Pharaoh hopes that through the influence of the Beautiful Attributes (symbolised by the four rivers of Paradise) his vicious qualities may be purified and transmuted so as to produce actions which in their turn will bear fruit and become the cause of his everlasting felicity. See III 3445–3463 and the notes *ad loc.*

۲۵۲۴ مار دوزخ. See note on I 779.

۲۵۲۶ زمهریر, explained in *AQ*, No. 301, as *baytun yulqá fíhi 'l-káfiru fa-yatamayyazu min shiddati bardihi ba'ḍuhu min ba'ḍ.*

۲۵۳۲ خواهان اجل الخ. Cf. III 3429 *sqq.*, 3517 *sqq.*

٢٥٣٧ از رز رانده. For *raz* meaning "vineyard", cf. *v.* ١٣٧٢ *supra* and the line (cited by Vullers *s.v.* from the *Díwán-i Shams-i Tabríz*): *az rah-i rakhnah chu duzdán ba-raz-i khwad raftam*. In *v.* ٢٥٣٩ *karm* (see Dozy, *Supplément*) is used in the same sense.

٢٥٣٨ این کرمرا, *i.e.* the sensual soul whose knowledge is really ignorance. Cf. II 2322 *seq.*

٢٥٣٩ کرم کرمی شد الخ, a figurative description of *faná*. Cf. III 3999 *seq.* and *Luma'*, 427, 12: *wa-akhláqu 'l-bashariyyah tubdalu wa-taghayyaru bi-má yaridu 'alayhá min sulṭáni anwári 'l-ḥaqá'iq.*

P. ۴٢٨, Heading (2). For the full text of this celebrated Ḥadíth-i qudsí, see the note on I 2862 and cf. III 2988, note. The following passage continues and elaborates the symbolism of *vv.* ٢٥٣٣–٢٥٣٥.

٢٥۴٠ عقیق این یمن. According to the Persian *tansúq-námah* mentioned in the note on I 21, the most esteemed cornelian is the bright yellow transparent variety that comes from mines near Ṣan'á and Aden. The metaphorical use of the phrase may have been suggested, as Fa says, by the Ḥadíth *al-ímánu Yamánin wa-'l-ḥikmatu Yamániyatun* and other Traditions in which Yemen is described as the land of faith and wisdom; or possibly by the mystical Ḥadíth referring to Yemen in connexion with the *nafasu 'l-Raḥmán* (II 1203, note).

٢٥۴٣–٢٥۴۴ Though death (*mawt-i iḍṭirárí*) destroys the spirit's earthly tenement, God withholds the treasure of gnosis (*ma'rifah*) from those who have not earned it by self-mortification (*mawt-i ikhtiyárí*).

٢٥۴٥ لَیْسَ لِلْإِنسان الخ, *Qur.* LIII 40.

٢٥٥٠ دو کان, Spirit (*rúḥ*) and Reason (*'aql-i ma'ád*). These constitute the real nature of Man, whom God created in His own image.

٢٥٥٥ پادشاه کامیار, *i.e.* Adam. See the notes on I 538–540, 2660, and cf. *infra*, p. ۴٦٧, Heading. The alternative interpretation given in Fa and other commentaries, which refer to the *dhát* of Mohammed as "the father of all spirits" (*Abú 'l-arwáḥ*) and quote the Ḥadíth *ana min Núri 'lláh wa-'l-mu'minúna min Núrí*, is less suitable here.

٢٥٦١ بود مارا (G), a better reading than *búd má-rá*.

یا حسرتا الخ, *Qur.* XXXVI 29: *yá ḥasratan 'alá 'l-'ibád; má ya'tíhim min rasúlin illá kánú bihi yastahzi'ún.*

٢٥٦٦ آن حکیم کامیار, *i.e.* Ḥakím Saná'í. WM says that Rúmí is alluding to the verse:

hamah andarz-i man ba-tú in-ast,
kih tu ṭiflí u khanah rangín-ast.

٢٥٦٧ الهی نامه, *i.e.* the *Ḥadíqatu 'l-ḥaqá'iq*. Cf. the notes on III 2771–2772 and VI 3345 (Heading). *Ḥadíqah*, the title by which Saná'í's poem is generally known, does not occur in the *Mathnawí*.

دودمان خویش, *i.e.* "thy bodily senses and faculties". Cf. I 432, where *khána-dán* has the same allegorical meaning.

۲۵۷۴ تو جوان. Fa reads نو جوان.

۲۵۷۵ لیك تو پستی الخ. Cf. I 3810 *seq.* (In the note on these verses read *qadari* for *qadri.*)

۲۵۷۸ تا مرغت خورم. Cf. I 2792 *seq.* Pharaoh resembles an ignorant child whose reluctance to go to school is overcome by the only arguments he can understand.

۲۵۸۳ طمث و بعال. Fa reads *tamth-i bi'ál*, taking *bi'ál* to be the plural of *ba'l*.

۲۵۸۴ Concerning 'Ukkáshah ibn Miḥṣan al-Asadí, a well-known Companion of Mohammed, see Nawawí, 427 *seq.* It is related that on hearing the Prophet's description of the 70,000 Moslems who shall enter Paradise without reckoning of sins,[1] 'Ukkáshah cried, "Pray God to make me one of them." The Prophet said, "Thou art one of them", whereupon another Companion asked for the same assurance; but to him the Prophet replied, "'Ukkáshah has forestalled thee" (*sabaqaka bihá 'Ukkáshah*).

Rúmí follows a different Tradition. The Prophet, having been informed by Gabriel that he would die in the month of Rabí'u 'l-awwal and longing for release from this world, said in the month (Ṣafar) before his death: *man bashsharaní bi-khurúji Ṣafar^{in}*, etc. 'Ukkáshah was the first to bring him the good news and so obtained from him the promise of free admission to Paradise.

P. ۱۴۳, Heading (2). See the preceding note.

۲۵۸۵–۲۵۸۷ Fa says it is impossible that Moses should have spoken thus to Pharaoh and translates the verses as though they referred to a past event. See, however, the note on *v.* ۲۳۶۴ *supra.*

۲۵۸۸ ای رفیق راه اعلی, an allusion to the words *Alláhumma 'l-rafíqa 'l-a'lá*, which the Prophet is said to have uttered with his last breath (Bukhárí, 64, 84, vol. III, p. 191). According to some interpreters, he was invoking God, "the Gracious One, the Most High"; others give *al-rafíq* a collective sense and hold the meaning to be: "O God, let me join the company of the prophets and saints in Heaven!" Rúmí is no *muqallid*, and here the context indicates his view that *al-rafíq al-a'lá* signifies God himself, the Companion and Guide of the soul on its journey to the afterworld. Cf. the note on I 1433.

P. ۱۴۲, Heading. ایسیه (so written with *imálah* in all my MSS.) = Ásiyah, the wife of Pharaoh. She is not mentioned by name in the *Qur'án*, though reference is made to her in two passages (XXVIII 8 and LXVI 11), which depict her as an Israelite, true to her faith and praying for deliverance from her husband and all his works.

[1] The original number was 70 (*Muslim Creed*, 177).

۲۵۹۸ نیکوخصال. This epithet makes a flattering appeal to Pharaoh's better self.

۲۶۰۰ آفتابی الخ, *i.e.* "the glorious crown of Faith, which Moses offers you, will cover your multitude of sins".

۲۶۰۱ Cf. I 2343–2344 and the note *ad loc.*

۲۶۰۴ In the second hemistich it is implied that Pharaoh represents the Devil.

۲۶۰۸ Worldliness has its uses: one cannot always be contemplating God, but why ignore Him entirely? See I 2063–2070 and the note *ad loc.*

۲۶۰۹ سرمایه, *i.e.* existence (*wujúd*) regarded as capital without which the acquisition of spiritual perfection (*kasb-i kamál*) would be impossible.

۲۶۱۰ رنجوری, *i.e.* one already suffering from *ghaflat*.

۲۶۱۱ See the note on I 2709.

۲۶۱۳ See the note on I 1939.

۲۶۱۴–۲۶۱۵ Our *huwiyyah* is only a fleeting reflexion, a finite mode of the infinite, all-pervading Divine *Huwiyyah*: by dying to our individual selves we find the Universal Self which is the essence and source of our being.

۲۶۱۶ از باد و زخاك. *Faná fi'lláh* secures the spirit against corruption by *bawd-yi nafsání* and *khák-i jismání*.

۲۶۲۶ هامان. See note on I 1191.

P. ۴۳۴, Heading. This apologue on the folly of imparting mystical truth to the vulgar begins with a passage that corresponds almost exactly to the opening verses of the Story of the King who found his falcon in the house of a decrepit old woman (Book II, p. ۲۶۵). See note on the Heading *ad loc.*

۲۶۳۲ Here *tutmáj* signifies intellectual speculation and exoteric knowledge.

۲۶۳۵ آب تتماجش دهد, *i.e.* according to Fa, "the carnal man regales the mystic with maxims of worldly wisdom".

۲۶۴۰ چشم ما زاغش. See note on I 3954.

۲۶۴۳–۲۶۴۴ Cf. I 1004, 1406, and the notes *ad loc.*

۲۶۴۵ آب محمود جلیل, *i.e.* the *'ilm-i ladunní* of the Perfect Man. It has been said that "the tears of God's lovers are dearer to Him than the praise of the Cherubim".

۲۶۴۸ See I 2509 *sqq.*, 3495 *seq.*

باز جانم الخ, *i.e.* no earthly afflictions can touch the spirit of the saint or prevent it from displaying Divine attributes. The second hemistich is a variation of *zakhm bar náqah buwad bar dhát níst* (I 2516).

۲۶۴۹ If the saint's body is hurt, God restores the loss a hundredfold. Cf. III 1705–1745.

۲۶۵۰ Rúmí means that he is forbidden to reveal the mystery of the Perfect Man's "union" with God. See note on I 1733 and *infra*, *v.* ۲۷۶۷ *sqq.*

P. ۴۳۵, Heading. Read بر سر ناودان غيزيد and cf. III 980. Two of my MSS. and the edd. have غژيد. This Story illustrates the proverb *al-jinsu ilá 'l-jinsi yamilu*. For other references to the topic, see I 745, note.

۲۶۶۳ بشكلم. So my MSS. except B, which (like Fa and all edd.) has بگسلم.

۲۶۷۰ پس بَشَر الخ. See *Qur*. XVIII 110. In the second hemistich the readings *áyid* (instead of *áyand*) and *gardíd* (instead of *gardand*) are peculiar to G.

۲۶۷۲ Both Jesus and Idrís (Enoch) are believed to live in the Fourth Heaven.

۲۶۷۳ هاروت و ماروت. See note on I 535.

۲۶۷۶ Cf. I 429 *sqq*.

۲۶۸۶ See III 567 *sqq*. and note on the Heading *ad loc*.

۲۶۸۷ Fa translates this verse but omits the text.

۲۶۹۱ هست عيسى الخ. See II 1850 and the note *ad loc*.

۲۶۹۲ See note 1 in the Translation, p. 421, and cf. II 3409 *seq*.

۲۶۹۴ Cf. I 265 *sqq*.

۲۶۹۶ بی عقال الخ, *i.e.* "thy reason, when freed from bondage to the flesh, will be carried away by ecstasy". For a similar use of *raqṣu 'l-jamal*, see III 15–16 and the note *ad loc*.

۲۶۹۹–۲۷۰۱ Cf. I 986–990 and the notes *ad loc*.

۲۷۰۳ عقل جنس آمد الخ. See the note on I 3653.

۲۷۰۵ Cf. the Story of the Egyptian and the Israelite (*infra*, *v*. ۳۴۳۱ *sqq*.).

۲۷۰۶ جنس‌تر. For the comparative suffix attached to a noun, see *TA*, I., Introd. p. ۹ (*d*), *v*. ۳۶۹۴ *infra*, and V 1678.

۲۷۰۹ The Ḥadíth to which this verse refers is cited in the note on I 3700.

۲۷۱۴–۲۷۱۵ A nearly literal translation of the Ḥadíth: *idhá qála 'l-mu'minu 'lláhumma ajirni mina 'l-nári taqúlu 'l-náru 'lláhumma ajirní minhu*.

۲۷۱۹ In the second hemistich Fa has: *tá shavad bar nafs ghálib 'aql u húsh*, a reading which improves the rhyme but is not authorised by any of my MSS.

۲۷۲۰ *I.e.* "the present life is a continual struggle: you may well be satisfied with keeping the greatest enemy, your carnal self (*nafs*), at bay".

P. ۴۳۹, Heading. In Fa the Heading immediately follows *v*. ۲۷۲۰.

۲۷۳۱ در هزار آتش الخ, alluding to the proverb *al-nár wa-lá 'l-'ár*.

۲۷۳۲ ای شاه چین, a far-fetched compliment to Pharaoh's "omnipotence".

۲۷۳۹ دولتست الخ. See *supra*, *v*. ۱۳۳۰ and note *ad loc*.

۲۷۴۵ مُوبدش. Fa absurdly proposes to read *múbad-ash* and translate: "he (the object of worship), and also his Magian priest (counsellor), knows that the adoration bestowed on him is (really) a poison (to his soul)."

۲۷۴۹ کند داد و ستد = *taṣarruf kunad.*

۲۷۵۰ گُو چه زهر آمد. The reading *gú* (Fa) is not admissible.

۲۷۵۱ See *Qur.* XVIII 70 and, for the allegorical sense, I 2971, note.

۲۷۶۰ ای براذر چون بر آذر. See note on III 493, where the same word-play occurs.

۲۷۶۵ Cf. the Ḥadíth-i qudsí: *al-kibriyá'u ridá'í wa-'l-'aẓamatu izárí wa-man náza'aní fíhimá adkhaltuhu nárí* and note on I 2449.

۲۷۶۷–۲۷۶۸ Works of self-purification are the only means by which the mystical experience of Unity can be realised and understood. Cf. *infra, v.* ۲۹۰۹ *sqq.*

۲۷۶۹ آنچ دارم در درون, *i.e.* "what I know of the terrible consequences of egoism".

۲۷۷۰ بانگِ دَو is the reading in G and Fa. Some Persian and Indian commentators read *dav* (a "lightened" form of *daw*, "desert") and explain *báng-i dav* as "the cry raised in a village to warn the inhabitants when a troop of raiders is seen approaching (from the desert)". See, however, the proverb cited in the note on III 2900: since "one word is enough" (*yak ḥarf bas-ast*), the poet declares that he has given more than sufficient warning.

۲۷۷۵ نه دست دان نه آستین. See the Translation, p. 425, note 3, and cf. II 3253, note.

۲۷۷۸ مُتَّفَق, *i.e.* acknowledged and accepted by all true believers.

۲۷۸۲ In the second hemistich all my MSS. except G have *sarwar-i jum'ah jahán-am kardah-ast*, which makes a very poor rhyme.

۲۷۸۵ از بهر زاد, *i.e.* for the purpose of enabling you to do good works in the Way of God. Fa, deriving *zád* from *zádan*, translates it erroneously by *tawálud ú tanásul-i khalq*.

۲۸۰۱ پنج نوبت. See note on I 2142. Here the phrase refers to the mention of Mohammed five times every day in the calls to prayer (*adhán* and *iqámah*).

۲۸۰۴ خران و مردمان, *i.e.* sensual and spiritual men.

۲۸۱۰ *I.e.* "from the miracle of the rod you may perceive that Hell is not confined to the next world: God brings it into existence where and when He pleases: He can cause your evil thoughts and actions to assume the form of *'adhdb* and make your life a Hell here and now."

۲۸۱۱ اوجرا الخ, *e.g.* when a bird soaring in the air is seized by a hawk or shot with an arrow.

۲۸۱۲–۲۸۱۴ "All feelings of pleasure and pain are bestowed on you as a foretaste in order that you may believe in Paradise and Hell and the eternal decrees of Providence."

۲۸۱۵ ضربت نامحترز, *i.e.* the chastisement that God inflicts on oppressors.

۲۸۱۶ نیلرا الخ. See Book I, Preface, note on p. ۱, l. ۷.

۲۸۱۷ مست, in the bad sense of the word. Cf. *v.* ۲۶۹۱ *supra.*

۲۸۱۸ Referring to the destruction of Pharaoh and his host. See note on I 1188.

۲۸۱۹ قهر او الخ. See *supra, v.* ۱۳۰۱ *sqq.*

۲۸۲۵ دانش آورند الخ. The rod of Moses and the stones which pronounced a blessing on Mohammed and bore witness to his veracity (I 2154 *sqq.*, III 1018, note) are represented as having been miraculously endowed with knowledge and speech by these prophets manifesting the Divine Power. This explanation (Fa, Mq, and the commentators generally) may be right; but it is possible to translate the line otherwise: "they brought knowledge (concerning the *ṭá'at-i jamádát*: cf. III 1010 *sqq.*) in the case of the stones and the rod."

P. ۴۴۶, Heading. دهری. See I 2020, note. The connexion of the Story with the preceding passage appears in *vv.* ۲۸۵۷–۲۸۶۳ *infra.*

۲۸۳۳ و حقّش وارثست. Cf. *Qur.* III 176: *wa-li'lláhi miráthu 'l-samáwáti wa-'l-arḍi.*

۲۸۳۴ *I.e.* "the world existed before you were born: how can you know that it is *muḥdath*?"

۲۸۴۵ آنچ کولی. This reading, which I think is the original one, rests on the sole authority of G; my other MSS. and the edd. have کوبی. Fa translates: "I will not listen to what you say (and) I will not accept it merely as a matter of conformity (without demonstration that it is true)."

۲۸۵۱ نشانش, *i.e. nishán-i ḥudúth-i 'álam.* The man of real faith welcomes the ordeal by fire: he knows that God is the ultimate cause of burning as of all other effects, and that fire obeys its Creator, who will not let him be hurt. For the mystical sense of "fire" in this context, see I 786–802 with the notes *ad loc.*

۲۸۵۴ Fa has *ashk-i khún* and *ravánah mí-ravad.* The latter reading is probably correct.

۲۸۶۰ حجّت باقئ حیرانان, not to be translated: "a proof for the rest of those who are perplexed" (Fa). Naḥífí's *ḥujjat-i báqí-yi dín* shows the proper construction.

۲۸۶۴ این اعلامرا. Fa prefers the reading *in a'lám-rá*, which is explained as an allusion to the *panj nawbat* (see note on *v.* ۲۸۰۱ *supra*). The second hemistich may be read parenthetically: *kúrí-yi afzún rawán-i khám-rá*, "Increased blindness befall the ignorant (unbelieving) spirit!"

۲۸۶۶ *I.e.* the champions of the Faith have staked all and won innumerable victories in controversy with infidels.

زین رِهان اندر قِران. Translate: "by this laying down of stakes concurrently (*en concours*)." Cf. *in dú qarín* (*v.* ۲۸۵۷ *supra*). Both *rihán* and *qirán*, which Fa takes to be plurals of *rahn* and *qarn* respectively, are verbal nouns.

۲۸۶۷ دوام, *i.e.* the continuance of Mohammed's spiritual sovereignty till the end of time. Only one of my MSS. supports the reading *dawám-i mu'jizát* (Fa and other edd.), but *dawám ú mu'jizát* might be a hendiadys, like *qaws ú quzah* (III 3401, note).

۲۸۶۸ سَبَق (for سَبْق: I 3118, note), *i.e.* the non-existence preceding Creation.

۲۸۷۲ از نامشان. This reference to the prophets in general is justified by I 1106: *nám-i Ahmad nám-i jumla(-i) anbiyá-st*. See the note *ad loc.*

۲۸۷۵ صدزبان بین. So G and Fa. Four of my MSS. have *sad-zabán ú* (و) *nám-i ú* (وا) *Ummu 'l-Kitáb*; with this reading, the grammatical sense is completed in the following verse, but the meaning is virtually the same.

امّ الكتاب (*Qur.* III 5, XIII 39). See note on I 296. Here "the Mother of the Scriptures" signifies the *Qur'án* as revealed to the Prophet.

۲۸۷۶ Cf. III 1197–1200 and the note *ad loc.* Fa does not mention the variant reading of the second hemistich (see *app. crit.*) given by three of my MSS.

P. ۴۴۸, Heading. وما خلقنا الخ, *Qur.* XLVI 2. Cf. XXIII 117: "do ye think that We created you in idle sport?" Baydáwí paraphrases *bi-'l-haqq* by "according to the requirement of Divine Wisdom and Justice". The final cause of Creation is stated more explicitly in *Qur.* LI 56 (see note on *Math.* III 2988).

۲۸۸۷–۲۸۸۸ Cf. II 1000–1002 and the note *ad loc.*

۲۸۹۰ این نهادند الخ. For the scansion, see note on I 170.

۲۸۹۱ All my MSS. and most edd. give the first hemistich in the form in which it stands here. It should be construed along with *v.* ۲۸۸۹; the intervening verse breaks the connexion and thus lends some plausibility to Fa's reading: *ham-chunín dídah jahán andar jihát*, "even so let your eye dart in every direction", *i.e.* "seek to discover the hidden relations of cause and effect and ultimately attain to knowledge of the *sirru 'l-qadar* by which all things are determined".

۲۸۹۴ نسل و روشنی. *Rúshaní* may refer to the spiritual light embodied in Man. Cf. *supra*, *v.* ۲۴۴۱ *sqq.*

۲۸۹۶ چه خوانده چه ناخوانده. Cf. *Qur.* II 5: "whether thou warn them or no, it is all one for them: they believe not."

۲۸۹۷–۲۸۹۸ In such cases the influence of holy men can make no real impression, though it may produce a show of assent. When God bade

the worshippers of the Golden Calf hearken to His Word, they answered: *sami'ná wa-'aṣayná* (*Qur.* II 87).

۲۹۰۰ در نبرد, *i.e.* in the battle against the flesh those who rely on carnal reason inevitably come to grief.

۲۹۰۴–۲۹۰۸ Cf. I 3485–3541.

۲۹۰۹ See note on I 2659. Three of my 14th-century MSS. read: *dar khalífah kardan-i Ádam zi-lá*, "as to making Adam the Vicegerent (after bringing him) out of non-existence".

۲۹۱۱ See note on II 3006 *seq.* Although spiritual perfection is the gift of God, He bestows it on none but the blessed who work and pray for it. Cf. *supra*, v. ۲۵۴۰ *sqq.* and the notes on I 971–976.

۲۹۱۲ ليس للانسان الخ, *Qur.* LIII 40.

۲۹۱۳–۲۹۱۹ See the notes on I 637–641, 1463, and cf. III 4470 *sqq.*, 4581 *sqq.*

۲۹۱۵ Wicked men rebel against the Divine *taklíf*: if they were endowed with insight, they would thankfully accept the tasks and obligations that God lays upon them.

۲۹۲۹–۲۹۳۲ See *Qur.* I 4, where the commentators explain that *iyyáka na'budu* means *nukhaṣṣiṣuka bi-'l-'ibádati* or *na'buduka wa-lá na'budu ghayraka*.

۲۹۳۰ از پی نفی ریا. *Riyá* is best defined as the opposite of *ikhláṣ*. See Qush. 113, 1 *sqq.*

P. ۵۰۴, Heading. The following Story brings out the full implication of the text *iyyáka nasta'ínu* as understood by Ṣúfís.

۲۹۳۶ عماد الملك, "Pillar of the (Divine) Kingdom", a fitting title (cf. II 1935 and note *ad loc.*) for the Perfect Man, of whom this courtier is a type.

۲۹۴۱ لابهٔ تو الخ. When the saint becomes *fání fi'lláh*, his prayer is really God's prayer to Himself. See III 2218 *sqq.*, V 2242, Heading, and 4159–4163; and cf. note on I 1578.

۲۹۴۲ کر زمین الخ, *i.e.* "if he had moved heaven and earth to intercede for him".

۲۹۴۵–۲۹۴۹ Cf. V 4150–4160.

۲۹۴۶ محمول منی الخ. See note on I 1073–1075 and cf. I 3438 *seq.*

۲۹۴۷ ما رميت الخ. See note on I 615.

۲۹۴۸ Cf. the note on I 3054, where I now think that لا and إلّا are used, as here, in the sense of "dying to self" and "living in God": *baqá ba'da 'l-faná*.

هر اسیری هر امیر. Cf. I 2502–2503 and note *ad loc.*

۲۹۵۳ که نه مجنونست. So the two oldest MSS. instead of *gar nab* (Fa, etc.). The former reading suggests more forcibly that the offence is inexcusable.

۲۹۵۹–۲۹۶۰ "Intercession" symbolises duality. There can be no mystical "union" when consciousness of anything "other than God" intrudes. For the Ḥadíth paraphrased here, see I 3953, note.

۲۹۶۱ زخم شاه, a much better reading than رحم شاه, which is found in two of my later MSS.

۲۹۶۳–۲۹۶۵ Cf. III 4661, note, and the Ḥadíth-i qudsí: *man aḥabbaní qataltuhu wa-man qataltuhu fa-ana diyatuhu.*

۲۹۶۶ This verse describes the "Divine darkness" of *faná* or "the Dark Night of the Soul", which far transcends all worldly joys, since it is a manifestation of Grace (*luṭf*) under the mask of Wrath (*qahr*). Cf. *MI*, 166 and Inge, *Christian Mysticism*, 109, 199 *seq.*

۲۹۶۷ All distinctions and oppositions vanish in contemplation of the Essence.

۲۹۶۹ این اسما و الفاظ حمید, *i.e.* the words by which "the Most Beautiful Divine Names" (*Asmá-yi Ḥusná*) are signified.

از گلابهٔ آدمی. Cf. II 998.

۲۹۷۰ علّمَ الأسما. See *Qur.* II 29 and cf. the notes on *Math.* I 1012 *seq.* and 1234 *seq.* The essential knowledge revealed to Adam, the Perfect Man, was not given in the form of words; these are only "names of the Names" and throw a veil over the real nature of God.

۲۹۷۱ رو سیاه, *i.e.* they lost their ineffable splendour. Fa detects an allusion to their being written with ink in books.

۲۹۷۳ Cf. VI 699. None of my MSS. has the reading *tark-i muzlif-ast* (Fa) in the second hemistich, *i.e.* "from ten points of view it involves neglecting that which brings (the truth) near (to us)".

P. ۱٥۱۴, Heading. See III 4215–4216 and the note *ad loc.*

۲۹۷۷ واسطه الخ. Cf. the saying: *ṭalabu 'l-dalíl ba'da 'l-wuṣúli ilá 'l-madlúl qabíḥ.*

۲۹۸۰–۲۹۸۱ In these verses the mystic who sees God with all His attributes *sub specie unitatis* declares that this experience of Reality (*jam'u 'l-jam'*) is on a higher plane than that of him who still distinguishes one attribute from another and, like Gabriel, has not realised that in relation to God *qahr* and *luṭf* etc. are identical. Cf. the note on I 3752–3756.

پیش ضعفم, perhaps ironical: "in my poor judgement." Fa offers an alternative rendering of the words that follow, viz. "what has the appearance of evil is (essentially) good"; but probably the speaker has in view the saying *ḥasanátu 'l-abrár sayyi'átu 'l-muqarrabín* (II 2816, note).

۲۹۸۲–۲۹۸۳ The true mystic regards Divine gifts as "veils" between himself and the Giver: those which in the eyes of common men are the greatest of blessings seem to him a curse. Cf. the definitions of *futuwwah* (I 711, note).

۲۹۸۴–۲۹۸۵ Cf. I 3454 *sqq.* and the notes *ad loc.*

ای یار غار, "O trusty friend" (see note on II 2252): the reader is addressed. According to Fa, the meaning is: "O thou who art my companion in the sensible world", a version which recalls Plato's myth: cf. *SIM*, 222 (note on *Tá'iyyah*, 246); but in two places (I 405, III 209) Rúmí connects *ghár* with self-abandonment and withdrawal from the world (cf. I 392, note), and this is likely to be its signification here, if we must interpret the phrase allegorically.

غار باشد. See I 1962–1964 and the notes *ad loc.*

۲۹۸۷ See note on *v.* ۲۸۱۹ *supra.*

۲۹۹۹ بَدست. So G. Fa suggests the reading *bud-ast* = *búdah-ast*, *i.e.* "has the question 'why?' ever been asked except for this purpose?"

۳۰۰۰ Cf. I 2770–2772 and note *ad loc.*

P. ۱۶۵۵, Heading. See the parallel passage (II 1816 *sqq.*) where Moses asks God to explain the mystery of evil.

۳۰۰۵ بقا, *i.e.* human life (*wujúd ú baqá-yi khalq*).

۳۰۰۸ نیم علم آمد سؤال, a translation of *al-su'álu niṣfu 'l-'ilm*; cf. *al-'ilmu khazá'inu wa-miftáḥuhá 'l-su'ál*. Both are sayings attributed to the Prophet.

هر برونیرا الخ. *E.g.* many persons do not even know that they are ignorant; their self-satisfaction prevents them from asking questions that would make them wise.

۳۰۰۹–۳۰۱۱ Knowledge is the ground of all serious questions and answers. If its results are both good and evil, that is owing to the diversity of human nature and because things can only be known by means of their contraries (I 1127 *sqq.*).

۳۰۱۲–۳۰۱۴ These verses refer to the Socratic method of imparting knowledge (*tajáhul-i 'árif*) and compare it with the trick played by ass-dealers when they pretend to bid against each other, their real object being to induce the customer to buy. Rúmí employs elsewhere (I 2473) this illustration of the way in which truth is brought out by the appearance of conflict and opposition.

۳۰۱۵ ذو لُباب. See note on *v.* ۵۸۷ *supra.*

۳۰۲۴ گفت پس تمییز الخ. Cf. *Qur.* VIII 38: *li-yamíza 'lláhu 'l-khabítha mina 'l-ṭayyib.*

۳۰۲۹ كنت كنزاً الخ. See *supra*, p. ۱۶۲۸, Heading (2) and the note *ad loc.*

اظهار شو. Here *iẓhár* = *muẓhir*. Cf. *ithbát* = *muthbit* (I 1734) and *idbár* = *mudbir* (I 2949, III 1329, 4793). It is incorrect to say that شو has the meaning of كُن (Fa).

۳۰۳۰ This reading of the second hemistich is found in G only. All my

other MSS. have *ham-chunán-kih rawghan andar matn-i dúgh*; and so Fa, which explains *matn* by *báṭin*.

۳۰۳۲ فانی و لاش, according to the proverb: *al-maghlúb ka-'l-ma'dúm*. See note on *v.* ۳۹۹ *supra*.

۳۰۳۵ کآن جزو اوست. The alternative translation, "who is part of him (the prophet)", *i.e.* his spiritual heir (II 3530, note), makes good sense.

وحی‌جوست. See note on I 223.

۳۰۳۹ *Má-rá* and *dá'í* refer to the saints. There are obvious arguments against the view that God is the speaker in this verse.

۳۰۳۷–۳۰۴۰. By hearkening attentively to holy men every "true believer", *i.e.* Ṣúfí, is taught to manifest his latent spiritual qualities, just as an infant learns to speak by listening to its mother. Those who possess no capacity for mystic knowledge are "born deaf". Cf. I 1622–1631 and the notes *ad loc.*

۳۰۴۰ از آفتیست. Translate: "the result of a grave disease (of the soul)." Cf. *Qur.* VIII 22: "verily the worst of beasts in God's sight are the deaf and dumb who have no understanding."

۳۰۴۲ دایه و ازا, *i.e.* the nurse and the sustenance which the babe receives from her. Another admissible rendering is "nurse and helper". All my MSS. appear to give ازا, but in GH *fatḥah* is written over the initial *alif*. Fa and other edd. read اذا, "annoyance". I am strongly inclined to think, however, that the correct reading is ادا. Cf. the phrase *huwa ḥasanu 'l-adá*, "he has a good manner of pronouncing, or uttering the letters" (Lane). and note on *v.* ۲۹۷۰ *supra*.

۳۰۴۳–۳۰۴۴ See *Qur.* XIX 28 *sqq.*

۳۰۴۵ اندر اجتهاد. The exceptions mentioned in the preceding verses prove the rule that *mujáhadah* under the guidance of a *murshid* is indispensable.

۳۰۴۶ چون عدم. See note on *v.* ۳۰۳۲ *supra*.

۳۰۴۸ *I.e.* "do not let your life be wasted: devote what remains of your bodily powers to the task of developing and realising the spirituality which hitherto has been overlaid by your sensual self".

۳۰۵۰ این فانی الخ. The poet proceeds to illustrate this statement in the following section. Cf. *vv.* ۱۵۲–۱۵۵ *supra*.

۳۰۵۱ شیر عَلَم. See I 603–604 and the note *ad loc.*

۳۰۵۵ The "east-wind" is *fikr-i rúḥání*, the "west-wind" *fikr-i nafsání*. Fa quotes the Ḥadíth: *nuṣirtu bi-'l-ṣabá wa-uhlika qawmu 'Ád^in bi-'l-dabúr*.

۳۰۵۷ جان جان جان, the Universal Spirit which reveals itself in all its glory to the heart of the Perfect Man.

۳۰۵۸ Cf. I 119–122 and 1125–1127.

٣٠٦٠ چو این باشد تمام. See note on I 706. Some commentators translate: "since this (spiritual Sun) is (essentially) perfect", which no doubt suits the immediate context better than my translation does.

٣٠٦٢ Cf. the Ḥadíth: *al-nawmu akhú 'l-mawti wa-lá yamútu ahlu 'l-jannah.*

٣٠٦٣ Sleep may be regarded as a younger brother, subordinate to Death; for the spirit's release from the slumbering body is temporary. Rúmí, on the other hand, associates the term "sleep", not only with dream-experience, but with that vision of Reality which becomes absolute and permanent in adepts of the highest rank. Cf. I 388–406, 2089 *sqq.*, 3187 *sqq.*, etc.

٣٠٦٨ See II 2232–2236 and note *ad loc.*, where the Persian proverb concerning the elephant's dream of Hindustán is cited and explained.

چو خسپد او ستان. So the two oldest MSS. Two later ones read او شبان; Fa has *dar shabán*. See the Translation, p. 441, note 1.

٣٠٦٩ خر, *i.e.* the carnal man, who has never longed for the spiritual world and does not even know that he has lost it: consequently he never sees it in his dreams.

٣٠٧٠–٣٠٧١ For the doctrine of ἀνάμνησις implied in this passage, see the notes on II 1666–1669, and cf. III 2334–2355.

٣٠٧٢ اذكروا الله, *Qur.* XXXIII 41. Fa refers to Qushayrí's comment, that *udhkurú 'lláh* means "love God" (*aḥibbú 'lláh*).

ارْجِعى, *Qur.* LXXXIX 28. See the note on *Math.* II 1169. The soul that God calls to return to Him is the purified soul (*nafs-i muṭma'innah*).

بر پاى هر قلّاش. The metaphor of a tethered horse is used in the same way at I 401–402: see the notes *ad loc.*

٣٠٧٣ ور نه پیلی الخ. Cf. the note on Book I, p. ١٥٨, Heading.

٣٠٧٤–٣٠٧٧ These verses describe the heavenly influences emanating from the saints, which by Divine grace are perpetually working miracles of "conversion" (*tawbah*) and spiritual regeneration.

٣٠٧٥ نقش‌بندانند الخ, *i.e.* they depict the *sifát-i Ḥaqq* and imprint them on your heart.

بهر لی وَلك. Cf. VI 2972 and note on III 3567. The words *lí wa-lak* occur in *Qur.* XXVIII 8: "(the infant Moses is) a joy to thee and to me: kill him not." From the *Díwán* of Saná'í (203, marg., 11 *sqq.*) it appears that the phrase was employed by dice-players in some technical sense (perhaps equivalent to "bluffing"):

> *tá kay ba-zír-i dawr-i falak chún muqámirán*
> *az bahr-i burd-i khwish dam-i lí wa-lak zanim?*
> *dast-i ḥaríf khúb-tar áyad, kih dar qimár*
> *shash panj naqsh-i má-st ham-ín má du yak zanim.*

٣٠٧٨ See *supra*, *v.* ٧٢٤ *sqq.* and ٨٢٩ *sqq.*

دیده خواب. Fa points out that the version given above represents Ibráhím ibn Adham as lying *awake* (cf. note on *v.* ۷۲۷). If that be so, the poet's inconsistency is a very natural one in this context.

۳۰۸۲–۳۰۸۳ The Ḥadíth refers to *sharḥu 'l-qalb* (III 2356, note) and explains the meaning of *Qur.* XXXIX 23: *a-fa-man sharaḥa 'lláhu ṣadrahu li-'l-islámi fa-huwa 'alá núrin min Rabbihi.* When asked "What is the sign thereof?" the Prophet is said to have replied: *al-tajáfí 'an dári 'l-ghurúr wa-'l-inábatu ilá dári 'l-surúr.* Rúmí, either deliberately or for metrical convenience, has mistranslated the second clause, thus making the Prophet an exponent of the doctrine that illumined mystics abandon *both* worlds and turn to God alone. The alteration, however, could be justified by citing, *e.g., Qur.* XXXIX 55: *wa-aníbú ilá Rabbikum wa-aslimú lahu,* and the Ḥadíth: *al-dunyá ḥarámun 'alá ahli 'l-ákhirati wa-'l-ákhiratu ḥarámun 'alá ahli 'l-dunyá wa-humá ḥarámáni 'alá ahli 'lláh.*

P. ۴٦۰, Heading. I do not know from what particular source, if any, this Story is derived. Its general features belong to a type with which all students of Ṣúfí poetry are familiar. Cf. the note on Book I, p. ٥, Heading.

يَوْمَ يَفِرُّ الْمَرْءُ الخ, *Qur.* LXXX 34–35.

التراب ربيع الصبيان, "Earth is the delight of boys" (related as a saying of the Prophet). For this metaphorical use of *rabí'*, cf. the Ḥadíth (*Niháyah,* II 64, 10): *Alláhumma 'j'ali 'l-Qur'ána rabí'a qalbí.*

اطلس و اكسون الخ. The precise meaning of *aksún* is uncertain; the word is again coupled with *aṭlas* in *Díwán, Tab.* 204, marg., penult:

> *az pay-i nay-shakar-at ashk-i chu aṭlas báram:*
> *chárah-am níst juz in aṭlas u aksún-i digar,*

but a homily cited in the *Díwán* of Pír-i Herát, 109, 7, supplies a much closer parallel to the present passage: *tark numáy amal-há, kih amal aksún-i talbís-ast ú afsún-i Iblís-ast.* See also I 2087–2090, where the phenomenal world, symbolised by silk (*abrisham*), is contrasted with *jahán-i sádah ú ṣaḥrá-yi ján,* an antithesis corresponding to that of *aksún* and *yaksún* here.

وآتَيْنَاهُ الخ, *Qur.* XIX 13, referring to Yaḥyá ibn Zakariyyá (John the Baptist).

كُنْ فَيَكُون, *Qur.* II 111. Cf. note on I 2694.

۳۰۹۱ جان, *i.e.* the animal soul.

۳۰۹۴–۳۰۹۷ See I 1130, 1996–1997, with the notes *ad loc.*, and cf. *supra, v.* ٦٥ *sqq.*

٣٠٩٦ After this verse Fa adds:

án yakí nisbat bad-án ḥálat 'adhbáb,
súy-i dígar áb-i ṣáfí-yi 'idhbáb.

('*idhbáb*, plural of '*adhb*, is used as an epithet: cf. *má'un 'idhbábun* in Arabic.)

٣٠٩٨–٣٠٩٩ Joy and grief in dreams are generally to be interpreted by their contraries. Cf. 'Abdu 'l-Ghaní al-Nábulusí, *Ta'ṭíru 'l-anám fí ta'bíri 'l-manám* (Cairo, A.H. 1320), 113, penult under *faraḥ*, and *Ḥadíqah* (Stephenson), 51, last line: *giryah dar khwáb mu'nat-i shádí-st.*

٣١٠١ یادگاری. See *infra, v.* ٣١١٣ *sqq.* This verse is followed in Fa by the same interpolated verse which comes in Bul. after *v.* ٣١٠٠. See *app. crit.*

٣١٠٣ ژیغ ژیغ (not in the lexx.) imitates a creaking, clanking, or rattling sound.

٣١٠٥ Worldly folk are deaf to the signs which announce the opening of a door for Death.

٣١٠٦ جانِ سَر (G) is almost certainly the original reading: cf. *supra, v.* ١٠٣٦ and note *ad loc.* Fa and other edd. have *ján u sar* or *ján u sir*; the conjunction, which all my MSS. omit, makes the sense easier and was inserted by copyists for that purpose.

٣١٠٧ غُرها. Cf. II 3404 and note *ad loc.*

٣١٠٨ باد, *i.e. bád i marg.* The king means to say that his son's life is precarious: therefore he wishes him (the son) to marry a wife, in the hope that their union may produce a perfect child.

٣١١٣ *I.e.* if he had been a gnostic, he would have preferred the everlasting life in God to temporary self-survival in the persons of his descendants.

٣١١٦ الوَلَد سِرّ أبیه. For a mystical interpretation of this Ḥadíth, see V 1927–1931.

٣١١٧–٣١١٩ Cf. the Ḥadíth: *khayru 'l-abawayni man 'allamaka.*

٣١٢١ كالحی. Fa: *táliḥí.*

٣١٢٤ شد مفازه الخ. Cf. II 1473 and note *ad loc.*

٣١٣٧ A paraphrase of the Ḥadíth: *man ja'ala 'l-humúma hamman wáḥidan kafáhu 'lláhu sá'ira humúmihi.* See Book V, p. ٦٨, Heading (2).

٣١٤١–٣١٤٣ Cf. II 2221–2225 and note *ad loc.*, and the note on I 987–989.

٣١٤٩ نُس. See note on *v.* ١١٥٤ *supra.* Here again Fa renders *nus* by "mouth" = "speech".

٣١٥١ Read نیمجانی and cf. I 245, note. The second hemistich may be translated: "till only a few sparks of life were left in his straw-like (emaciated) body (*káh-asá*)"; but though the word-play (*durúd, káh*) suggests this reading, I think *kábish* (G) is better.

٣١٥٧ كه فرمانت رواست. Fa: *kih ham farmán turá-st.*

۳۱۵۸ این مسکین, *i.e.* the king himself.

۳۱۶۲ Cf. *Qur.* XII 76: *wa-fawqa kulli dhí 'ilmin 'alímun*, and XLVIII 10: *yadu 'lláhi fawqa aydíhim*.

۳۱۷۲ After this verse some edd. insert the two verses written in the margin of H (see *app. crit.*), explaining that the king went to the grave, excavated it, and discovered a strand of hair (presumably the prince's) on which a hundred knots had been tied.

۳۱۷۶ ای عجب الخ, *i.e.* it is extraordinary that the term *rúz* should be applicable both to the unhappy day when the prince was first bewitched and to the blessed day of his deliverance.

۳۱۸۱–۳۱۸۳ These lines depict the mystical states of *maḥw* and *istighráq* which arise from contemplation of the Divine Beauty and are succeeded by a higher state of consciousness (*ṣaḥw*). See note on I 2066.

P. ۴۶۷, Heading. خلیفه خداست, *i.e.* potentially and ideally. Fa has *khalífah-záda-i Khudá-st*, "he is the son of God's vicegerent (Adam)", but the four oldest MSS. give the text-reading.

۳۱۹۱–۳۱۹۲ See *Qur.* CXIII 1: *qul a'údhu bi-Rabbi 'l-falaq*. Súrahs CXIII and CXIV are said to have been revealed when the Prophet was bewitched by a Jew who had tied eleven knots on a cord and hidden it in a well. The cord was brought to the Prophet: he recited the two Súrahs (eleven verses) over it and thus escaped from the evil effects of the charm.

۳۱۹۳ Cf. the Ḥadíth: *ittaqú 'l-dunyá fa-wa-'lladhí nafsí bi-yadihi innahá la-asḥaru min Hárúta wa-Márúta*.

۳۱۹۵ نفّاثات, *Qur.* CXIII 4: *wa-min sharri 'l-naffáth// fi 'l-'uqad*.

۳۱۹۸ خوش‌دمی الخ, *i.e.* an inspired man, one who knows the *sirru 'l-qadar*.

یفعل اللّه ما یشا, *Qur.* III 35.

۳۱۹۹–۳۲۰۰ For the word-play, cf. *supra*, *v.* ۱۵۴۹ and note *ad loc.*

۳۲۰۳ نَفَخْتُ فیه من رُوحی (*Qur.* XV 29) refers to the Perfect Man as the object of Divine Grace (*fayḍ-i iláhí*).

۳۲۰۴ نفْخ مهر (GH) is a better reading than *nafkh-i mihr* (Fa). See note on Book I, p. ۱۱۹, Heading.

۳۲۰۵ رحمت او الخ, a translation of the Ḥadíth-i qudsí cited in the note on I 2672.

سابق بجو . *Sábiq* may signify either *raḥmat-i Ḥaqq* or the saint invested with that attribute (cf. *Qur.* LVI 10–11 and the Ḥadíth: *li-kulli qarnin min ummatí sábiqún*).

۳۲۰۶ نفوس زُوِّجت, for *al-nufúsu zuwwijat* (*Qur.* LXXXI 7), where the phrase refers to the Resurrection and is said to mean the re-union of souls with their bodies or with the works they did during their earthly life, or their consorting with houris in Paradise or with demons in Hell.

Here, as the context indicates, it is applied to the saintly "brides of God". See I 428, 1435, 1989–1991, and the notes *ad loc.*

۳۲۰۸ Fa cites a Ḥadíth: *al-dunyá wa-'l-ákhiratu ḍarratáni fa-bi-qadari má raḍiyat iḥdáhumá taskhaṭu 'l-ukhrá.*

۳۲۱۴ The second hemistich alludes to *Qur.* LXXVI 5: *inna 'l-abrára yashrabúna min ka'sin kána mizájuhá káfúran.*

۳۲۱۷ پس برون آری الخ. Cf. I 1962–1964.

۳۲۲۰ که نبیند الخ. Three of my MSS., including G, have the text-reading; the other two give variants. Fa, like K, has *shíb u bálá-rá jíbár.*

۳۲۲۱ بوی پیراهان یوسف. Cf. I 125 and note *ad loc.*

۳۲۲۲ صورت پنهان, *i.e.* the Divine Attributes. Cf. the Ḥadíth: *inna 'lláha ta'álá khalaqa Ádama 'alá ṣúratihi* and the note on I 3486.

۳۲۲۷ *I.e.* he who lacks mystic knowledge is "far-seeing" only in the sense that his illusions lead him far away from the Truth.

۳۲۲۸–۳۲۳۵ Cf. I 1114–1120, VI 2353 *sqq.*; and *supra, v.* ۱۳۶۳ *sqq.* and *v.* ۲۰۳۴ *sqq.*

۳۲۳۶–۳۲۳۹ *I.e.* "if you are unconscious of God's presence, nevertheless keep in touch with the travellers on His Way: perchance some holy man will rouse you from the slumber of worldliness (*khwáb-i ghaflat*), which makes all your thinking utterly false and vain".

۳۲۴۱ اقرب منه الخ, *Qur.* L 15: *wa-Naḥnu aqrabu ilayhi min ḥabli 'l-waríd.*

P. ۴۷۰, Heading. There is a close resemblance between this Story and the one that concludes Book II (3788–3810): in each case a *záhid* exemplifies the blissful experience of union with God. Cf. also III 2009–2032 *sqq.*

۳۲۵۲ دست و چشم خویشرا الخ, *i.e.* "how should I reject the evidence of 'the eye of certainty' (*'aynu 'l-yaqín*)?" Fa prefers the reading *bar kunam* and would translate: "how should I lift my hands and eyes to Heaven (in prayer)?" This is unsuitable to the context: *bar kanam* (G) must be retained.

۳۲۵۳ See *infra, v.* ۳۴۳۱ *sqq.*

۳۲۵۴ The spiritual reason (*'aql-i ma'ád*) sees things as they really are.

۳۲۵۶ چنان رحمت, *i.e.* one who possesses the quality of mercy in such a high degree. Fa's suggestion that *raḥmat-naẓar* may be a compound epithet is hardly worth noticing.

P. ۴۷۱, Heading. مجموع عالم صورت عقل کلست. See *SIM*, 106 *sqq.* and *supra*, note on p. ۳۰۹, Heading. The created universe is the form of the Logos, *i.e.* of the *Ḥaqíqah* or *Núr* of Mohammed, which manifests itself pre-eminently in the saints. If you live in harmony with the Logos, you are at peace with the whole world; otherwise, you sin against the Light and suffer accordingly.

۳۲۵۹ هر آنك اهل قُل است. *Qul* has the meaning of *qawl* at II 862; cf. the note *ad loc.* Here most commentators explain it as the Divine *khiṭáb* to which all human souls responded in the state of pre-existence (see note on II 1666–1668); but this interpretation seems less probable than the view of Fa that *ahl-i qul* = *ahl-i nuṭq* (see note on II 3238) and refers to spiritual men who alone are worthy to utter the Word of God.

۳۲۶۲ See *Qur.* XIV 49 (note on *v.* ۱۵۷ *supra*).

۳۲۶۳ This and the following verses, as well as those which precede them, are nominally spoken by the *záhid* of the Story.

۳۲۶۸ The "mirror", *i.e.* the heart (*qalb*) of the Perfect Man in which the full splendour of the Divine Essence and Attributes is reflected, illumines the dark world with rays of reality flashing through its "cloth cover", *i.e.* the veil of phenomenal form. Cf. I 3545 *sqq.* and note *ad loc.*

۳۲۷۰ پیش وهمر. See the notes on I 2757, III 3570. *'Aql* represents the mystic inspired by Reason.

P. ۱۳۷۲, Heading. For the legend of Ezra, who was raised to life after he had been dead for a hundred years, see *Qur.* II 261 and art. 'Uzair in *EI.* His recognition by his aged children and grandchildren is related in *Qiṣaṣu 'l-anbiyá*, 216, 11 fr. foot and foll.

۳۲۷۹ كافرانرا درد. Cf. *Qur.* III 20: *fa-bashshirhum bi 'adhábin alím.* Religious faith or infidelity rests on *taqlíd*, mystical faith on *mushāhadah*.

۳۲۸۰ در دمر نقدست. Fa, which has *dam-ba-dam naqd-ast*, admits the superior authenticity of the text-reading (given by all my MSS.).

۳۲۸۱ Although *kufr* is a veil of darkness, while *ímán* is a veil of light, yet both alike are extraneous to the saint absorbed in contemplation of God and therefore may be described as "door-keepers" guarding the unitive state which he enjoys, or as "husks" in relation to the "kernel" of Reality (*Ḥaqíqah*) which he has become. For the latter metaphor, cf. III 2527 *sqq.*

۳۲۸۳ The Moslem's faith derives its excellence from the Perfect Man, the organ of Universal Reason. Cf. *supra*, *v.* ۱۹۸ and note *ad loc.*

۳۲۸۵ تا برآرد الخ, alluding to the miracle of Moses, when he smote the sea with his rod (*Qur.* XXVI 63). The sense may be: "turn thy back (on self-interest), in order that my inspiration (*or* my inspirer, *i.e.* Ḥusámu-'ddín) may reveal to thee the inmost core of these mysteries." It is possible, however, that the poet means: "let me turn from this long digression (which began at *v.* ۲۷۷۹ *supra*) and conclude the Story of Moses and Pharaoh", as in fact he does, though not immediately (see *v.* ۳۵۷۵ *infra*).

۳۲۸۷–۳۲۸۸ The discursive intellect (*'aql-i ma'ásh*) can never attain to that essential unification which is the work of Love.

طمّ و رمّ. Cf. vi 2874 (Translation, p. 417, note 1) and the saying (*Arabum Proverbia*, I 283, No. 18): *já'a bi-'l-ṭimmi wa-'l-rimmi*, where the editor translates: "adduxit aquam multam et terram humidam"; for several other explanations of the phrase, see Lane under رمّ.

٣٢٨٩ خوش چون سمرقند. Cf. *Samarqand-i chu qand* (I 167).

٣٢٩٠ زاشتباه. *Ishtibáh* = *tafriqah* as opposed to *jam'*. See note on I 3752–3756.

پس توان زد الخ, *i.e.* "then the truths of gnosis can be impressed on thy heart".

٣٢٩١ ور زمثقالی الخ, *i.e.* "if thy capacity for receiving mystical knowledge exceed the ordinary standard".

٣٢٩٢ صورتش, *i.e.* the Divine Attributes. Cf. the note on *v.* ٣٢٢٢ *supra*.

٣٢٩٤ The Ḥadíth *al-jamá'atu raḥmatun* is here applied in a sense that suits the context.

آنچ هست, "that which is real", or "that (knowledge) which I possess" (Fa).

٣٢٩٥ جان شرك. See note on I 474.

٣٢٩٦ شصت سودا, "many (distracting) thoughts". For *sawdá* = *fikr*, see the notes on I 23 and 1109. The rendering "passions" is inexact, though Fa in paraphrasing the verse uses *árzú* and *hawá*.

٣٢٩٧ دهد اورا ثبوت, *i.e.* silence allows him to remain undisturbed, whereas speech would aggravate his folly. Cf. II 2717 and note *ad loc*.

P. ٤٧٤, Heading (1). According to *Luma'* (373, 17) the complete text of the Ḥadíth runs as follows: *innahu la-yughánu 'alá qalbí fa-astaghfiru 'lláha wa-atúbu ilayhi fí 'l-yawmi mi'ata marratin*. Rúmí's abridged version agrees with *Niháyah* (III 194, 5) in reading *sab'ína marratan*. For the meaning of *yughánu 'alá qalbí*, see *Luma'*, *loc. cit.*, and cf. II 299, note. The Prophet, it is explained, regards as a lapse from grace his being occupied with apostolic duties or any public work that interrupted his contemplation of God.

٣٣٠٠ زگفتن وز نثار. "Outward speech and talk is as dust", which obscures the inner light. See I 577, 1729, and the notes *ad loc*. But here Rúmí has particularly in view the doctrine of reserve (I 135, note). Granting that his pearls are cast before swine, he pleads that he cannot help it: he is carried away by the same Divinely pre-ordained enthusiasm which drove the Prophet to divulge the Truth hidden in his heart.

٣٣٠٣ جفّ القلم. See note on I 3851.

٣٣٠٥–٣٣٠٨ Cf. *supra*, *vv.* ٣٢٢٧–٣٢٤١.

٣٣٠٩ Those who long for God are immune from *ghaflat*, which is the effect of worldly desire and worldly wisdom.

۳۳۱۰ کآنرا عطارد آورید. Cf. III 3880 and note *ad loc.*

۳۳۱۴ همچو موسی الخ. See note on I 3486.

۳۳۱۷ Savants who seek praise and popularity are guilty of *shirk-i khafí* (I 474, note).

۳۳۱۹ Wakhsh, the Oxus of the Greeks, but also used as the name of a district on the Upper Oxus, signifies here the mystic's original home (*waṭan-i aṣlí*) which he reaches at the end of his journey to God.

۳۳۲۰–۳۳۲۱ Like the flash of lightning that gives the signal for a heavy rainfall and thus causes the sky to clear, our transient reason only supplies enough light to let us see that God bids us weep in self-abasement and dissolve by our tears the dark cloud of carnality.

۳۳۲۲ بر کتّاب تن. For the metaphorical sense of *tanídan*, see I 2262 note.

۳۳۲۴–۳۳۲۶ These verses refer to passages in the *Qur'án* (XV 16–17, XXXVII 6–10), where it is said that shooting stars are launched against devils who mount to Heaven for the purpose of spying. Our intellectual faculties are "satanic" so long as they refuse to learn from the Universal Reason manifested in the Prophet. Cf. *infra*, *v.* ۳۳۳۹ *seq.*

۳۳۲۷ ادخلوا الخ = *Qur.* II 185: *wa-'tú 'l-buyúta min abwábihá*, meaning in this context: "take the direct way to what ye seek." Cf. I 1628 and note *ad loc.*

۳۳۳۰ نیشکر گردید, *i.e.* "ye will be filled with spiritual truth". Cf. I 270.

۳۳۳۱–۳۳۳۴ See *Qur.* XX 96. Sámirí recognised that the messenger sent to Moses was really Gabriel (the *Rúḥu 'l-quds*), riding on the horse of Life (*farasu 'l-ḥayát*) from whose footprints, wherever they fall, fresh verdure immediately springs up: he cast some of this into the golden calf and thereby animated it. Similarly, the Perfect Man—the owner of the *rúḥ-i qudsí*—inspires those who "become the dust of his horse", *i.e.* abase themselves before him.

۳۳۳۵–۳۳۳۸ Because the soul (*nafs*) desires sensual things, God makes it blind: not until it has ceased to desire them and loves Him alone does He let the Truth be revealed to it through the medium of a *murshid.*

۳۳۳۹ مرصاد خویش. Cf. *Qur.* LXXXIX 13: *inna Rabbaka la-bi-'l-mirṣád.*

۳۳۴۰ شاگرد دلی. Here *dil* = *ṣáḥib-dil* (I 722, note), as often in the *Mathnawí.*

۳۳۴۱ رَو بر دل. Fa has زو, an abbreviated form of *zúd*; but the repetition of *rav* gives greater emphasis to the injunction.

۳۳۴۲ God is just and He will punish intellectual pride.

أنا خَيْرٌ, *Qur.* VII 11. See note on I 3216.

۳۳۴۴ هرکه, instead of لِمَنْ.

۳۳۴۵ سَرْکَش = *sar-kashí* (abstract noun). For *sáya-i Ṭúbá* in this connexion, see note on I 422.

P. ۴۷۱, Heading. يأيها الخ, *Qur.* XLIX 1. The Persian verse is almost certainly quoted (or misquoted) from the *Ḥadíqah* of Saná'í, though I have not been able to find it there. Cf., however, *Ḥadíqah* (Lucknow, A.H. 1295), p. 57, l. 7:

mard-i himmat nah mard-i tuhmat básh:
chún payambar na-i zi-ummat básh.

The words added in three of my MSS. (see *app. crit.*) are prose, but in Fa and other edd. they appear with variants as a second verse in the same metre and rhyme:

pas-rav-i 'árifán (khámushán) u khámush básh:
az khwadí ráy u zahmatí ma-tarásh.

۳۳۴۸ پس برو خاموش باش. Translate: "Follow (do not lead): be silent", etc. The variants *pas-rav i khámúsh* (AB) and *pas-rav ú khámúsh* (Fa) indicate that *pas* is here the opposite of *písh*. Cf. *lá tuqaddimú* above.

۳۳۴۹ مسخ كردى. See I 535–536 and the notes *ad loc.*

۳۳۵۱–۳۳۵۲ *I.e.* spiritual perfection cannot be attained without suffering. The *murid* who shrinks from the discipline of the Path cares only for his wretched body. This meaning of *párah-dúz* is illustrated by *vv.* ۲۵۴۸–۲۵۵۵ *supra.*

۳۳۵۳ كالعقل عقال. Cf. I 2329 and note *ad loc.* and a verse which the famous philosopher and theologian, Fakhru'ddín Rází, is said to have repeated on his deathbed:

niháyatu idráki 'l-'uqúli 'iqálu
wa-aktharu sa'yi 'l-'álimína ḍalálu.

۳۳۵۷ See III 1307 *sqq.* and *supra*, *v.* ۵۳۸ *sqq.* with the notes *ad loc.*

۳۳۵۸ The Ḥadíth is cited *supra*, p. ۳۱۰, Heading. See the note *ad loc.*

۳۳۵۹ در بصيرتهاى من. Cf. *Qur.* XII 108: *ad'ú ilá 'lláhi 'alá baṣírat^in ana wa-mani 'ttaba'ani.*

۳۳۶۱ لا عاصم اليوم (*Qur* XI 45), Noah's answer to Canaan, who said: *sa-áwí ilá jabal^in ya'ṣimuní mina 'l-má'.*

۳۳۶۵ نصيحت پرورم. Fa: *naṣíḥat áwaram.*

۳۳۶۶ مهر خدايست. Cf. *Qur.* XLV 22.

۳۳۷۰ Fa: *kúr ú kabúd.*

۳۳۷۱ Fa: *ba-rah raftan.*

۳۳۷۲ Fa: *khuft u khíz.*

۳۳۷۳ تا بیندازی الخ, *i.e.* "in order that thou mayst kill thy wicked passions".

۳۳۷۵ هر بسوزد الخ, *i.e.* "the painful remedy applied by the saints will purge thy inward eye and restore its powers of clairvoyance".

P. ۴۷۸, Heading. This is the same apologue which was related more briefly in Book III 1746–1755. See the Heading there and the note *ad loc.*

۳۳۸۷ شُکُست, required by the rhyme. Nevertheless Fa and other edd. have *shikast*. See note on I 855.

۳۳۹۲ In the second hemistich Fa reads: *chashm-i 'áli-rá amán-ast az gazand.*

۳۳۹۷ پی حُبِّ الوَطَن. Cf. the Hadíth *hubbu 'l-watani mina 'l-ímán* and the note on I 2653–2655.

۳۳۹۸–۳۳۹۹ See *Qur.* XII 4. Joseph's dream of the sun and moon and eleven stars prostrating themselves before him was fulfilled when Jacob and Leah and his brethren came to Egypt and bowed down in homage to him (*Qur.* XII 101).

۳۴۰۰ ینظر بنور الله. See note on I 2634.

۳۴۰۶ تیر کژ پرّد الخ. Cf. the verse of Awhadí (*Amthál ú Hikam*, I 569):

tír chún az kamán-i sust áyad,
az kujá bar hadaf durust áyad?

۳۴۱۶ دندان دد is explained as a reference to snakes and scorpions which torment the wicked in the grave and in Hell; but cf. *v.* ۳۶۹۳ *infra.*

۳۴۱۸ See *Qur.* LXXXIX 29–30 and the note on *Math.* I 2656. For similar uses of *dar báftan*, cf. I 1735, 3663; V 2289.

۳۴۲۰ اهدِنا الخ, *Qur.* I 5.

۳۴۲۱ غوره بودی الخ. Cf. II 3718 and *v.* ۳۰۵ *supra*, with the notes *ad loc.*

۳۴۲۳–۳۴۲۴ The conversion of the "mule" by the "camel", representing the *murshid*, suggests this invocation of Husámu'ddín, the poet's *alter ego*, to exert his spiritual influence on readers of the *Mathnawí.*

۳۴۲۸ جان ملول سیروا, *i.e.* the "mouse-soul". See III 3977 *sqq.*

۳۴۲۹ با آب زر, implying that the experiences of Husámu'ddín depicted in the *Mathnawí* are beyond price.

۳۴۳۰ See Book I, Preface, p. ۱, l. ۷ and note *ad loc.* The following Story illustrates the topic that only the pure in heart are capable of imbibing mystical truth: *jahl shud 'ilmi kih dar náqis ravad* (I 1612).

P. ۴۸۲, Heading. Baydáwí on *Qur.* VII 130: *thumma arsala 'lláhu 'alayhimu 'l-dama fa-sárat miyáhuhum dimá'an hattá kána yajtami'u 'l-Qibtiyyu wa-'l-Isrá'íliyyu 'alá ind'in fa-yakúnu má yalíhi daman wa-má yalí 'l-Isrá'íliyya má'an wa-yamussu 'l-má'a min fami 'l-Isrá'íliyyi fa-yasíru daman fí fíhi.*

۳۴۳۵ قبط اینك می‌مُرند. So GH and Fa. Two of my MSS. ha *Qibṭiyán nak.* For *mí-murand,* see note on *v.* ۲۴۹ *supra.*

۳۴۳۸ من طُفَیل تو بنوشم, "I will drink after thee". This prepositio use of *ṭufayl* occurs again at vi 4107: *chún ravam man dar ṭufayl-at kár-wa* The *Díwán* of Aḥmad-i Jám (12*b*, penult) supplies an early example *ṭufayl-i* = "for the sake of":

má dar-ín daryá-yi zharf-i bí-karán uftáda-ím:
gar birún árím dur-rá juz ṭufayl-i yár nist.

۳۴۴۷ با ماه, *i.e.* with God or Moses. *Mah-táb* describes the Light prophecy made manifest in him. Cf. vi 3078 *sqq.*

۳۴۵۱ This verse alludes to *Qur.* vii 38, where the unbelievers warned that they shall not enter Paradise "till the camel goeth throu the needle's eye", *i.e.* (according to the interpretation of Najmu'd al-Kubrá) till the carnal soul passes into the *via purgativa* and is mortifi The text-reading of the second hemistich appears in G only: my oth MSS. have: *juz magar k-án* (or *án*) *kúh barg-i kah shavad,* and so Fa.

۳۴۵۴ مفتری مقترا may be translated "maker up (of lies) and ma up (of falsehood)". I have regarded *muftará* as equivalent to *firyah.*

۳۴۵۶ آبی کند, *i.e.* "exhibit the (sweet and wholesome) quality water". All my MSS. have this reading. Fa reads *ábí dihad.*

۳۴۵۸ جانان. Fa and three of my MSS. have *ján-dih.*

۳۴۵۹ *I.e.* "do not imagine that the real meaning of the *Mathnawí* is li something which you find on the road and pick up without any trouble

۳۴۶۳ Cf. iii 4227 *sqq.*, 4282 *sqq.* Here the poet attacks those who re the *Qur'án* superficially and ignore the essential truth contained in thus, in effect, they treat it as a book of "old stories" (*asáṭíru 'l-awwal* which may be compared with the *Sháhnámah, Kalílah wa-Dimnah,* e Though he speaks of the *Qur'án,* no one can miss the implication doubt that his words are aimed just as much at critics of the *Mathna*

۳۴۶۸ شاندن, for *nishándan,* is parallel to *shistan* for *nishastan.*

بنول, *i.e.* the poetry and fiction that provide a temporary anody when the soul is oppressed with grief.

۳۴۷۳ This verse continues and concludes the series of rhetori questions asked in *vv.* ۳۴۵۳–۳۴۶۰ *supra.* Only God and the sai who see by His Light know the inward nature of the *walí.* Cf. the no on *v.* ۸۳۶ *supra.*

بینیم ما. Cf. *v.* ۳۵۳۶ *infra.* Rúmí, like Socrates, often identifies hims with his disciples and pretends to be no wiser than they.

۳۴۷۴–۳۴۷۵ Cf. the Ḥadíth *man ra'á-ní fa-qad ra'á 'l-Ḥaqq.*

۳۴۷۷ رایگان, *i.e.* without self-sacrifice (*faná*).

٣٤٧٩ *Qur.* VII 197: "and if ye call them (the idols) to the Truth, they hear not; and thou seest them looking towards thee, but they see not." The comparison of unspiritual men to idols and pictures is common (*e.g.* I 2749 *sqq.*).

٣٤٨٠–٣٤٨٣ Do not seek favours from the World: it is a soulless form and will not give the least sign of real life in return for your homage.

٣٤٨١ گو چرا پاسم. Fa and three of my MSS. read *gúyí chún pás-am*: for the scansion, see note on I 290.

٣٤٨٩ See I 178, note.

٣٤٩٠ See I 21, note.

٣٤٩٢–٣٤٩٣ Cf. *vv.* ٣٤٧٩–٣٤٨١ *supra.*

٣٤٩٦ مستغنی. Cf. I 535 *sqq.* and the notes *ad loc.*

٣٤٩٧ The Egyptian likens the Israelite to Mary and himself to the withered palm-tree from which, when she shook it, ripe dates dropped to the ground (*Qur.* XIX 25).

٣٥٠٣ ليس للانسان الخ, *Qur.* LIII 40.

٣٥٠٩ *I.e.* "thy generosity has brought me to everlasting bliss". Cf. the Ḥadíth *al-sakhá shajarat^un min ashjári 'l-jannati aghṣánuhá mutadalliyát^un fí 'l-dunyá fa-man akhadha bi-ghuṣn^in minhá qádahu dhálika 'l-ghuṣnu ilá 'l-jannah.* See also II 1273 *sqq.* and the note *ad loc.*

٣٥١٠ The "torrent" signifies the powerful spirituality of the Israelite whereby the Egyptian was carried away.

٣٥١١ Cf. *vv.* ٣٥٢٩–٣٥٣٠ *infra*, I 2784–2799, and the saying *al-majázu qanṭaratu 'l-ḥaqíqah.*

٣٥١٣ الله اشترى (*Qur.* IX 112). See the notes on *Math.* I 2709, II 2438.

٣٥١٦ Concerning the transcendent nature of the Letters that stand at the head of twenty-eight Súrahs in the *Qur'án*, see V 1316 *sqq.* and *Passion*, 590 *sqq.*

كهيعص, *Qur.* XIX. Some Moslem cabbalists interpret as follows: *Káf* = the Divine Name *Káfí* (All-sufficing); *Há* = the Divine Name *Hádí* (He who guides the Faithful); *Yá* = *Yad* (the Hand which bestows *rizq* on all); *'Ayn* = the Divine Name *'Alím* (Omniscient); *Ṣád* = *Ṣádiqu 'l-wa'd* (He who keeps His promise).

It is possible to read *ṣidq-i wa'dah* instead of *ṣidq-i wa'da-i* and translate: "the Letters كهيعص are (a key to) the truth of His promise", *i.e.* the final *ṣád* indicates and confirms the reality (*ṣidq*) of the promised Divine *kifáyah.*

٣٥٢٢ See note on I 3486.

٣٥٢٨ نگه داری. So all my MSS. Fa has *nigah dárad* and gives the text-reading as a variant.

٣٥٣١ یکی نیلم روان. Fa translates incorrectly: "a Nile is flowing." بر قرارم, *i.e.* "they think I am in the same state as I was before the Spirit moved me".

٣٥٣٢ See I 512–513, III 1008 *sqq.*, and the notes *ad loc.*
پیش ما شبی. All my MSS. except G have *abí*, "refusing (to glorify God)".

٣٥٣٦ Cf. the Ḥadíth: *al-qabru rawḍatun min riyáḍi 'l-jannati aw ḥufratun mina 'l-nírán.*

٣٥٣٩ اندر هَلْ اَتَی. In the Translation I have followed the view of most commentators that *hal atá* refers to the Súrah (LXXVI) which begins with these words, and *khandu-há* to the delights of Paradise depicted in it. While to infidels and hypocrites Mohammed looked austere (*'abúsu 'l-wajh*) and a "kill-joy", since they saw in his countenance only the reflexion of their own future state, the Faithful, seeing him by the Light of God, beheld *naḍratan wa-surúran* (*Qur.* LXXVI 11). But if *hal atá* is used (as in two other passages of the *Mathnawí*) with reference to the text (*hal atá 'alá 'l-insáni ḥínun mina 'l-dahri lam yakun shay'an madhkúran*), the meaning of the verse may be: "contemplate the spiritual glories hidden by Man's earthly origin." See the notes on II 976 and *v.* ٩٠٠ *supra.*

٣٥٤٠ آن = *án-chih mí-bíní*; but perhaps it is simpler to make *án mun'akis ṣúrat* the subject of *bi-namáyad*: in that case, cf. I 3114, where the preposition *az* serves as a rhyme-word.
بزیر آ, *i.e.* "climb down from your egoistic standpoint".

P. ۴٨٨, Heading. An Arabic version of this Story (*Kitábu 'l-adhkiyá* of Ibnu 'l-Jawzí (*ob.* A.D. 1200), Cairo, A.H. 1306, p. 78, l. 14 *sqq.*) substitutes a date-palm for the pear-tree and a woman for the *mukhannath*. The Western versions (Boccaccio, *Decameron*, Day vii, Novel 9, and Chaucer, *The Merchant's Tale*) are well known.

٣٥٤٥ من بر آیم میوه چیدن. I cannot find a parallel in Persian for the construction of the infinitive here.

٣٥٥٠ برطله (so vocalised in G: cf. بُرْتُله) = Arabic *burṭul* or *burṭula* (*Lisán*, XIII, 54, 5). The word is said to be synonymous with *qalansuwah* and is also explained as "a red bonnet". Fa translates it by *qalpaq*.

٣٥٥٨ هزل تعلیمست. Cf. Book v, p. ١٦٠, Heading.

٣٥٦٠ *I.e.* "there is a vast difference between the phenomenal and the real, the particular and the universal, the outward form and the inner meaning". In the first hemistich *amrúd-bun* refers to the "pear-tree" of the Story, *i.e. hasti-yi mawhúm*; in the second, to the essential aspect of Being (*hasti-yi ḥaqíqí*).
کاهلان = *gháfilán*. Although the epithet is sometimes applied to mystics (*e.g.* III 1454 *sqq.*), Fa's view that it may bear that sense here is obviously inadmissible.

٣٥٦١–٣٥٧٤ This description of the soul's ascent from self-consciousness to God-consciousness goes far to justify the very broad interpretation given by Rúmí to the plea that every jest has a moral.

٣٥٦٧–٣٥٦٨ The text of the Prophet's prayer that he might see everything as it really is has been cited in the notes on I 2585 and II 467.

٣٥٧٠ درخت موسوی, the Burning Bush from which God called unto Moses, saying, *inní ana 'lláhu* (*Qur*. XXVIII 29–30; cf. Exodus iii 1–6).

چون سوی موسی الخ, *i.e.* "when thou hast devoted thyself to a holy man". See the note on II 74.

٣٥٧١ Cf. *GR*, 444 *sqq*.

٣٥٧٤ أَصْلُهُ ثابت الخ. *Qur*. XIV 29 has *aṣluhá* and *wa-far'uhá*. See the notes on III 2005–2006 and 4388.

٣٥٧٥ کآمدش. The pronoun should be referred to the "tree" (*dirakht-wujúd-i insání*) mentioned in the last verse. Fa places the Heading after *v*. ٣٥٧٥, and this is an improvement, but in any case its position need not be taken into account. Cf. the note on *v*. ٢٤٦٨ *supra*.

فَاسْتَقِمْ, *Qur*. XI 114. See *Math*. III 741 and the note *ad loc*.

٣٥٧٦–٣٥٨٠ The analogy drawn here between the bodily nature of Man and the rod of Moses is based on *Qur*. XX 18–22: "'and what is that in thy right hand, O Moses?' He said, ''Tis my staff whereon I lean, and wherewith I beat down leaves for my sheep, and I have other uses for it.' God said: 'Let it fall, O Moses.' So he let it fall, and lo, it was a snake, gliding. God said: 'Take it up and be not afraid. We shall restore it to its former guise.'"

٣٥٧٦ بیندازش زدست, *i.e.* "throw off the attributes of self in order that they may be transmuted and 'deified'".

٣٥٨٠ آبشان خون کرد. It is related that Moses smote the Nile with his rod and caused the water to become blood whenever an Egyptian would drink it.

٣٥٨١ See *Qur*. VII 130.

٣٥٨٣ اعجاز, *i.e.* working of miracles (*mu'jizát*).

٣٥٨٥ بَلِّغْ, *Qur*. V 71. In the first hemistich H and two other MSS. read: *ma-ngar ákhir kih tu dá'í-yi rahí*.

٣٥٨٦–٣٥٨٨ See the notes on Book I, p. ١٥١, Heading; II 2543, III 2988, etc.

٣٥٩٠ امر شُجون (= *amr-i dhú shujún*) probably means "a complex affair" and refers to the inexplicable ways of Providence.

٣٥٩٢ کآنچ ما کردیم الخ, *i.e.* "do not repay evil with evil".

٣٥٩٥ فریبندهٔ ترا. So all my MSS. Fa admits that this is better than its own reading, *firíbida-i tu-rá*. Moses describes himself as "God's

deceiver", *i.e.* "God's agent in the 'deception' with which He beguile His enemies". Cf. *Qur.* IV 141: *inna 'l-munáfiqína yukhádi'úna 'lláha wa-Huwa khádi'uhum*, and see the notes on *Math.* II 1055, 3360; III 1195.

٣٦٠٠–٣٦٠٤ See the notes on I 545–548, 842–843, etc.

٣٦٠٥ آكل و مأكول الخ. See III 22 *sqq.*, v 719 *sqq.*, and the notes *ad loc.*

٣٦٠٧ Cf. *Qur.* XLVII 13: *wa-ya'kulúna ka-má ta'kulu 'l-an'ámu wa-'l-náru mathwan lahum.*

٣٦١٠ For "the candle of the spirit" read "the candle of the merchant".

٣٦١١ See I 1406 and note *ad loc.*

٣٦١٦ روژد. This rare verb does not occur again in the *Mathnawí*.

٣٦١٨ جوع البقر, βουλιμία.

٣٦١٩ آن دمی, according to Fa, = *mansúb bad-án dam*, *i.e.* those whom Moses had inspired with the true Faith. Some commentators take *án damí* to mean "birds" (cf. *supra*, v. ٢٤٠٨, and note on III 4690), while others, regarding *dam* as an Arabic word, suppose that the phrase is equivalent to *án khúní*, *i.e.* Pharaoh, or suggest even more grotesque explanations. The line apparently refers to three classes of men, viz., the wholly spiritual, the half-spiritual, and the bestial (cf. *supra*, p. ١٤٠٦, Heading).

٣٦٢٢ تا نشد آهن الخ, *i.e.* "do not exert yourself in vain".

٣٦٢٦ Cf. *Qur.* XCVI 6–7.

٣٦٢٨–٣٦٣٦ The *nafs*, though it may repent by fits and starts, soon falls back into its habitual unconsciousness of God (*khwáb-i ghaflat*). This leads up to a passage—one of the finest in the *Mathnawí*—which recalls the familiar lines:

> "Our birth is but a sleep and a forgetting;
> The Soul that rises with us, our life's Star,
> Hath had elsewhere its setting
> And cometh from afar."

So long as Man is unaware of the world of Reality whence he came, his state resembles that of a dreamer, who cannot possibly escape from the illusion that his dream-world is permanent and real.

٣٦٣٤ چندین شهرهارا کوفته. The "cities" are the planes of being or phases of experience through which the soul must pass in its journeys *from* and *to* God before it can attain to gnosis. *Kúftan* is similarly used at III 775 (cf. note *ad loc.*).

٣٦٣٦ بخش راز. For *bakhsh* or *bukhsh* = *súrákh*, see Dozy, *Supplément*.

P. ٤٩٣, Heading. See I 3–6, 3165–3168, 3873–3876, III 460 *sqq.*, 1979 *sqq.*, 3901–3906, 4159–4208, and the notes *ad loc.*; also *Díwán*, *SP*, XII.

Rúmí's doctrine of the Divine origin of the soul, its descent to the material world, its life on earth, the development of its latent powers, and its ultimate return to its true home, is set forth so clearly and

illustrated so copiously that there should have been no need to remove misconceptions as to his meaning. Take, for example, a quotation from an Indian interpreter of this passage (C. R. Jain, *The Lifting of the Veil*, p. 164 *seq.*). The italics are mine.

"After obtaining the human form many...go astray and become enemies of Religion and Faith, ***and again don the animal form***, or attain to even worse conditions. The Mawlānā of Rūm writes:—

'O thou who hast torn the skin of many a Joseph,
Thou shalt wake up as a wolf from this heavy slumber.'

...The souls that pass out of ***the whirlpool of re-birth*** do not fall into it again."

As it happens, the question whether Rúmí believes in transmigration of souls (*tanásukh*) is answered shortly and conclusively by the poet himself (v 2594):

andar-in ummat na-bud maskh-i badan,
lik maskh-i dil buvad ay dhi 'l-fiṭan.

Here he lines up not only with orthodox Moslems but with philosophers like Avicenna, and all reputable Ṣúfís (see note on III 4209).

To students of Moslem thought it is evident that in this and similar passages he is using ideas which have their source in the Neoplatonic theory of emanation and the psychology of Aristotle and Plotinus. As Whinfield says (*GR*, p. 33, note 2), "the doctrine of the three ascending grades of the soul—vegetive, animal, and human—was first enunciated by Aristotle and is reproduced in the *A'yanu 'l-Masá'il* (of Fárábí) and other works". But essentially Rúmí stands much nearer to Plotinus, and by way of introduction to the following verses I cannot do better than quote some extracts from Dean Inge's résumé (*Christian Mysticism*, p. 91 *sqq.*).

"The *soul* is with him the meeting-point of the intelligible and the phenomenal. It is diffused everywhere. Animals and vegetables participate in it; and the earth has a soul which sees and hears. The soul is immaterial and immortal, for it belongs to the world of real existence, and nothing that *is* can cease to be. The body is in the soul, rather than the soul in the body. The soul creates the body by imposing form on matter, which in itself is No-thing, pure indetermination, and next door to absolute non-existence....The nature of the soul is triple; it is presented under three forms, which are at the same time the three stages of perfection which it can reach. There is first and lowest the animal and sensual soul, which is closely bound up with the body; then there is the logical, reasoning soul, the distinctively *human* part; and, lastly, there is the superhuman stage or part, in which a man 'thinks himself according to the higher intelligence, with which he has become identified, knowing himself no longer as a man, but as one who has become

altogether changed and has transferred himself into the higher region'. ...The whole universe is one vast organism, and if one member suffer, all the members suffer with it. This is why 'a faint movement of sympathy' stirs within us at the sight of any living creature. So Origen says, 'As our body, while consisting of many members, is yet held together by one soul, so the universe is to be thought of as an immense living being, which is held together by one soul—the power and the Logos of God.' All existence is drawn upwards towards God by a kind of centripetal attraction, which is unconscious in the lower, half conscious in the higher organisms."

Though Rúmí often gives these ideas a different application, their affinity to his own, as well as their relevance to the present context, is unmistakable. The world was created in order that the Perfect Man—the soul of the world—might be evolved. What Rúmí depicts in the following couplets is his spiritual evolution. Cf. a similar passage (*GR*, 317 *sqq.*), beginning:

bi-dán awwal kih tá chún gasht mawjúd,
kih tá insán-i kámil gasht mawlúd.
dar aṭwár-i jamádí búd paydá;
pas az rúḥ-i iḍáfí gasht dáná.
pas án-gah junbishí kard ú (او) *zi-qudrat,*
pas az vay shud zi-Ḥaq ṣáḥib-irádat.
ba-ṭiflí kard báz iḥsás-i 'álam,
dar-ú bi-'l-fi'l shud waswás-i 'álam.
chu juz'iyyát shud bar vay murattab,
ba-kulliyyát rah burd az murakkab.

٣٦٣٧–٣٦٣٩ These processes of soul-life are described in *Paradise Lost*, v 479 *sqq.*

"So from the root
Springs lighter the green stalk, from thence the leaves
More aery, last the bright consummate flower
Spirits odorous breathes: flowers and their fruit,
Man's nourishment, by gradual scale sublimed,
To vital spirits aspire, to animal,
To intellectual; give both life and sense,
Fancy and understanding; whence the Soul
Reason receives, and Reason is her being"—

a passage founded on the theory which Milton elaborates in his treatise *De doctrinâ Christianâ* that "all creation, inanimate and animate—brutes, men, and Angels included—consists but of diverse forms or degrees of one and the same original or prime *matter*; which *matter* was originally an efflux or emanation out of the very substance of the One Eternal Spirit" (*The Poetical Works of John Milton*, ed. Masson, III 361).

On the force of Love working in all things and impelling them towards unification, see III 4400 *sqq.*, V 2012 *sqq.*, 3853 *sqq.*, and Avicenna's *Risálah fí 'l-'ishq* (ed. Mehren, *Traités mystiques*, Leiden, 1894; summarised by Iqbal, *Development of Metaphysics in Persia*, 38 *sqq.*).

۳۶۴۰–۳۶۴۱ The functions of the *nafs-i nabátí* are growth, assimilation, and reproduction. Spring flowers and verdure awaken in the animal soul, which is the "child" of the vegetive soul, subconscious memories associated with its "mother".

۳۶۴۲–۳۶۴۵ The love which moves and transforms the soul is a reflexion of Divine Love, an attraction exerted by the Whole upon its "parts" (see I 2801–2804, 2904–2906, II 2575–2582 and the notes *ad loc.*); but the disciple cannot realise it until his individual reason becomes lost in the Universal Reason which is typified by the Shaykh. See the notes on II 74, 1987.

۳۶۵۱ بر حالت خود. Fa: *bar ra'y-i 'álam.*

۳۶۶۰–۳۶۶۱ See *vv.* ۳۰۹۸–۳۰۹۹ *supra* and note *ad loc.*

۳۶۶۲–۳۶۶۳ According to Traditions cited in *Aḥwálu 'l-qiyámah*, 59–65 = *Muhammedanische Eschatologie*, 105–115, certain classes of men will appear at the Resurrection in the form of hogs or apes. Like Ghazálí (*Ibáḥah*, 14*, 7 *sqq.*) the poet understands this as the manifestation of their "foul inward disfigurement" (*maskh-i báṭin*). Cf. V 2599:

az rah-i sir ṣad hazárán-i digar
gashtah az tawbah shikastan khúk u khar.

۳۶۶۶ *Qur.* VI 32: *wa-má 'l-ḥayátu 'l-dunyá illá la'ib^un wa-lahw^un.*

P. ۴۹۵, Heading. خلق دوزخ, *i.e.* the ministers of Divine wrath and vengeance. Rúmí depicts them as ravenous wolves howling for their prey—the "asses" who have been fattened by self-indulgence.

۳۶۷۳–۳۶۷۴ *I.e.* "let them enjoy the slumber of ignorance from which they will awake only to find themselves sunk in darkness and desolation".

۳۶۷۸–۳۶۸۷ The analogy of mind and body demonstrates the presence (*qurb, ma'iyyah*) of God with us, although the nature of His presence is far beyond our ken.

۳۶۸۸–۳۶۹۱ Examples of the mysterious connexion between spiritual essences and phenomenal forms. Cf. *supra*, *vv.* ۲۴۰۲–۲۴۰۹.

۳۶۹۲ For the terms *'álam-i khalq* and *'álam-i amr*, see note on II 1103.

۳۶۹۴ عقل‌تر از عقل الخ. See note on *v.* ۲۷۰۶ *supra.*

۳۶۹۶ See III 1340 and note *ad loc.* Dichotomy (*faṣl u waṣl*) is characteristic of all human thinking.

۳۶۹۷ از دلیل, "(starting) from proofs furnished by the intellect". These, however, cannot satisfy the seeker of God: they are merely a staff for the blind; yet they have their use and may serve as a prelude to "the spiritual

quest" (I 1500 *sqq.*). In the Translation I have accepted the view of Fa that *dalíl* = *murshid*, which does not agree so well with the context.

ظليل. Fa translates from this reading, but reads عليل (B Bul.).

٣٧٠٠ بحث کم جويید الخ. There are several Ḥadíths to this effect, *e.g.*, *tafakkarú fí kulli shay'*^{in} *wa-lá tafakkarú fí dháti 'lláhi*, and *tafakkarú fí álá'i 'lláhi wa-lá tafakkarú fí dháti 'lláhi*. Cf. *GR*, 113 *sqq.*

٣٧٠٢ صد هزاران پرده الخ, referring to the Ḥadíth: *inna li-'lláhi sab'ína alfa ḥijáb*^{in} *min núr*^{in} *wa-ẓulmat*^{in} *law kashafahá la-aḥraqat subuḥátu wajhihi kulla man adrakahu baṣaruhu*. See *Mishkátu 'l-anwár*, 47, 7 *sqq.* (tr. Gairdner, 88 *sqq.*) and *Math.* II 821 with note *ad loc.*

٣٧١٠ لا أُحْصِي. For this Ḥadíth, see note on I 128.

P. ۴۹۸, Heading. ذو القَرْنَيْن, *i.e.* Alexander the Great (Iskandar-i Rúmí). See *Qur.* XVIII 82 *sqq.* and art. in *EI.* The two following sections of the poem are largely a paraphrase of *Qiṣaṣu 'l-anbiyá*, 4, 18 *sqq.* "Said 'Alí ibn Abí Ṭálib: The Earth, as soon as God created it, cried out and said, 'O Lord, wilt Thou place upon me sons of Adam who commit sins and cast filth upon me?' and it rocked violently. Then God fastened it down with mountains and steadied it, and He created a huge mountain of green emerald—whence comes the greenness of the sky—called Mt Qáf, encircling the whole earth; and this is that by which God swore, saying, *Qáf. By the glorious Qur'án* (*Qur.* L 1). Said Wahb (ibn Munabbih): Dhú 'l-Qarnayn came to Mt Qáf and saw small mountains around it. 'What are these?' said he., 'They are my veins', it replied; 'when God wills that a land should quake, He orders me and I let one of my veins throb and there is an earthquake in the adjoining land.' Dhú 'l-Qarnayn said: 'O Qáf, tell me something of the majesty of God.' 'The majesty of our Lord surpasses all description and conception.' 'Tell me the least thing thereof that can be described.' 'Lo,' said Mt Qáf, 'beyond me, for the distance of a five hundred years' journey, lies a land of snow-mountains which crush against one another and, beyond that, similar mountains of hail: were it not for that snow and hail, the world would be consumed by the heat of Hell-fire.'"

٣٧١٢. See I 842–843, III 3149 *sqq.*, and the notes *ad loc.* According to Aristotle (*Meteorologica*, 365 b), earthquakes are due to evaporation. "The earth is essentially dry, but rain fills it with moisture. Then the sun and its own fire warm it and give rise to a quantity of wind both outside and inside it....The cause of earthquakes is wind—that is, the inrush of the external evaporation into the earth" (tr. E. W. Webster). Cf. *RIS*, II 84, 8 *sqq.*; *Firdawsu 'l-Ḥikmat*, 23, penult and foll.

P. ۴۹۹, Heading. The opinions expressed by the "ants" in this apologue represent those held by Moslem scientists and philosophers (*'ulamá-yi ẓáhir*).

٣٧٣٤ In the second hemistich three of my MSS. read: *az ṣanáyi'-há-sh ay ḥabr-i nikú.* Fa's reading, *az ṣanáyi'-há-yi Ḥaqq ay ḥabr gú*, makes a bad rhyme.

٣٧٣٥–٣٧٣٩ See the note on p. ٤٩٨, Heading, *supra*.

٣٧٤٠–٣٧٤١ See I 2063–2070 and the note *ad loc.*

عاقلان, used here in the sense of *'árifán*. There is a variant reading: *parda-i bar ráz-dán.*

آن کوه قاف, *i.e.* the perfect saint (cf. II 54, note). If the stories told by Ṣúfí authors are true, a great number of deaths must have occurred in moments of ecstasy. See, *e.g.*, *Kashf*, *Eng.* 393 *sqq.*

٣٧٤٣ This verse alludes to the Ḥadíth-i qudsí: *sabaqat raḥmatí ghaḍabí.* See note on I 2672.

٣٧٤٤ *I.e.* in relation to God the terms "prior" and "posterior" have nothing to do with time. All the Divine Attributes are eternal and essentially identical with each other. Mercy may manifest itself in the form of Wrath, and Wrath in the form of Mercy, and it is only in regard to their *effects* that they admit of being discriminated. From this point of view, Wrath is subordinate to Mercy. See III 4166–4167 and the note *ad loc.*

٣٧٤٥ In the first hemistich Fa reads with B: *gar na-dídí án zi-nuqṣán-i tu-ast.*

٣٧٤٦ مرغ گلین, *i.e.* the carnal reason.

٣٧٥٢ اِهْدِنا, *Qur.* I 5.

P. ٥٠١, Heading. از هفتصد پر. According to a generally received Ḥadíth, Gabriel had six hundred wings when Mohammed saw him on the night of the Ascension.

٣٧٥٩–٣٧٦٧ The analogy of flint and steel on the one hand, and their latent fire on the other, illustrates the contrast between the body of Man, which belongs to the material world, and his spirit which transcends and subdues it.

٣٧٦١ In the first hemistich three of my MSS. read: *sang u sindán ḥákim-i íjád-i nár.*

٣٧٦٢ باز آتش الخ. This "fire" is the animal soul (*rúḥ-i ḥayawání*).

٣٧٦٣ شعلهٔ ابرهیمواز, the human spirit (*rúḥ-i insání*), *i.e.* the spirit of the Perfect Man (II 188, note), by which the fire of the animal soul is extinguished. For the reference to Abraham, see the note on I 547.

٣٧٦٤ The Ḥadíth (II 3056, note) is here applied, as at III 1128 and *v.* ٥٢٦ *supra*, to the Perfect Man who, though last in the order of physical existence, comes first in the spiritual order, inasmuch as he is the *raison d'être* of the cosmos.

٣٧٦٥ A variation of the metaphor employed in *vv.* ٣٧٦٠–٣٧٦١.

٣٧٦٦ See the note on p. ٣٠٩, Heading, *supra*.

٣٧٦٧ مسعط هفت چرخ. Cf. the Ḥadíth-i qudsí cited in the note on I 1017.

٣٧٦٨ مُنْدَكى, from دَكّ, with omission of the *tashdíd*. Some commentators read *mandakí*, which is said to mean *kúza-i bí-dastah ú gardan-shikastah*.

٣٧٨٣ دیوان مُحاسب, the Board of Audit (= *díwán-i ḥisáb* in *Ṭayyibát* No. 198, *v.* 3) which calls malefactors to account; but the second hemistich suggests that *díwán* may be understood in the sense of "ugly devils".

٣٧٨٦-٣٧٨٧ Cf. III 1210 *sqq.*

مَقْعَد صدق, *Qur.* LIV 55.

٣٧٨٩ لا شرقيّة...لا غربيّة. See *Qur.* XXIV 35.

٣٧٩١ تعلّق بُد بدآن. The commentators explain *bad-án* as equivalent to *ba-bí-hushí* or *ba-rúḥ*, *i.e.* although the body of the Prophet was associated with his spirit, the latter was in no way impaired by the connexion.

٣٧٩٤ خفته بود. Cf. III 3247 *sqq.* and the note on 3250–3251.

٣٧٩٥-٣٧٩٦ Holy men are essentially clairvoyant: their inward eye is never shut. The Prophet said: *tanámu 'aynáya wa-lá yanámu qalbí*. His seeming complaisance was assumed for the purpose of beguiling or conciliating "these curs", *i.e.* infidels and hypocrites.

٣٧٩٨ بحر او الخ. There are many far-fetched interpretations of this hemistich. None of them gives what in my opinion is the likeliest meaning, namely that the spirit of Mohammed was moved and became agitated in sympathy with his body: "his sea surged up for love of the foam."

٣٧٩٩ گر كف نباشد الخ, *i.e.* "if the *Rúḥ-i Muḥammadí* has no hand (bodily nature) wherewith to dispense its universal bounty, that does not matter: the Logos is independent of all media (*wasá'iṭ*)".

٣٨٠٠-٣٨٠٤ See the note on I 1066–1067.

٣٨٠٥ خاصّگان, *i.e.* the angels and cherubim.

اخصّ, *i.e.* the Prophet and the Moslem saints. Cf. the Ḥadíth cited in the note on I 3953.

٣٨٠٦ All other states of ecstasy are as child's play in comparison with the experience of those who by dying entirely to self have attained to cosmic consciousness. Cf. III 3169–3170, note.

٣٨٠٧-٣٨٠٨ Here "Gabriel" serves as a type of the highest spiritual intelligence (see the note on I 3653). Notwithstanding his exalted rank he is "neither the candle nor the moth", *i.e.* he is inferior to mystics consumed by Divine Love.

٣٨٠٩ این حدیث منقلب را. Fa says that *munqalib* refers to the apparent inconsistency of representing Mohammed, who beheld God in His glory

as unable to bear the sight of Gabriel; but the epithet may well be applied to a discourse of which the meaning is the reverse of obvious.

شیرزا الخ. See the Translation, p. 481, note 1. The poet bids his inspiring genius (Ḥusámu'ddín: cf. *yá ḥabíbí* in *v.* ۳۸۱۲ *infra*) "temper the wind to the shorn lamb", so that weak and earth-bound minds may apprehend some part of the truth.

۳۸۱۰ *Qulmáshí*, from *qul má shi'ta*, occurs again at VI 1637.

۳۸۱۲–۳۸۱۳ The Ṣúfí in this world is in the position of an exile and must needs pay regard to the character and capacity of the people amongst whom he passes his life. Such dissimulation can claim Divine authority, according to the Ḥadíth: *umirtu bi-mudárāti 'l-nás*; it is enjoined in a proverbial verse,

fa-dáribim má dumta fí dáribim,
wa-arḍibim má dumta fí arḍibim,

which Rúmí, no doubt, is paraphrasing here.

۳۸۱۴ وازیا الخ. See I 288, note. The first hemistich indicates that this counsel of expediency does not concern the saint except in so far as he is a teacher and *murshid*.

۳۸۱۵ قَوْلًا لَيِّنًا, from *Qur.* XX 46: "(go, both of you, unto Pharaoh...) and speak unto him a gentle word, that perchance he may bethink himself or fear."

۳۸۱۸ وقت عصر آمد, "it is late" (*waqt tang-ast*).

۳۸۱۹ گل‌خوارورا. See the notes on II 2440–2442 and *supra*, p. ۳۱۵, Heading.

۳۸۲۰ Fa reads *nuṭq-i ján-rá* and translates: "thou (Ḥusámu'ddín) wouldst be a spiritual garden for soul-speech"; but *nuṭq* is clearly the grammatical subject of the sentence. For the meaning, cf. I 1729–1730 and the note *ad loc.*

۳۸۲۱–۳۸۲۳ The mystical truth in the *Mathnawí* may be likened to a sugar-plantation, while the words in which it is conveyed—especially the *ḥikáyát* and *hazliyyát*—resemble the donkey's head hung up as a scare-crow, since these engage the attention of superficial readers and deter them from penetrating beyond the outward form of the poem into the *asrár* and *ma'ání* which constitute its heart.

۳۸۲۴–۳۸۲۵ The sense of these verses implies, I think, that the expression *sar-i khar* is transferred from the literal meaning (*ẓáhir*) of the *Mathnawí* to the literalists (*ahl-i ẓáhir*) who see nothing below the surface. Rúmí calls Ḥusámu'ddín to "bring such persons into the melon-garden", *i.e.* endow them with spiritual perception, in order that the "donkey's head" (the *nafs*) may be "skinned and cooked" (mortified and regenerated). It seems to me that the metaphors are at least odd, if (as commentators suppose) *sar-i khar* still represents *ṣúrat-i ḥarf*.

آن مُطَّبَخَه. The edd. generally have مُبطّخه, a reading which is said by Fa to be found in all authoritative MSS. None of mine, however, supports this allegation. There is a natural connexion between *maslakhah* and *maṭbakhah*; the variant was inevitable owing to the occurrence of *biṭṭíkh-zár* in the preceding verse.

۳۸۲۷ بر فلك محمودی. Before the *Mathnawí* made him a celebrity, Ḥusámu'ddín, it is said, was one of the saints who are unknown on earth but renowned in Heaven, according to the Ḥadíth: *li-'lláhi awliyá'u akhfiyá'u ma'rúfúna bayna ahl-i 'l-samá'i wa-mastúrúna bayna ahl-i 'l-arḍi.*

۳۸۳۰ یاد آرند الخ. See the note on I 75.

۳۸۳۱ موسی و هارون الخ. Cf. the words in which the Prophet described his spiritual unity with 'Alí: *anta minní bi-manzilati Hárúna min Músá.*

۳۸۳۳ آن مه, *i.e.* the spirit of the Perfect Man. But probably the correct reading in the first hemistich is *pas shinásáyí bi-gardánid rú,* "then Knowledge averted its face (from the unbeliever)"; in which case *án mah* may signify "the Light of Knowledge".

۳۸۳۴–۳۸۴۷ This passage illustrates the topic of *inkár ba'da 'l-ma'rifah* by means of a Moslem legend which the poet has already handled in Book I (727–738). See the notes *ad loc.*

۳۸۳۵ لَمْ يَكُنْ. *Qur.* XCVIII 1: *lam yakuni 'lladhína kafarú min ahli 'l-Kitábi wa-'l-mushrikína munfakkína ḥattá ta'tiyahumu 'l-bayyinatu, Rasúlun mina 'lláhi, i.e.* the Jews and Christians, who had believed in the coming of Mohammed, as foretold in their scriptures, denied him when he came.

۳۸۳۷ یا آید بدید. Read تا آید (G and Fa).

۳۸۳۹ يَسْتَفْتِحُونَ, *Qur.* II 83.

۳۸۴۴–۳۸۴۹ In the eyes of true mystics double-facedness is so detestable that even the appearance of it in a wall is regarded by them with disapprobation. Cf. the Ḥadíth: *tajidúna sharra 'l-nási yawma 'l-qiyámati dhá 'l-wajhayni 'lladhí ya'ti há'ulá'i bi-wajhin wa-há'ulá'i bi-wajhin.*

۳۸۴۸–۳۸۴۹ See II 815, note, and cf. III 783–787.

۳۸۵۵ Fa and other edd. conclude the Book with a verse which does not occur in any of my MSS. See *app. crit.*

COMMENTARY ON BOOK V

PREFACE

P. ١, l. ٢ شریعت همچو شمعست الخ. Concerning the relation between the Law and the Truth, see Qush. 50, 6 fr. foot and foll.; *Kashf, Eng.* 383; *MI,* 92 *sqq.* Qush. says: *fa-'l-sharí'atu an ta'budahu (wa-'l-ṭaríqatu an taqṣidahu)*[1] *wa-'l-ḥaqíqatu an tashhadahu.*

l. ۴ لو ظهرت الحقایق الخ. Positive religion depends on faith in the Unseen. Cf. I 3610 *sqq.* and the note on I 3555–3557.

P. ٢, l. ۴ عتقاء اللّهایر. Cf. the description of Luqmán-i Sarakhsí in *Asráru 'l-tawḥíd,* 23, 11 *sqq.* = *SIM,* 6 *seq.*

l. ۵ كُلُّ حِزْبٍ الخ, *Qur.* XXIII 55.

l. ۹ يا لَيْتَ...رَبّي, *Qur.* XXXVI 25–26. According to Moslem commentators, this was said by Ḥabíb al-Najjár, a Christian martyr, on entering Paradise after having been stoned to death by the people of Antioch.

l. ١٠ يا لَيْتَني...سُلْطانيه, *Qur.* LXIX 25–29.

l. ١١ شریعت علمست الخ. Cf. a saying attributed to the Prophet: "The Law is my words, the Path is my works, and the Truth is my inward state" *(al-sharí'atu aqwálí wa-'l-ṭaríqatu a'málí wa-'l-ḥaqíqatu ḥálí).*

l. ١٢ فَمَنْ كانَ يَرْجو الخ, *Qur.* XVIII 110.

١ كه نور انجمراست. The Perfect Man is the Light of the world. See the notes on II 836–839, III 2265–2266.

١۴ گیهان, referring to the macrocosmic nature of the Perfect Man (see Book IV, p. ٣٠٩, Heading, and the notes *ad loc.*). Fa and Mq translate *gayhán* by *pádisháhán* or *mulúk,* a blunder which seems inexplicable unless گیهان was confused with كَيان.

١٧ A metrical version of the proverb *má lá yudraku kulluhu lá yutraku kulluhu.*

١٨ Cf. VI 66.

٢٦ مشعلهٔ ایمان, *i.e.* the illumined saint.

٢٧–٢٩ The "bats" and "mice" depicted in these lines are legalists and scholastic theologians.

گروه موشانه الخ. Cf. I 3270 *sqq.*

P. ۴, Heading. خُذْ أَرْبَعَةً الخ, from *Qur.* II 262: "and when Abraham said, 'My Lord! show me how Thou givest life to the dead.' He said, 'Dost not thou believe?' Abraham said, 'Yea, but (I ask) in order that

[1] This clause is added in the commentary of Zakariyyá al-Anṣárí.

my heart may be at rest.' God said, 'Take four birds and turn them towards thee (inspect them, so that thou mayst know them again after they have been killed and brought to life); then lay a part of them on every mountain, then call them, and they will come to thee speedily. And know that God is Almighty and All-wise.'"

The four birds are said to have been a peacock, a cock, a crow, and a dove (or vulture). Bayḍáwí explains that this text signifies the bringing of the soul to everlasting life by mortification of its ruling passions.

Berthels (*Islamica*, III 20, note 2) cites a similar interpretation from the *Tafsír* of Abú 'Abd al-Raḥmán al-Sulamí (where the duck is substituted for the dove): "God says: 'Sever thine eye from the gauds of this world and from taking pride in them and coveting them and indulging thy lust therewith, to the end that thou mayst win the reality of perfect faith. And when these (vicious) attributes are cut off (read *inqaṭa'at*) from the soul, I will endue thee with My attribute in bringing the dead to life (*iḥyá'u 'l-mawtá*).'" Cf. the commentary of Najmu'ddín al-Kubrá (Mɪ V 11, 13 *seq.*): *innaka maḥjúb^un biká 'anní fa-anta bi-ḥijábi ṣifátika 'an ṣifá maḥjúb^un wa-bi-ḥijábi dhátika 'an dháti mamnú'^un fa-mahmá tamut 'an ṣifátik tuḥya bi-ṣifátí wa-idhá fanita 'an dhátika baqíta bi-baqá'í.*

Rúmí's exposition of this verse of the *Súratu 'l-Baqarah* occupies nearly a quarter of the Book: beginning with the duck as a type of greed (*v.* ۴ *infra*), it illustrates and interprets in mystical fashion the vices symbolised by the peacock (*v.* ۳۶۵), the crow (*v.* ۷۶۵), and the cock (*v.* ۹۴۰).

۳۱ تو خلیل وقتی. The context makes it clear that "the Abraham of the time" is Ḥusámu'ddín, and not (as Fa asserts) "the seeker intent on inward purification" who can never become pure without saintly aid and blessing (see *infra*, *v.* ۲۰۰ *sqq.*).

۳۳ Cf. Saná'í, *Ḥadíqah*, IV 149*b*:

> *chár murgh-and chár ṭab'-i badan,*
> *babr-i dín jumlah-rá bi-zan gardán.*
> *pas ba-ímán-i 'ishq u 'aql-i dalíl*
> *zindah kun bar chahár-rá chu Khalíl.*

۳۵ کل توی الخ. The spirit of the Perfect Man is the "whole" of which all other spirits are "parts". See the notes on I 2801, 2904–290 II 2582.

۴۱ دلهای سَوی. Fa, which reads *dil-há mí-shaví*, describes the alternative reading as "sounder".

۴۵ The long life of the crow (*annosa cornix*) is proverbial.

۴۷ كُلُوا. See II 620 and the note *ad loc.*

۵۲ آمد بهیش, the correct construction in classical Persian. Fa reads *áyad.*

۵۳ آن حیات, *i.e. al-Ḥayy*, one of the Names of God.

۵۵ صُرفه‌بُر. Cf. II 656.

۵۶ The believer in Divine justice and providence knows that any apparent injury done to him is for his benefit and really harms no one but the person who inflicted it.

۵۹ See the Ḥadí<u>th</u> cited in the note on III 3497.

۶۱–۶۲ *Qur.* II 271: *al-<u>sh</u>ayṭánu ya'idukumu 'l-faqra wa-ya'murukum bi-'l-faḥ<u>sh</u>á*.

نی مروّت الخ. Fa has بی thrice.

۶۷ Under this verse Fa gives the translation of a verse (*rú ba-yárán kard*, etc.) which is added in B. See *app. crit.*

۷۳ که رعیّت الخ, referring to the Ḥadí<u>th</u>: *al-násu 'alá díni mulúkihim.*

۷۸ In the Translation, for "famishing" read "famine-producing". The infidel's voracity left no food for any one else.

ابن غُز. See Book II, p. ۴۱۷, Heading, and note *ad loc.*

۸۳ Fa: *tá ṣubḥ-dam.*

۱۰۱ صبغة الله, *Qur.* II 132. See note on *Ma<u>th</u>.* I 766. Here *ṣib<u>gh</u>ah* = *sattárí*, God's disguising and covering up (the sins of His creatures).

۱۰۸ رحمةً للعالمین. See the note on I 717.

۱۱۱ نه کار دل, *i.e.* not the kind of work that befits a prophet.

۱۱۲ ای لَعَمْرُك. See *Qur.* XV 72: "by thy life (O Mohammed), they wander blindly in their besottedness." The fact that God swore by the Prophet's life indicates his unique position in the spiritual world.

۱۲۲ یَدُ اللّه. See *Qur.* XLVIII 10 and *Ma<u>th</u>.* I 2972 with the note *ad loc.*

۱۲۶ أیّها الناس احذروا, *i.e.* "beware, for I am enraptured (*maj<u>dh</u>úb*)".

۱۲۸ See the note on *v.* ۳۱ *supra.* The Prophet is supposed to have said, "All created beings are of my Light" (*al-<u>kh</u>alqu min núrí*).

۱۳۴–۱۴۳ Cf. I 817 *sqq.*, II 1951 *sqq.*, VI 1579 *sqq.*, and *infra*, *v.* ۱۵۹۵ *sqq.*

۱۳۷ فَلْيَبْكُوا كثيرا. *Qur.* IX 83 (which has *wa-'l-yabkú*) refers to the future state of infidels in Hell-fire.

۱۴۶ أقْرِضوا اللّه, *Qur.* LXXIII 20: "observe the ritual prayer and pay the poor-tax and lend unto God a goodly loan. Whatsoever good ye send before you for your souls, ye will find it with God, better and greater in the recompense." Cf. *infra*, *v.* ۱۰۰۲ *seq.*

۱۴۷ لا عَیْنٌ رَأَتْ, part of the Ḥadí<u>th</u>-i qudsí which is cited in the note on I 245.

۱۴۹ این پلیدی بدهد. So all my MSS. The reading *z-in palídí bi-rbad* (Fa and other edd.) spoils the antithesis and is much less appropriate.

یُطَهِّرَكُمْ, *Qur.* xxxiii 33: "God wishes only to remove defilement from you, O folk of the Household, and cleanse you thoroughly" (*wa-yuṭahhirakum taṭhír^{an}*).

۱۵۱ پس پشیمان. Fa reads *pas*, which seems preferable here.

۱۵۳ این تن مرکبست. The spirit rides on the body. Cf. the Ḥadíth: "thy (bodily) self is thy camel, so treat it well" (*nafsuka maṭiyyatuka fa-'rfuq bihá*).

۱۵۴ See the note on iv 276, and cf. the Ḥadíth: *a'ṭi kulla badan^{in} má ta'awwadahu.* Fa reads *dar dimágh-i dil.*

۱۵۷ گفت آدم را الخ. Cf. *Qur.* xx 118.

۱۶۴ حُفَّتِ ٱلْجَنَّة, the opening words of the Ḥadíth cited and explained in the note on ii 1837.

۱۶۶ بر خندوش. Cf. i 3428 and note *ad loc.*

۱۶۷ عقل را الخ. An oft-repeated injunction. See ii 2277, note.

أَمْرُهُمْ شُورَى, *Qur.* xlii 36, where this is mentioned as characteristic of the true believers who answer the call of their Lord.

۱۷۰ این سو آ, *i.e.* "return from the state of 'intoxication' (*sukr*) to the state of 'sobriety' (*ṣaḥw*)". See the notes on i 129, 2066.

۱۷۳ هامون. Cf. i 396 and note *ad loc.*

۱۷۴ دهليز, *i.e.* the present world, which is the ante-chamber leading to the Unseen.

أَلَسْتُ و بَلَى. See the notes on i 1241, ii 1666–1669.

۱۸۷ فسون. See the Translation, p. 14, note 2. I cannot agree with Fa that the meaning most suitable here is *riyá*. The word must refer to prayer: WM explains it by *da'wat-i asmá ú khwándan-i 'azá'im, ú murád az án rúzah ú ṣawm kih yakí az lawázim-i ú-st.*

۱۹۳ گربهٔ روزه‌دار, a proverbial description of one who masks his guile. Cf. 'Ubayd-i Zákání's verse (from *Músh ú Gurbah*), quoted in *LHP*, iii 243:

muzhdagání kih gurbah 'ábid shud,
záhid ú mu'min ú musalmáná;

and Ḥáfiẓ (Brockhaus, No. 122, *v.* 8):

ay kabk-i khwash-khirám kujá mí-raví? Bi-ist,
ghirrah ma-shav, kih gurba-i 'ábid namáz kard.

۱۹۶ سبق برده رحمتش. See note on i 2672.

۱۹۸ مغفری الخ. Cf. i 2343 *seq.* and note *ad loc.*

P. ۱۴, Heading. See note 1 in the Translation, p. 15, and cf. II 1361–1370 and the note on IV p. ۳۶۳, Heading.

۲۰۰ پیکار هکرد. G has *bigár* (see II 149, note), which is a possible reading, and Fa *bí-kár*, but the latter's rendering, *áb chúnkih bí-kár ast*, is incorrect.

۲۰۱ آبِ آب, *i.e.* God, from whom the saints derive their power to purify the soul.

۲۱۳ As water is the source of all material life (*Qur.* XXI 31), so the holy "water" contains and produces from itself every cure for spiritual maladies.

۲۱۴ *Durr* and *dánab* may signify the enlightened and ignorant respectively. Cf. I 5.

۲۱۶ In Fa this verse follows the Heading.

۲۱۸ هَلْ مِنْ مَزِيد, *Qur.* L 29. See note on I 1379–1380.

۲۱۹–۲۲۰ *I.e.* "God bids the cloud pour forth a flood of rain in which the stagnant water is carried away to the sea, or He causes the sun to convert it into vapour for the same purpose". This analogy illustrates the action of Divine Mercy and Love whereby the sick soul is revived.

۲۲۲ زغُدْر اهل فرش. Cf. *vv.* ۱۹۶–۱۹۷ *supra*. Fa has *zi-ghusl-i ahl-i farsh* (AH) and maintains that it is a better reading.

۲۲۴ أَرِحْنا يا بلال. See I 1986, note. The present reference to Bilál has inadvertently been omitted in the Index, Vol. V, p. ۵۶۲.

۲۲۶ On the mystical significance of *qiyám* and the other postures of the *salát*, see III 2140–2166 with the notes *ad loc.*

سلام, *i.e.* the closing benediction: *al-salámu 'alaykum wa-rahmatu 'lláhi*.

۲۲۷ از تیمّم الخ. The meaning is well brought out by IV 1418.

وز تحرّی الخ. See I 2285, 2371, and notes *ad loc.* Fa and other edd. place this verse immediately after *v.* ۲۲۳, and corrections made in the two oldest MSS. suggest that it would be more apropos there.

۲۲۸–۲۳۱ Cf. II 827–835 and the notes *ad loc.*

۲۲۹ سمندر. The salamander, which (according to Moslem naturalists) "usually lives in the fire", serves as a symbol for the mystic whose perception of reality is intuitive.

۲۳۲ سیری از حقّست. See the Story of the Súfí and the empty food-wallet (III 3014 *sqq.*).

۲۳۳ See the Story of the Súfí who contemplated the beauty of the Garden in his own heart (IV 1358 *sqq.*).

۲۳۴ See I 3486, note.

۲۳۵ Cf. note on *v.* ۲۱۳ *supra.*

P. ١٦, Heading. For the saints as spiritual physicians, contrasted with healers of the body, see III 2700–2709, IV 1794–1801.

٢٤٠ هُم جَواسِيسُ ٱلقُلوب. Cf. the saying of Aḥmad ibn 'Áṣim al-Anṭákí (II 1478, note) and the note on Book IV, p. ٣٨٤, Heading (1).

P. ١٧, Heading. Fa has the longer Heading which occurs in AH. See *app. crit.*

٢٤٢ سالکی. Fa reads *'árifí* with AH.

٢٤٣ شاهدی‌اش. The Perfect Man, and he alone, is the true witness to God, for he is "the eye of the Beloved". See a fine description of him in this aspect (*sháhid*) in Book VI, *vv.* 2860–2885.

٢٤٤ Cf. I 116 *sqq.* *Tasallus-há* refers to "attestations" inspired by motives of self-interest from which the saint is entirely free (cf. VI 2870 *sqq.*).

٢٤٥ See II 974, IV 3764, with the notes *ad loc.*

٢٤٧ وصف باقی. See II 938–957 and the notes *ad loc.*

٢٥٦ سَعيُكُمْ شَتَّى (*Qur.* XCII 4: *inna sa'yakum la-shattá*), *i.e.* "your works are sometimes good and sometimes evil"; but here the text is applied to works and words that are good only in appearance.

٢٥٧ حلمی کند. This is the reading of the two oldest MSS. Fa has *ḥukmí* (AB).

از لطف جود. So all my MSS. Fa reads *kih shunúd* in the first hemistich and *az luṭf júd* in the second, making *júd* (Divine munificence) the subject of *ḥukmí kunad.*

٢٥٩ مُول‌مُول. Cf. the note on I 2103.

٢٦٠ فَٱنْتَظِرْهُمْ الخ, *Qur.* XXXII 30. Cf. *Math.* II 2066, note. In the present verse the hypocrite is warned to expect the doom that will befall him if he persists in opposing the saints.

٢٦٩ دُوردست, "distant", "arduous" (cf. III 1695). There is no MS. authority for دو ردست = *mardúd-ast*, the reading adopted by Shem'í.

٢٧١ شهناز, *i.e.* wife (Fa) or lady-love. The name is used in the latter sense at VI 4026.

٢٧٢ شارِکْهُم, *Qur.* XVII 66: (God said to Iblís), "urge thy horse and foot against them (the seed of Adam) and be a partner in their wealth and children".

ای شَفَق. According to Fa, *shafaq* signifies the true believer, whose faith is the afterglow of the Sun of Prophecy.

٢٧٥ با عازر نکرد. This miracle of Jesus (S. John ch. xi) is related in *Qiṣaṣu 'l-anbiyá*, 246, 21 *sqq.*, where the name Lazarus (also represented by عَيْزار: Jawálíqí, *al-Mu'arrab*, 105, 6 and note *ad loc.*) appears as العازر.

۲۸۱ مرغ بابیلی. See note on I 1314.

۲۸۵ همچو مُزْبِر اللغ. See *Qur.* III 32.

۲۸۶ سوی جسمش. Read *chashm-ash* (BG and Fa), which goes better with *mīwa-i jannat bi-dīd* in the preceding verse and with *maṭ'ūm-i jān-ast ū naẓar* in the next.

۲۸۷ In Fa this verse follows the Heading.

P. ۲۰, Heading (1). Cf. Book IV, p. ۳۷۵, Heading, and note on I 3740–3741. أَسْلَمَ شَيْطَانِي عَلَى يَدِي, part of a Ḥadīth (see II 2675, note), in which the Prophet said that every Moslem has two familiars (*qarīn*) in attendance on him: an angel and a devil, *i.e.* (as mystics interpret) the spiritual reason and the carnal soul.

۲۹۷ اِغْتَذِ بالنُّور. So G, which also has وَارْتَجِ in the preceding verse. The feminine forms, اِغتذِی and وَارْتَجِی (ABH), rectify metre at the expense of grammar. Fa inconsistently preserves the metrical irregularity in *v.* ۲۹۶, while in *v.* ۲۹۷ it defends اِغْتَذِی, supposing the *nafs* of the sensualist to be addressed; but since all the other imperatives are masculine, I prefer the readings of G.

۲۹۹ Here "Gabriel" represents the power of holiness to overcome worldly greed and rapacity.

۳۰۲ چو مار. Cf. Ma'arrī's description of a blind viper (*Luzūmiyyāt*, I 100, 5): "its food, as long as it lives, is earth" (*yaqtātu mā 'ummira 'l-turbā*).

۳۰۸ Read اناث.

۳۱۰–۳۱۱ A passage in the Platonising *Song II* of William Drummond—

> "Those golden letters which so brightly shine
> In Heaven's great volume gorgeously divine,
> The wonders all in sea, in earth, in air,
> Be but dark pictures of that sovereign Fair"—

illustrates this analogy between the forms of phenomenal existence and letters exquisitely traced by the hand of an artist. Viewed as a copy (*nuskhah*) of its Divine archetype, every form in the world is beautiful. Cf. *GR*, 719 *seq.*

> *har ān chīzī kih dar 'ālam 'iyān-ast*
> *chu 'aksī z-āftāb-i ān jahān-ast.*
> *jahān chūn zulf u khaṭṭ ū khāl u abrū-st,*
> *kih har chīzī ba-jāy-i khwīsh nīkū-st.*

But while mystics contemplate these "fair copies", whether sensible (*ḥissī*) or ideal (*khayālī*), and perceive only the revelation of Eternal Beauty in ever-changing aspects of "new creation" (see note on I 1142–

1148), all other men, looking with the eye of sense and carnal reason, are "veiled" from the truth and held captive by illusions.

٣١٣ بر عدم, *i.e.* on the plane of the externally non-existent (ideal) world. Cf. I 606, 612, and the notes *ad loc.*

٣١٥ It is related that Majnún, on finding himself alone with Laylá, bade her turn away from him, since he feared to lose his contemplation of the real object by which he was enraptured.

P. ٢٢, Heading (1). لوح محفوظ, not "the Logos" (delete these words in the Translation), but the Tablet of Destiny (*lawḥu 'l-qaḍá wa-'l-qadar*), whence human minds ultimately derive their daily supply of percepts and ideas just as Gabriel draws directly from the same source his knowledge of Divine mysteries. For *lawḥ-i maḥfúẓ* applied to the Perfect Man, see note on I 1063–1065.

٣١٨ Dark and inscrutable predestination causes men to be possessed by ideas which lead them into paths of error.

٣٢٤ بر نجوم الخ, *i.e.* "he has mastered the science of astronomy and astrology".

٣٢٩ تحرّی می‌کنند. See I 2285 and note *ad loc.*

٣٣٥ بالساهره. Cf. *Qur.* LXXIX 14.

٣٣٨ See *Qur.* XXVIII 29–30, where *inní ánastu nár^an* is explained by Najmu'ddín al-Kubrá as referring to the fire of Divine Love which consumes every vestige of self-existence.

٣٤٤–٣٤٥ *I.e.*, at the Resurrection he who was attached to perishable objects of desire will find that they cannot save either him or themselves.

P. ٢٤, Heading (1). يا حسرة الخ, *Qur.* XXXVI 29.

٣٤٨ مغرما, "lasting perdition". Cf. *Qur.* XXV 66: *inna 'adhábabá kána gharám^an*.

٣٥٢ دانهٔ بی‌دانگی. Cf. *barg-i bí-bargí* (I 2237, note).

٣٥٣ که دریدن شد الخ, *i.e.* "we have gained spiritual freedom by tearing to pieces the bodily vesture which we formerly patched". For the metaphor, see IV 3351–3352 and note *ad loc.*

P. ٢٤, Heading (2). فرجی. The *farajiyyah* or *farájah* is described as an ample cloak, open in front (hence its name), with long sleeves extending beyond the fingers (see Dozy, *Vêtements*, 327 *sqq.*; *Modern Egyptians*, I 38; and cf. the portrait of Shaykh Farídu'ddín 'Aṭṭár reproduced in *Eastern Poetry and Prose*, facing p. 133). Here Rúmí makes it a "split" variety of the more tightly fitting *jubbah*.

٣٥٦ The essential meaning of the name *faraji* was apprehended by the Ṣúfí who obtained relief (*faraj*) when he tore his garment in ecstasy. See the note on II 1769.

۳٦١ يُسر با عُسرست. Cf. *Qur.* XCIV 6: *inna ma'a 'l-'usri yusr*[an].

۳٦۳ خيّاطى. See *Kashf, Eng.* 43 *sqq.* Abú 'l-Qásim Gurgání said that every *faqír* must learn how to sew patches in the right way (*ibid.* 49).

دَبّ (mistranslated by Fa and BU) = *dabb 'alá 'l-murd.* Cf. *dabbáb dabb áward* (Book VI, p. ۴٩۳, Heading), *lúti-yí dab burd* (VI 3848); Dozy, *Supplément* under دبّ I; and see the note on I 1872. *Dabb* is also used in the sense of *jimá'* (VI 4475).

۳٦۴ Cf. the verse of Najmu'ddín al-Kubrá (cited in Mq, V 59, 9 fr. foot):

laysa al-taṣawwufu, fa-'lamanna, muraqqa'[an]
aw rakwat[an] *aw kathrata 'l-asfári.*

۳٦٦ گر روى تا اصل او. See note on I 111. The variant reading of B in the second hemistich likens *khayál* to the scent whereby the seeker is led to reality. After this verse Fa adds the same verse which occurs in B. See *app. crit.*

۳٦٧ دورباش غيرتت. Cf. II 2114.

۳٦٩ This verse describes the adept endowed with spiritual intelligence (*'aql-i ma'ád*).

۳٧٠ شه شود, a metaphor from chess. Cf. *vv.* ۳٥٠٨ and ۳٥١١ *infra*, where *shah guftan* means "to say 'checkmate'". Vullers (*Lex. Pers.* II 483, col. 1) gives "prohibition" (*man'*) as one of the meanings of *shah* on the authority of a verse in the *Mathnawí* (III 3722); but his text is corrupt: *kas na-yárad kard shah* should be *kas na-yábad gard-i shah*, "none can overtake the King". Fa and other commentators render *ní shah shavad* by "they (the fancies) do not become king (do not lord it over him)".

تير شه بنمايد. According to Fa, it was a custom of the ancient Persian monarchs, when one of their slaves went abroad, to give him an arrow which served as a passport, enabling him to reach his destination in the foreign country without official interference. This explanation, however, seems to be fictitious. The *tír-i shah* was an arrow inscribed with the king's name and handed to a surrendering enemy in token that his safety was guaranteed. Cf. Sa'dí, *Badáyi'*, V 8:

yá tír-i halák-am bi-zaní bar dil-i majrúḥ
tá ján bi-diham, yá bi-dihí tír-i amán-rá.

۳٧٢ جرعهٔ الخ, *i.e.* a portion of the *fayḍ-i iláhí*, which is dispensed through the mediation of the Logos and the saints.

۳٧۳ هست بر زلف الخ. *Jast* (AB and Fa) is a better reading than *hast*.

۳٧۴ اندر خاك كش. AB and Fa read *k-ín khák-ast gash*, "whereby this earth is (made) lovely".

۳۷۹ لا یَمَسُّ الخ. Cf. *Qur.* LVI 78: *lá yamassuhu illá 'l-muṭahharún.*

۳۸۱ راواق. So all my MSS. Cf. I 2722. The edd. have *rawwáq* (Fa, Mq, Bul.) or *ráwúq.*

۳۸۳–۳۸۴ Cf. II 703 *sqq.*

۳۹۰–۳۹۱ *I.e.* "inspire us anew with a draught of Thy Grace and Love which is the eternal source of our being". See the note on II 1666–1668.

۳۹۲ In this verse the poet intimates that his discourse on the nature of the unseen Reality must now come to an end.

۳۹۳ See *supra, vv.* ۳۱ and ۴۶ *sqq.*

۳۹۶ وز نتیجه الخ, *i.e.* "he employs every artifice in order to win popularity, without regarding the ultimate consequences of his action".

۴۱۲ گول من کن خویش‌را. Cf. the mystical use of *ablah* (I 2925, note) and the verses of Sulṭán Walad cited *ad loc.*

۴۱۵ نعل بینی بازگونه. See note on I 2481.

تخته‌بندان‌را, literally, "those who are bound in splints". The word is used as a synonym of *muqayyad* by Ḥáfiẓ (ed. Brockhaus, No. 385, *v.* 4):

chigúnah ṭawf kunam dar faḍá-yi 'álam-i quds,
chu dar sará-cha-i tarkíb takhtah-band-i tan-am?

The antithesis of *takhtah-band* (bound in splints) and *shah* corresponds to that between *takhtah-band* (splint-bandage) and *takht* (III 4721, IV 661).

۴۱۶ Cf. IV 3123 *sqq.*

۴۱۷ Cf. III 130 *sqq.* and the notes *ad loc.*

P. ۲۸, Heading. See III 1506–1508 and the note *ad loc.*

لِيَبْلُوَكُمْ الخ, *Qur.* LXVII 2. God created death and life as a probation: while the worldly covet *al-ḥayátu 'l-dunyá*, in which Divine Wrath is concealed under the semblance of good fortune, high rank, riches, etc., the "most righteous" seek the everlasting life hidden in *mawt-i ikhtiyárí* (IV 2043–2044, note).

۴۲۲–۴۲۳ Cf. I 786–802 and the notes *ad loc.*

۴۲۸–۴۲۹ The *aṣḥábu 'l-yamín* of this world are the *aṣḥábu 'l-shimál* of the next, and *vice versá*. See *Qur.* LVI 26–45 and cf. the Ḥadíth cited in the note on II 1837.

۴۳۷ See I 547, note.

۴۴۲ خاصّه این آتش الخ. Cf. III 3920 *seq.*

۴۴۳ دل ببیند نار الخ. Cf. III 4372 and the note *ad loc.*

۴۴۶–۴۴۷ For other examples in the *Mathnawí* of illusions produced by Oriental sorcerers, see III 1161–1164 and the notes *ad loc.*

۴۵۱ مکرهای کالجبال, referring to *Qur.* XIV 47: see I 952 and the note *ad loc.*

۴۵۲ سوی نیل. Self-indulgence is symbolised by the waters of the Nile in which (according to the poet's version: I 1188, note) Pharaoh was drowned.

۴۵۳ ماءٌ مَعین, *Qur.* LXVII 30.

۴۵۴–۴۵۸ All are deceived by appearances except those who see things in the light of spiritual reason (*'aql-i ma'ád*).

۴۵۴ آن رسول خوش‌جواز. Cf. the Ḥadíth: *kána min khuluqí al-jiwáz*, "it was of my disposition to be easy or facile in demanding or selling" (Lane: cf. *Nihâyah*, I 218, 9).

ذرّه عقلت الخ. Fa cites Traditions to this effect. "'*Aql* is the buttress (*di'ámah*) of the true believer, *fa-bi-qadari 'aqlihi takúnu 'ibádatuhu*; and *inna 'l-rajula la-yudriku bi-ḥusni khuluqihi darajata 'l-ṣá'imi 'l-qá'imi wa-lá yatimmu li-rajulin ḥusnu khuluqihi ḥattá yatimma 'aqluhu fa-'inda dháli ka tamma ímánuhu wa-aṭá'a Rabbahu.*"

۴۵۵ در تکمیل آن, *i.e.* in the case of any human being who is adult and perfectly sane. See art. *taklīf* in *EI*.

۴۵۷ از بُن فاسدست. '*Aql* may be compared to an unpolished mirror, and *ṭá'at* to the polishing instrument which makes it clear and bright; but where mind and heart are originally corrupt (*i.e.* predisposed to evil: I 480–481, note), the process of enlightenment is difficult, or rather (humanly speaking) impossible. Cf. *infra*, *v.* ۴۶۷ *sqq.*

P. ۳۱, Heading. See Book III, p. ۸۷, Heading, with the note *ad loc.*, and the following Story (III 1541–1602) of a clever boy who caused the schoolmaster to fancy himself ill and dismiss his pupils.

۴۶۲ When the sun-like intelligence of a Perfect Man shines forth, other minds are illumined with knowledge of God. This is the topic of three verses, rightly omitted by Fa, which follow the present verse in B and most editions. See the *app. crit.*

۴۶۳ عقل جُزوی, *i.e.* he in whom the carnal reason is dominant.

۴۶۴ حسن صیّادی. Translate: "the beauty of being a hunter." Cf. VI 2810, where the saintly soul is depicted as a royal falcon scorning to chase even the noblest quarry, since it is the object of God's love and pursues no object but Him:

ham shikár-i tu-st u ham ṣayd-ash tu-í.

۴۶۹ تا نبوّت الخ. Cf. the Ḥadíth cited in the note on III 3604.

۴۷۰ از جسد. So the two oldest MSS. Cf. I 981 *seq.* Fa reads *ḥasad*.

۴۷۱ خداونده شوی. *Khudáwandah* (a form which the lexx. omit) is here confirmed by the rhyme. The only other example known to me occurs in a verse of the *Sháhnámah* (see Wolff's *Glossary*, where the reading is queried).

۴۸۸ اشك خونست. Tears were supposed to be blood which mounts from the liver to the brain and thence passes into the eyes for distillation. See Gibb, *Hist. of Ottoman Poetry*, I 217, note.

خون بهده, *i.e.* "crocodile tears", hypocritical and therefore worthless. The rendering of this hemistich by "earth (bread) has no the value of tears" (Fa, WM) involves a very forced interpretation of *bíhudah* and is evidently inadmissible.

۴۹۱ All Nature shares the emotion of the mystic (*shúrídah-dil*) who turns to God in selfless prayer. For the counterpart, cf. what the *Qur'án* (XLIV 28) says of Pharaoh and his people: *fa-má bakat 'alayhimu 'l-samá'u wa-'l-arḍu.*

۴۹۷ بقا...در عروج و ارتقا. Cf. *infra*, *v.* ۲۱۸۰ *sqq.*, and *Tarjumán al-Ashwáq*, No. LV.

P. ۳۳, Heading. بی يَسْمَع وبی يُبْصِر. Read *yubṣir*, as at I 1938, and see the note *ad loc.*, where the Ḥadíth-i qudsí to which these words belong is translated.

۴۹۸ پای بین, *i.e.* "contemplate those qualities in yourself which are ugly and despicable". See the note on II 3757.

۴۹۹ يُزْلِقُونَكَ الخ, referring to *Qur.* LXVIII 51 (quoted in the Heading below), a verse which is said to have been revealed when the unbelievers incited a certain *'ayyán* of the Banú Asad to cast his "evil eye" on the Prophet.

۵۰۴ از بهر نشان, *i.e.* as an indication that none but God can preserve His creatures from being smitten by the powers of evil.

P. ۳۴, Heading. See the note on *v.* ۴۹۹ *supra.*

۵۰۹–۵۱۰ Cf. the Ḥadíth, *inna 'l-'ayna la-tudkhilu 'l-rajula 'l-qabra wa-'l jamala 'l-qidra*, "the evil eye brings a man to the grave and a camel to the cooking-pot".

۵۱۲ Divine destiny (*qaḍá*) is the hidden cause of all malignant effects. For the metaphor, cf. I 847–850, III 563, and the notes *ad loc.*

۵۱۴ سبق رحمت راست. See I 2672, note.

۵۱۶ كو نتيجهٔ رحمتست. See I 717, note.

۵۱۷ حرص شهوت الخ. Cf. the Ḥadíth cited in the note on II 2944.

۵۱۹ See IV 2765, note, and *Qur.* IV 51.

۵۲۴ شيطانش خواند. Cf. a Bedouin's description of a restive horse: *ka-annahu shayṭán^un bayna 'l-shaṭanayn* (Lane, under شَطَنٌ).

۵۲۶ دو رياستجو الخ. This recalls the well-known maxim of Sa'di (*Gulistán*, Book I, Story 3): *dú pádisháh dar iqlímí na-gunjand.*

۵۲۸ المُلْكُ عقيم. See *Arabum Proverbia*, II 685, No. 320 and Lane

(under مَقْعَد), who renders it by "Dominion is a condition in which, or in the seeking of which, relationship profits not".

۵۳۲ Cf. I 987–989 and the note *ad loc*. The true *faqír* neither possesses anything nor is possessed by (desire for) anything (*lá yamlik wa-lá yumlak*: cf. Qush. 150, 13 *seq*.), and is under Divine protection (*al-muflisu fí amáni 'lláh*).

۵۴۷ خوشّی ناز. Rúmí frequently doubles a consonant for the metre's sake. Here Fa and other edd. have *khúbí-yi náz*, which is the reading of B.

۵۴۹–۵۵۱ These verses refer to *Qur*. VI 95: *inna 'lláha fáliqu 'l-ḥabbi wa-'l-nawá yukhriju 'l-ḥayya mina 'l-mayyiti wa-mukhriju 'l-mayyiti mina 'l-ḥayyi*. Cf. *Qur*. XXX 18. Najmu'ddín al-Kubrá, cited in Mq, V 87, 13 *sqq*., interprets the latter passage as follows: "He brings forth the living, Divinely illumined heart from the soul (*nafs*) that has died to its blameworthy qualities and dispositions, in order to manifest His Grace and Mercy; and He brings forth the heart that is dead to praiseworthy spiritual dispositions from the soul that is living in animality and lust, in order to manifest His irresistible Power."

۵۵۲ دی شوی الخ. For the metaphor, cf. *barg-i bí-bargí* (I 2237 and note *ad loc*.).

۵۵۳ بر مکن آن پر الخ. Cf. *infra*, *v*. ۶۱۰ *sqq*.

۵۵۴–۵۵۵ *I.e*. "do not deface what God created in His own image and destroy the spiritual beauty with which Man was originally endowed". Cf. *infra*, *v*. ۹۶۲ *sqq*.; VI 1005 *sqq*.; and the note on I 3521–3522.

P. ۳۷, Heading. نفس مطمئنّه. See the note on Book I, p. ۱۴۸, Heading. The following Section may be compared with I 3445 *sqq*.

۵۵۹ Mq, reading *zarrín pil-rá*, gravely explains that "the noble reason, when applied to worldly and sensual thoughts, is in the position of a golden elephant amidst filth".

۵۶۳ 'گر آدمردمی', *i.e.* "if you are inspired with capacity for attaining to real knowledge". See I 1234, note.

۵۶۴ حدّ خودرا دان, γνῶθι σεαυτόν; for *man 'arafa nafsahu fa-qad 'arafa Rabbahu*. The proper definition of Man is not "a speaking animal" (*ḥayawán náṭiq*), but "the animal who comprehends in himself the real natures of all things".

۵۷۲ این نار, *i.e.* the Divine self-revelation (*tajallí*) in the mystic's heart.

P. ۳۸, Heading. لا رهبانيّة فی الاسلام. On this celebrated Ḥadíth, see Goldziher, *Vorlesungen*, 145 *seq*.; Massignon, *Essai*, 123 *sqq*. A later version adds the words *rahbániyyatu hádhihi 'l-ummati 'l-jihád*, and here Rúmí emphasises the contrast between the Ṣúfí Path of self-discipline and self-conquest (*al-jihád al-akbar*) and a solitary asceticism which, by

cutting off all temptations, deprives itself of the means whereby righteousness is tested and made perfect. Cf. VI 478 *sqq.*

۵۷۴ بر مکن پررا الخ, *i.e.* "what must be renounced is not your worldly goods, but only your love of them". Cf. I 983–986 and the notes *ad loc.*

۵۷۹ G writes حیل with a small ح under the initial letter. This, I think, is more likely to be the original reading than *khayl* (ABK and Fa), which in combination with *khaṣm* is so obvious and plausible that its substitution for *ḥayl* would follow almost as a matter of course.

۵۷۹–۵۸۰ *Kasb*, though dangerous when associated with self-interest, is nevertheless a necessity for those who obey the injunction to "spend in the Way of God" (*anfiqú fí sabíli 'lláh*: *Qur.* II 191). The command is not always expressed in an "absolute" form: cf. *anfiqú min ṭayyibáti má kasabtum* (*Qur.* II 269).

۵۸۱ اصبروا, *Qur.* III 200.

۵۸۲ See *Qur.* VII 29 and note on *Math.* II 620. Spiritual perfection is attained, not by extirpating the appetites and passions, but by mastering them so that they become purged of all grossness and are transformed into virtues of the soul. Cf. the saying *lawlá 'l-hawá má sulika ṭaríq^un ilá 'lláhi* and *Mirṣád*, 95, 10 *sqq.* = 103, 14 *sqq.*

۵۸۳ In this verse the logical correlation of "subject" (*maḥmúl 'alayhi*) and "predicate" (*maḥmúl bihi*) is used metaphorically to denote the relation between two things, one of which involves the other, as, *e.g.* self-restraint implies capacity for self-indulgence, and prohibition of gluttony presupposes eating and drinking.

۵۸۴ See Wright, II 15. The Divine reward (*thawáb*) is conditional (*sharṭ*): if the condition is unfulfilled, the consequence depending on it (*jazá'u 'l-sharṭ*) does not occur.

۵۸۶ Cf. the Ḥadíth cited in I 1939, note, and the poet's exposition (IV 2613 *sqq.*).

۵۸۸ Read *ma'shúq* without the *iḍáfat*. *Báqí jumlah sūkht* corresponds to *báqí jumlah raft* in v. ۵۹۰ *infra.*

۵۸۹–۵۹۰ Cf. I 1926, 3052 *sqq.*, IV 2948, and the notes *ad loc.*

۵۹۱ آخرین و اولین. Fa reads with B *awwalín ú ákhirín*; cf. *Qur.* LVII 3: *Huwa 'l-awwalu wa-'l-ákhiru.*

۵۹۲–۵۹۳ As the body is moved by the spirit which comes from God, so the mystic is moved by the Divine Beauty which he beholds reflected in earthly forms; but the soul that is corrupt can never know this ecstasy and vision.

۵۹۴ روزی, *i.e.* on "the Day of *Alast*". See II 1666–1668 and the note *ad loc.*

۵۹۵ Cf. v. ۵۷۳ *supra.*

۵۹۶–۵۹۸ These verses describe the man who is ignorant of any spirit except the *rúḥ-i ḥayawání*.

۵۹۶ Cf. *v.* ۳۵۹۶ *infra*, where justice and injustice are again typified by ʿUmar ibn ʿAbdu 'l-ʿAzíz, the eighth Umayyad Caliph (*LHA*, 204 *sqq.*) and Ḥajjáj (III 1051, note) respectively.

۵۹۷ مار موسی را. See *Qur.* xx 68 *sqq.* and cf. *Math.* III 1099 *sqq.*

۵۹۹ جز بضد الخ. See I 1130 *seq.* and the notes *ad loc.*

۶۰۳ اندر وَجَل. G has *andar wajal*, *i.e.* "in fear and anxiety", which is probably the correct reading. In Fa *ajal* is a misprint for *wajal*.

P. ۴۰, Heading. This Ḥadíth is illustrated by I 3967–3973 and III 3429 *sqq.*

۶۱۱ وز بلیسی الخ. See *Qur.* II 32.

P. ۴۱, Heading. همچو هاروت و ماروت. See *Qur.* II 96 and the note on *Math.* I 535. Commenting on Bayḍáwí's remark that perhaps the story of Hárút and Márút is an ancient allegory (*laʿallahu min rumúzi 'l-awáʾil*), a scholiast (cited in Mq, v 99, 19) explains its meaning as follows: "The two angels are the human spirit and reason, which come down from the World of Light to the World of Nature, fall in love with the soul that bids to evil (*al-nafs al-ammárah bi-'l-súʾ*), suffer tribulation in the earthly body, and are tormented by the defilements of the flesh until the body dies and they return to the World of Light."

۶۲۲ سحر و ضدّ سحر, *i.e.* evil and good.

بی اختیار, *i.e.* without the option of learning from any other source.

۶۲۳–۶۲۴ Cf. *Qur.* II 96: "but ere they (the two angels) teach it to any one, they say, 'We are only a temptation, therefore do not become an infidel (by learning and practising it).'" Since knowledge of good necessitates knowledge of evil, magic is not absolutely taboo to the Faithful: the test lies in the purpose for which it is learned and the use to which it is put (see *EI*, art. siḥr, IV 414, col. 1). In some edd. of the *Mathnawí* the following verses are inserted at III 1234:

> *pas az-ín rú ʿilm-i siḥr ámúkhtan*
> *níst mamnúʿ ú ḥarám ú mumtahan.*
> *bahr-i tamyíz-i ḥaq az báṭil nikú-st;*
> *siḥr kardan shud ḥarám, ay mard-i dúst.*

۶۲۵ بی اقتدار. Cf. III 1053 *sqq.*

۶۲۶–۶۳۱ See a similar passage *infra*, *v.* ۲۷۹۵ *sqq.*, and cf. the Ḥadíth cited in the note on I 2325.

۶۳۵–۶۳۶ Cf. IV 3335 *sqq.*, where a different application is given to the metaphor. In *v.* ۶۳۶ Fa and all my MSS. except G have *bar dárí*, but this reading, though more obvious, is less appropriate.

۶۴۸ پس هنر. Fa reads *bas*.

١٥٧ مُنْزَجِر (*maḥall-i inzijár*), *i.e.* "a heart in which the *zájir* (restrainir voice of conscience) makes itself heard".

١٦٠ خصم من. Cf. the Ḥadíth cited in the note on I 906.

١٦٢–١٦٤ This is the "peacock's" answer to what was said by the Sa (*supra*, *v.* ٥٥٣ *sqq.*). All things that serve to feed and foster egois must be ruthlessly discarded.

P. ٤٤, Heading. See Book III, p. ٢٠٩, Heading, and the note *ad loc.*

١٧٢ محمّدوار الخ. The Prophet's body cast no shadow, for it w permeated by the Light of God. Cf. *GR*, 380 *sqq.*

١٧٣ فقر فخری را. See I 2342, note.

١٧٧ In Fa this verse follows *v.* ١٨١ *infra.*

١٨٢ In this verse Fa has the same text as A. See the *app. crit.*

١٨٥ ابری, *i.e.* the "veil of clouding" (*ḥijáb-i ghayní*), which arises fro sensual qualities (*ṣifát-i nafsániyyah*) and is removed by asking pardo of God. See note on II 299 and *Kashf, Eng.* 5 and 391.

١٩٢ دشمن مارا الخ. This line may refer to a mystical *tafsír* of *Qur.* LX : "O ye who believe, do not make friends with My enemy and you enemy."

١٩٣ It is a grave error to ignore the essential transcendence of God an confuse Him with created forms in which His Light is temporaril reflected. See II 57, note.

١٩٥ Fa omits this verse, but translates and explains it under *v.* ١٩٣.

١٩٦ The reference is to *Qur.* LXXV 7–10: "but when the sight is dazzle and the moon eclipsed and sun and moon united, on that Day man sha cry, 'Whither to flee?'"

١٩٨ دایه, *i.e.* the phenomenal world. For the representation of Go as a mother, cf. III 79 *sqq.* and the Ḥadíth *al-khalqu 'iyálu 'lláhi* (I 92 note).

٧٠١ موسیٰ ام من الخ. See *Qur.* XXVIII 6–11 and cf. the notes on *Matl* II 2969–2972.

٧٠٢ هلاك قوم. So AG. *Al-qawm* or *qawm* is often equivalent, as her to *al-Ṣúfiyyah*, *ahl-i taṣawwuf*. Fa and other edd. read *halák-i khalq*.

٧٠٣ In the first hemistich K has: *yá laṭíf abrí dar áyad pish-i ráh.* Fa read with AB: *yá magar abrí bi-gírad khúy-i máh* (cf. the Ḥadíth: *takhallaq bi-akhláqi 'lláhi*).

٧٠٤ صورتش الخ. Fa translates: "it (such a 'cloud') displays its forr in the aspect of self-negation (*faná*)"; but I think *ṣúrat-ash* = *ṣúrat-i máh* Cf. IV 1194, note.

٧٠٦–٧٠٨ These verses allude, as the word *siqá* clearly indicates, to miracle of the Prophet related in Book III, *vv.* 3130–3189, and not t 'Á'ishah's vision of "rain" which poured on Mohammed from th Unseen (I 2027 *sqq.*).

٧١٠ سرّ is opposed to پر as the spiritual and eternal principle in Man to his material and transitory acquirements.

٧١٣ Fa reads: *yá pay-i aḥsant u shábásh-i khiṭáb.*

٧١٤ See *Qur.* XVIII 70–78 and cf. *Math.* I 2971, note. The broken and contrite are saved from the clutches of this wicked world. *Ghásib* refers to the Qur'ánic *malik^un ya'khudhu kulla safínat^in ghaṣb^an*.

٧١٥ فقر فخری. See *v.* ١٧٣ *supra* and note *ad loc.*

P. ٤٧, Heading. آکل و مأکولست. See III 23–42 and the notes *ad loc.*

٧٢٢ آه سحر. Cf. III 2804.

٧٢٦ وَهُوَ يُطْعِمُكُم وَلا يُطْعَم, *Qur.* VI 14, slightly modified for metrical reasons.

٧٣١ Cf. IV 435 *sqq.*, where Rúmí compares the mystic whose contemplation of God is disturbed by worldly thoughts to a bather stung by hornets whenever he puts his head out of the water.

٧٣٤ أثقال غليظ, *i.e.* our vile passions and the sins to which they impel us.

٧٤٠ يَدُ ٱللّٰهِ فَوْقَ أَيْدِيهِم, *Qur.* XLVIII 10, a palmary text for the relation between Moslem spiritual directors and their pupils. Cf. I 2972 *sqq.* and the notes *ad loc.*

٧٤٢ كو نبئ وقت خويش است. Cf. the Ḥadíth cited in the note on III 1774.

٧٤٤ The Prophet is said to have promised ten of his Companions, including Abú Bakr, 'Umar, 'Uthmán, and 'Alí, that they would enter Paradise. See *Ta'arruf*, *Eng.* 62 *sqq.*

٧٤٦–٧٤٧ It is related that someone came to the Prophet and questioned him concerning the time of the Resurrection. The Prophet asked what provision he had made for it. "Not very many prayers and fasts", he replied; "but I love Allah and His Prophet." "A man", said Mohammed, "is with him whom he loves (*al-mar'u ma'a man aḥabba*)."

٧٥١ بَيْنَ أَيْدِي خَلْفِهِمْ سَدًّا, an abridgement of *Qur.* XXXVI 8: *wa-ja'alná min bayni aydíhim sadd^an wa-min khalfihim sadd^an*. See *Math.* I 3242–3245 and the notes *ad loc.* In Fa this verse follows *v.* ٧٥٢.

٧٥٨ داورکُنيست. For *dáwar-kun* = *dáwarí kunandah*, see the note on I 397.

٧٥٩–٧٦٠ The infidel in his anguish implores God to deliver him (cf. I 624 *sqq.*) and confesses the truth: *wa-idhá sa'alaka 'ibádí 'anní fa-inní qaríb* (*Qur.* II 182).

اين بعيدست و عجيب. Cf. *Qur.* XXXVIII 4: *a-ja'ala 'l-álihata iláh^an wáḥid^an inna hádhá la-shay'^un 'ujáb^un*.

٧٦١ Apparently in this verse the "Peacock", speaking as a *murshid*,

addresses those who cling to their "feathers" and are still entangled in the trap of "otherness" (*má siwá 'lláh*), though even infidels have been forced to realise the necessity of escaping from it.

٧٦٢ طلغ طغار. This spelling of تلغ, which is peculiar to G, occurs again in the Heading on p. ١٩٣ *infra*. See the *app. crit.* there.

٧٦٤ في جيدها الخ, *Qur.* CXI 5. The soul, dragged to perdition by its passions and desires, resembles the wife of Abú Lahab. Cf. IV 1116 *sqq.* In the first hemistich Fa and other edd. have *bi-gsil* for *bi-skul*. See the note on I 855.

P. ٥٠, Heading. See the notes on p. ٤, Heading, and *v.* ٤٥ *supra.*

٧٦٩ انظرني الخ, *Qur.* VII 13: *qála anzirní ilá yawmi yub'athúna*. In the Translation the words "*till the Day of Retribution*" should be in Roman type.

٧٨٤ Cf. *Qur.* XCIII 8: *wa-wajadaka dállan fa-hadá*, and XLII 52: *wa-kadhálika awhayná ilayka rúhan min amriná má kunta tadrí má 'l-kitábu wa-lá 'l-ímánu.*

٧٨٥ If this verse, which Fa places after *v.* ٧٨٦, be understood in a physical sense, *juzv-i zamín* may signify the earth-born vapour (*dukhán*) from which the skies were created, while the second hemistich will refer to the influence of the stars upon growth in the earth (cf. I 178, note). But it seems more likely that the meaning is: "Thou bestowest heavenly qualities on a piece of earth (cf. I 25), *i.e.* a man created of earth, and Thou dost multiply in the earth the influences of the stars, *i.e.* the Divine attributes (cf. I 756, note) and the saints who display them (cf. I 3655, note, and the Hadíth: *Asháhi ka-'l-nujúm*)."

٧٨٦ ممات, *i.e.* loss of spiritual life. Cf. the Hadíth cited in the note on I 1536.

٧٩٤ ذوق وصل, "the (mystic's) experience of the unitive state".

٧٩٥ حسرت. See I 311–314 and the notes *ad loc.*, IV 1407.

٧٩٦ Cf. III 3900 *sqq.*

٧٩٧ ای نافقا. So G and, according to Fa, all the most correct MSS. But *náfiqá* means "rat-hole", and though the commentators apply this word to the animal itself, they give no authority for doing so. If *náfiqá* be retained, we must suppose that the worldling addressed here is described as a "rat-hole" because a "rat" (the carnal soul, *nafs*) inhabits his body. Fa, however, has in its text *ay ná-fatá*, "O ungenerous man", which is, I believe, the original reading.

٧٩٩–٨٠١ See IV 3637–3639 and the note *ad loc.*

٨٠٢–٨٠٥ For *bahr* = *'álam-i ma'ní* and *khushkí* = *'álam-i súrat*, see I 571 and note *ad loc.* Man's ascending steps in the scale of existence are well-marked and can be traced from their beginning up to the point where, by dying either mystically or in the course of nature, he leaves all

perceptible stages (*marátib-i maḥsúsah*) behind. The last of these, humanity (*martaba-i insániyyah*), is the shore of the pathless ocean of Reality (*baḥr-i ḥaqíqah*).

۸۰۴ Both the construction and the meaning are somewhat obscure. Probably the poet intends to say that at the moment of the Divine *tajallí*—for *mawj* in this sense, cf. I 1112; *Díwán*, *SP*, IX 11, XIX 6, and the notes *ad loc.*—every spatial and temporal relation is annihilated.

۸۰۶ روحِ عَيْن = *rúḥ-i insání* (see the notes on I 1987, II 188).

۸۱۳–۸۱۶ Cf. IV 1049 *sqq.*

۸۱۷ بقا خواهی و یاد. *Yád* = self-consciousness (cf. II 976, note). One of my MSS. has the variant *bád*, *i.e.* "fleeting existence" (cf. I 605, note).

۸۱۸ زنگی زآن آسوده‌است. For the metre, see note on I 290.

۸۱۹ *I.e.* "any one may lapse into sin; but if he is *muqbil*, not *mudbir* (II 152–155, note), he will repent and strive to mend his ways".

۸۲۲ Cf. I 1244, note. *Par-wáz* in the second hemistich stands for *par-báz*. Cf. *chúnkih chashm-ash wáz shud*, the reading of A at *v.* ۲۱۴۵۱۴ *infra*.

P. ۵۳, Heading. Rúmí applies this Ḥadíth to the pitiable state of the fallen soul that aspires to return to God.

۸۲۴ بَيْنَ المُضَر. Muḍar (without the definite article) is sometimes used collectively for the Northern Arabs as distinguished from tribes of Yemenite origin. Being associated with the Age of Ignorance (*al-Jáhiliyyah*), the name serves well enough as a substitute for *al-jubbál* of the Ḥadíth.

۸۲۵ In the second hemistich Fa reads *ar nah sang-íd ú nah kúh*.

۸۳۱ كَهْدانى. Cf. *sag-i kah-dání* in *Ḥadíqah* (Stephenson), p. 18, l. 21; *Math.* II 2111 and *v.* ۲۱۴۷۷ *infra*.

۸۳۲ Real *tawbah* is impossible for those who will not acknowledge themselves to be sinners on the road to perdition.

P. ۵۴, Heading. الاسلام بدا غريباً. So all my MSS. The correct form of the Ḥadíth is: *bada'a 'l-islámu gharíban wa-sa-ya'údu kamá bada'a gharíban*. Towards the end of the world the Faithful will be few and despised and persecuted like the first converts to Islam.

۸۳۹–۸۴۰ A paraphrase of *Qur.* XXVII 20–21.

P. ۵۵, Heading. The siege of Sabzawár (Bayhaq) by Muḥammad Khwárizmsháh in A.H. 582/A.D. 1186 is described by Juwayní (*Ta'ríkh-i Jahán-gushá*, II 24), who relates that only the intercession of a Ṣúfí saint, Aḥmad-i Badílí, caused the infuriated Sultan to spare the lives of the heretics.

۸۴۵ الپ اُلُغ ("great hero"), a Turkish title.

پُر پناه. Fa and other edd. have the less difficult reading, *pur tabáh*, which my MSS. with the exception of A do not confirm.

۸۴۸ صلّتی. The *tashdíd* is metrical.

۸۵۳ بس جوال. Fa: *pas*.

۸۵۷ The moral to be drawn from the preceding verses: no amount of good works can excuse failure to obey the Divine command *usjud* in the mosque of this world.

۸۶۶ خوارِشاه. So BG, while Fa and other edd. follow A in spite of the metrical irregularity. Cf. I 170, note.

۸۶۸ دل همی خواهد الخ, referring to *Qur.* XXVI 88–89: "on the Day when wealth and sons avail not (and none shall be helped) save him who bringeth unto God a sincere heart (*qalb salím*)", *i.e. ikhlás*.

۸۶۹ گفت لا ينظر الى تصويركم. See III 2244, note, where the whole Hadíth is cited. The context (III 2243–2250) may be compared with the present passage.

۸۷۰ من زصاحبدل الخ. Cf. I 3757–3772 and the notes *ad loc.*

۸۷۲ Cf. a saying of Junayd cited at III 4621, note, and Bayázíd's *law kána 'l-'arshu wa-má ḥawáhu fí záwiyatin min zawáyá qalbi 'l-'árifi má aḥassa bihi.* See also the Hadíth-i qudsí (I 1017, note).

۸۷۴–۸۷۵ Cf. I 1004, note.

۸۷۸ Cf. note on IV 698.

۸۸۴–۸۸۵ See II 2969–2972 with the notes *ad loc.* and cf. the note on *v.* ۶۹۸ *supra.*

زير پای مادران الخ, a translation of the Hadíth: *al-jannát taḥta aqdámi 'l-ummahát.*

۸۸۶ قنو (see the note on III 1414) signifies the phenomenal world.

۸۹۴–۸۹۵ Cf. I 297, note.

۹۰۰–۹۰۱ These verses describe the power of a true saint (*muḥaqqiq*) to bring about a change of heart in the conventional "imitator" (*muqallid*). See II 2987–3010 and the notes *ad loc.*

۹۰۵ عبرجويت. '*Abar* for '*anbar*, or '*abir* for '*abír*?

۹۰۶ دماغت. See note on III 3234.

۹۰۸ خوش‌ناف نر. Fa has *tar*.

۹۱۹ ور لباسم الخ. Cf. *Díwán, SP*, XII, 11:

gar pír gasht jism-at chih gham chu ján jawán-ast?

۹۲۲ نافهِ الخ. Gnosis (*ma'rifah*) is likened to the musk-gland which attests the inward purity and sweetness of the "deer". Cf. II 160–164 and the notes *ad loc.*

۹۲۵ رمز الخ. See the note on p. ۵۰, Heading, *supra.* In the following verses "Islam" is identified with "real *islám*", *i.e. ma'rifah.*

۹۲۷ Cf. I 263 *sqq.*

٩٢٨–٩٣١ For the comparison of the Perfect Man to a lion, cf. *infra*, *v.* ٢٢٣٩ *sqq.*, and of the body and carnal soul to a cow, I 534, II 1436 *sqq.*, III 2504 *sqq.*

٩٢٨ ولى اورا مكاو. Cf. the allegory of the peasant who stroked a lion in the dark (II 503 *sqq.*).

P. ٥٩, Heading. انّى ارى سبع بقرات سمان الخ, *Qur.* XII 43, beginning: *qála 'l-maliku.* The interpretation given here agrees with that of Najmu'ddín al-Kubrá, who says *al-'ijáfu min 'álami 'l-arwáḥ wa-'l-simánu min 'álami 'l-ajsám.*

٩٣٢ آن عزيز مصر. Although Potiphar (*Qiṭfír*) is often called '*Azíz-i Miṣr*, in this passage the title refers to the Pharaoh of Joseph's time. According to commentators on the *Qur'án*, his name was Rayyán ibnu 'l-Walíd the Amalekite.

٩٣٥ مردِ كار = *mard-i kár-i iláhí.* Cf. I 1410.

٩٤٤ ترنجيده. Cf. IV 2636 and *infra*, *v.* ٣٨٥٧.

٩٤٨ بحَبْلٍ مِنْ مَسَد. See the note on *v.* ٧٦٤ *supra.*

٩٥٣ اضلال ازل. Iblís, being eternally predestined to lead mankind astray, invokes God by the Name *Muḍill*, which manifests itself in all his actions.

كه بر آر الخ, *i.e.* "produce an irresistible and overwhelming temptation".

٩٥٤–٩٥٥ See II 2306–2308 and the note *ad loc.*

٩٥٦ فا او. Fa and other edd. have با او.

٩٦١ See the note on I 2437.

P. ٦١, Heading. خَلَقْنا ٱلإنسانَ الخ, *Qur.* XCV 4–5. See note on I 3521–3522, where the reference is given incorrectly.

وَمَنْ نُعَمِّرْهُ الخ, *Qur.* XXXVI 68.

٩٦٢ What the angels adored in Adam was a manifestation and reflexion of the Divine Beauty which alone is imperishable. Cf. I 540, 2660, II 703 *sqq.*, III 2127 *sqq.*, and the notes *ad loc.*

P. ٦٢, Heading. اسفل سافلين الخ, *Qur.* XCV 5–6.

٩٧٤ نقصان و دَق. For the metaphorical use of *daq* (*daqq*), cf. II 3005, III 3881. The reading *diq* (*diqq*), which Fa and other commentators adopt, is certainly false. Cf. the note on I 1280.

٩٨٨ شيشهٔ سه‌رنگ, *i.e.* things seen from the view-point of self-existence, the world of plurality. Cf. Book I, p. ١٤٦, Heading; Shelley's

"Life, like a dome of many-coloured glass,
Stains the white radiance of eternity";

and Jílí (*SIM*, 134): "'Life' denotes the spirit's contemplation of its bodily form: the spirit assumes the form of the object contemplated,

just as sunbeams falling on green or red glass take the form and colour of the glass." The numeral in *sih-rang* has no special significance (see I 1121), though Fa explains it as referring to *rúḥ*, *qalb*, *badan*, and other commentators give various interpretations of the same kind.

٩٨٩–٩٩٠ See I 1121–1135, 2467 *sqq.*, and the notes *ad loc.*

٩٩٤–٩٩٥ See I 938–939, III 2895 *sqq.*, and the notes *ad loc.*

٩٩٦ An abridged version of *Qur.* XLVII 1–2, where the phrases *aḍalla a'málahum* and *aṣlaḥa bálahum* occur.

١٠٠٠ در قفا, *i.e. fí 'l-ákhirah.*

١٠٠١ دولت رفته, *i.e.* worldly fortune, which in respect of its essential impermanence may be described as already past and gone.

١٠٠٢ اَقْرِضُوا, *Qur.* LXXIII 20. See note on *v.* ١٣٠٩ *supra.*

١٠٠٥ بَعْدَ ٱلتَّوَى. Translate: "after it (their worldly fortune) has perished."

١٠٠٧ مُنْعِم here is synonymous with *ghaní.*

١٠٠٨ See II 1769, note. It was a general rule that garments flung away in ecstasy (and therefore *mubárak*) should not be returned to their owners but given to the singer (*qawwál*) or divided among those who had taken part in the *samá'*.

١٠١٢ شهديم. See note on I 3872.

١٠١٣–١٠١٦ The perfect saint is he who, having attained to *baqá ba'da 'l-faná*, becomes a *murshid* leading his disciples in the holy war against worldliness (*al-jihád al-akbar*).

١٠١٨ See the notes on I 606–610.

١٠١٩ يُخْرِجُ ٱلْحَيَّ الخ, *Qur.* VI 95, XXX 18. See the note on *vv.* ٥٤٩–٥٥١ *supra.*

١٠٢٣ ابخازرا. For Abkház, a tribe and district of West Caucasia, see art. in *EI*. The edd. read انجازرا or ايجازرا. Apparently the poet means that if he were permitted to reveal the mystery, Abkház, *i.e.* this dark world of tribulation, would become a Baghdád, *i.e.* a place of spiritual illumination and vision, so that all possibility of faith in the Unseen would be removed. Cf. I 2070, 3610–3617, and the notes *ad loc.*

١٠٢٤ Cf. II 687–690 and the notes *ad loc.*

١٠٢٨ منارة. So G, but مناره is a better reading. For the analogy of wind and dust, cf. II 1280 *sqq.*

١٠٣١ فكر پنهان الخ. Cf. I 1136 *sqq.*

١٠٣٢ *Nafy* and *ithbát* = *manfí* and *muthbat* = *ma'dúm* and *mawjúd*. Cf. I 1734 and note *ad loc.*

١٠٣٣ ديدهٔ كاندر نعاسى الخ, *i.e.* the eye of sense (*chashm-i ḥiss*), associated with the slumber of ignorance (*khwáb-i ghaflat*: II 39, note). Fa trans-

lates: "the eye wherein a drowsiness appeared." This, however, implies the reading of Mq and Bul., *dída-i k-án-rá nu'ásí*, which is not authorised by any of my MSS.

۱۰۳۷–۱۰۴۱ See the note on III 1163–1164.

۱۰۴۲ See *Qur.* CXIII 1 and 4, and cf. *Math.* IV 3190–3198.

P. ۹۹, Heading. وإن كان لثيمًا أسلمك. That the poet had in mind the connexion of *aslama* with *salím*, "bitten by a snake" (see Lane), appears from his paraphrase, *már-at shavad*, in *v.* ۱۰۵۲ *infra*.

۱۰۵۹ دباغی. The *tashdíd* is omitted *metri causá*.

۱۰۶۳ فقر. This was one of the two trades (*hirfatán*) in which the Prophet claimed proficiency (I 914, note). Here *faqr* has its full mystical sense (II 830, note).

۱۰۶۵ The essence of *faqr* is *faná fi 'lláh* and can never be reached so long as the seeker occupies himself with the doctrine (*'ilm-i faqr*) and remains conscious of possessing it.

۱۰۶۶ ألم نشرح, *Qur.* XCIV 1. See III 2356, note.

۱۰۶۸ مُطلّبی (so G correctly) = *chashma-i shír*; not *mihlabí* (WM), which has the same meaning as *taghár* in the next verse.

۱۰۷۰ منفذی داری الخ. Cf. VI 813 *sqq.*

۱۰۷۲ لا تبصرون, *Qur.* LI 21: "and in yourselves (are evidences of God). Then do not ye see?"

P. ۹۸, Heading (1). وهو معكم. In *Qur.* LVII 4 these words are followed by *aynamá kuntum*. The poet has already given a short exposition of the text at I 1509–1514.

۱۰۷۴ در سر خود پیچ, *i.e.* "be wholly engaged in gaining knowledge of thy real self".

۱۰۷۵–۱۰۷۶ Cf. IV 3228–3235 and the note *ad loc.*

۱۰۷۶ The second hemistich (B reads *chashm-há-rá bayna aydí khalf sad*) alludes to *Qur.* XXXVI 8. See I 3242–3243 and *v.* ۷۵۱ *supra*.

۱۰۷۷–۱۰۷۸ See I 1115–1120 and the notes *ad loc.*

۱۰۷۹ After this verse Fa adds a verse which, though omitted in G, occurs in ABK and may be genuine:

> *mast-i chíz ú písh-i rúy-i ú-st chíz,*
> *bí-khabar z-án chíz u sharh-i khwísh níz.*

See the *app. crit.*, where it should have been pointed out that the reading *hast chíz* (A) is a scribal error.

۱۰۸۲ عین رفع سدّ او الخ, *i.e.* his thinking that he has removed the veil between himself and God prevents the removal of it, for egoism is the greatest of all veils. Cf. I 517 and the note *ad loc.*

P. ٦٨, Heading (2). من جعل الهموم همًّا واحدًا, *i.e.* "whosoever shall make God the sole object of his thoughts and desires". See *Luma'*, 349, 6 *sqq.* (on the term *al-hamm al-mufarrad*) and 355, 1 *sqq.* Fa gives the concluding words of the Ḥadíth in the form *fí ayyi wád*[in] *minhá halaka.*

١٠٨٤ آن تُرّهات. In the Translation add "of thine" after "vanities".

١٠٩٠–١٠٩١ See the note on I 2354 and cf. Mutanabbí, ed. Dieterici, 533, 9:

wa-waḍ'u 'l-nadá fí mawḍi'i 'l-sayfi bi-'l-'ulá
muḍirr[un] *ka-waḍ'i 'l-sayfi fí mawḍi'i 'l-nadá.*

١٠٩٣ بیگار غمرا (G), "worldly anxieties which are labour lost", is perhaps a better reading than *paykár-i gham-rá* (Fa).

١٠٩٦ شکّر منوش و زهر چش, *i.e.* "do not be self-indulgent but practise self-mortification".

١٠٩٨ هیزم دوزخ تنست. Cf. *Qur.* LXXII 15: *wa-ammá 'l-qásiṭúna fa-kánú li-jahannama ḥaṭab*[an].

١٠٩٩ See *Qur.* CXI 4.

١١٠٠ شاخ سدره‌را, *i.e.* the spiritual reason as opposed to the carnal soul. See the note on I 1066–1067.

١١٠١ از نار و دخان. Cf. I 3697 *sqq.*

١١٠٤ ور نداری پا الخ. Cf. I 2694–2697 and the notes *ad loc.*

P. ٧٠, Heading. گر راه روی الخ. These are the first two lines of a *rubá'í*. WM adds the third and fourth lines:

w-ar past shaví na-gunjí andar 'álam;
án-gáh tu-rá bí tu ba-tú bi-nmáyand.

١١٠٥–١١٠٦ See *Qur.* XII 23 *sqq.*

١١٠٧–١١٠٨ Cf. III 2624 *sqq.* Here the reference is to *mawt-i ikhtiyárí* (III 3937, note).

١١٠٩–١١١٣ Cf. *Díwán, Tab.*, 162, marg., 20–25 = *Díwán, SP*, 335, *vv.* 6–8:

án-gah zi-'álam-i ján ámad sipáh-i insán,
'aql-ash wazír gasht ú dil raft u pádishá shud.
tá ba'd-i chand gáhí dil yád-i shahr-i ján kard:
wá gasht jumlah lashkar, dar 'álam-i faná shud.
gúyí chigúnah báshad ámad-shud-i ma'ání?
ínak ba-waqt-i khuftan bi-ngar: girih-gushá shud.

١١١٤ خمار. See IV 1605, note.

١١١٧ Cf. the description of the religious impostor (I 2278) to whom his hungry disciples "look up but are not fed":

al-ṣalá sádah-dilán-i pích-pích,
tá khwaríd az khwán-i júd-am sír hích,

and the note *ad loc.*

P. ٧١, Heading. اگر چیزی یافتمی الخ, *i.e.* "if I had found any satisfaction in the goods of this world, I should not have prophesied and been called a mad fool on account of the Divine message which I am charged to deliver".

١١٢٣ Here Fa inserts two verses. See the *app. crit.*

١١٢٤–١١٢٧ The cosmic consciousness of the prophets is an inalienable possession with which they are endowed in pre-existence (see Andrae, *Die Person Muhammeds*, 302–310), so that they know and remember every stage traversed by the soul in its journey from Unity to plurality.

١١٣٥ دارُ السّلام, *Qur.* VI 127; X 26.

١١٣٦ خانه کی کردست الخ. The prophet in the world resembles a fish out of water. Cf. I 502–503 and note *ad loc.* Fa's alternative explanation of *máhí* as "a moon" cannot be admitted.

١١٤٦ Fa comments on this verse without giving the text.

١١٤٨ خَمُّمت. See note on I 3348 and cf. III 395.

١١٥٠ چونك خواهی بر کَنی. For the construction, see note on I 3458 and add IV 192 to the references given there.

١١٥٣ In the first hemistich Fa has the reading of ABul. See the *app. crit.*

١١٥٤ طَبَس, one of two towns in Kúhistán: either Ṭabasu 'l-tamr or Ṭabasu 'l-'unnáb. See *Lands of the Eastern Caliphate*, 359 and 362.

١١٥٥–١١٥٧ Cf. II 1131 *sqq.*

١١٦٢ با كه گویم الخ. See the note on III 2900. For *dih* = *jahán*, cf. III 2618, 2711.

١١٦٦ See *infra, v.* ١١٨١ *sqq.*

١١٦٧ Fa: *thimár-i luṭf.*

P. ٧٤, Heading. أرأيتَ الخ, *Qur.* XCVI 9–10. Read يَنْهىٰ. According to Moslem commentators, *'abdan* signifies Mohammed, on whose neck Abú Jahl threatened to trample if he caught the Prophet in the act of ritual prostration (*sujúd*). It is certain that Rúmí accepted this interpretation, though European critics rightly understand *'abd* here in a non-religious sense (Nöldeke-Schwally, 83).

١١٧٣ Fa: *ba-dargáh-i Khudá.*

١١٧٥ این سخن در سینه الخ, *i.e.* the confinement of evil words in the breast produces an income of good thoughts. Alternatively we might translate: "these words (concealed) in the breast are the produce of kernels", *i.e.* arise from inward thoughts and feelings; so long as they remain unspoken, their "kernels", suffering no loss through self-expression and self-assertion, mature in silence and gradually become strong and pure and spiritual.

١١٧٧–١١٧٩ See the parallel passage (III 1386–1389) and the notes *ad loc.*

۱۱۸۲ أُذْكُرُوا أَذْكُرْكُمْ. See *Qur.* II 147.

۱۱۸۳ أَوْفُوا بِعَهْدِى...أُوفِ بِعَهْدِكُمْ, *Qur.* II 38. In the first hemistich Fa has: *gúsh kun awfú bi-'abdí búsh dár*; and in the second: أوفى, which is also the reading of BG.

۱۱۸۴ قَرْض ما. See *Qur.* LXXIII 20 and *supra*, *v.* ۱۴۶.

۱۱۸۵–۱۱۸۷ We are commanded to sow the seed of good works in this world, for *al-dunyá mazra'atu 'l-ákhirah*; but our sowing confers no benefit either on God or on His *mazra'ah*: essentially it is nothing more than a symbolic gesture by which we beg Him to renew His bounty towards us.

۱۱۸۸ دعاى خشك, *i.e.* prayer unaccompanied by works of faith and charity.

۱۱۸۹ گر نداری دانه الخ, *i.e.* "if you are destitute of means and have no works to show, then betake yourself to humble and earnest prayer, and God will reward you".

۱۱۹۰ See *Qur.* XIX 25.

۱۱۹۲–۱۱۹۶ The *wáfiyán* described in these verses are mystics whose *'ahd* with God is the plighted troth of lover and Beloved: *yuḥibbuhum wa-yuḥibbúnahu*. See the note on II 1666–1668. Elsewhere (III 2500 *sqq.*, VI 1300 *sqq.*) Rúmí contrasts, in the same way as here, transient exhibitions of miraculous power (*mu'jizát* and *karámát*) with the perpetual miracles wrought by Divine grace in the hearts of the elect.

۱۱۹۸ مُنثنيست. *Munthaní* is opposed to *qá'im* and does not mean "bowed in devotion" (Fa).

۱۲۰۴ ويس و رامين. See note on IV 1828; *LHP*, II 274. The Persian text has been edited by Mujtabá Minovi (Teheran, 1935).

خسرو و شيرين. See *LHP*, II 404, and, for a full historical and literary study of the romance, H. W. Duda's introduction to *Ferhād und Schīrīn* (Prague, 1933).

۱۲۰۶ عدم بوهم زند, *i.e.* "creates mutual attraction between forms of the phenomenal world".

۱۲۰۷ در دل نه‌دل. Fa and other edd. have *dar dil-i bi-dil*, but three of my MSS. give *nah-dil*, of which *dah-dil* (B) is evidently a corruption.

۱۲۱۱ شيشهٔ جنّت. The metaphor alludes to Solomon's treatment of the rebellious Jinn. See III 471 and the note *ad loc.*

۱۲۱۲ ديو فضول, *i.e.* the carnal soul.

۱۲۱۶ مُردار. Cf. the Ḥadíth cited in the note on I 2325.

۱۲۱۷ If temporal fortune is so much envied, spiritual fortune and eminence must be even more exposed to attack.

۱۲۱۹ Fa omits this verse but comments on it.

۱۲۲۰ Cf. *Qur.* VI 112: "and thus have We appointed for every prophet an enemy—devils of humankind and Jinn who inspire one another with plausible words in order to delude."

۱۲۲۸ Apparently this means that while the Perfect Man is not necessarily a prophet in the sense that Revelations come to him through the medium of Gabriel, nevertheless his claim to prophetic inspiration (*waḥy*) is undeniable. For the poet's use of *waḥy*=*ilhám*, see IV 1853, note.

۱۲۲۹ أَوْحَى الخ, *Qur.* XVI 70. See *Math.* I 1009 *seq.* with note *ad loc.*

۱۲۳۰ Read بنور حق عَزَّ وَجَلّ.

۱۲۳۱ این که کَرَّمْنَاست, *i.e.* Man in his real nature (*al-ḥaqíqatu 'l-insániyyah*), referring to *Qur.* XVII 72: *wa-la-qad karramná baní Ádama.* See the note on II 3773–3774.

۱۲۳۲ أَعْطَيْنَاكَ كَوْثَر. *Qur.* CVIII 1 has الكَوْثَر, which the commentators gloss by *al-khayr al-kathír*. According to Najmu'ddín al-Kubrá, it signifies "the wine of gnosis (*ma'rifah*) in the cup of love (*maḥabbah*)".

۱۲۳۳ چو نیل الخ. See IV 3430 *sqq.*

۱۲۳۴ In the second hemistich Fa (with other edd.) and all my MSS. except G read: *k-ú na-dárad áb-i Kawthar-rá gulú*, "who hath no gullet for (no capacity for drinking) the water of Kawthar".

۱۲۳۶ أَحَبَّ لله. See I 3803–3804 and the Ḥadíth cited in the note *ad loc.* The reading *aḥabba 'lláha* given by Fa, Mq, and Bul. is erroneous.

۱۲۳۹ See *Qur.* VI 74; IX 115.

۱۲۴۰ ابغض للّه, from the same Ḥadíth.

P. ۷۹, Heading. تَتَجَافَى جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ, *Qur.* XXXII 16.

و اگر هفتاد بار...چون جرجیس. See III 1727 and the note *ad l. c.*

۱۲۵۰–۱۲۵۵ Cf. *Tá'iyyah*, 97–101 = *SIM*, 210.

۱۲۶۲ ارْجِعِی, *Qur.* LXXXIX 28. See II 1169 and the note *ad loc.*

۱۲۶۴ The Perfect Man is the Light of the world; his return to God, *i.e.* his realisation of absolute Unity (*faná fí 'lláh*), leaves the world of Nature dark and forlorn, for he (regarded as the Logos) is the final cause of its existence, and without him it cannot survive. See the notes on I 1406, 1679–1680, 1813, etc.

P. ۸۱, Heading. لا صلوة الّا بحضور القلب. For this Ḥadíth, see the notes on I 381 and 3390.

فَاتَّبِعْ الخ, *Qur.* XVI 124.

لَقَدْ كانت الخ. See *Qur.* LX 4.

۱۲۶۸ تا چه دید او. So G, but my other MSS. and Fa have *díd-ast.*

۱۲۶۹ Cf. II 2764–2779.

۱۲۷۰ A second instance of ق rhyming with ک in the *Mathnawí*. See I 3525 and note *ad loc*.

ریسمان بشْکست. My MSS. except G read بگسست, and so all edd.

P. ۸۲, Heading. This Story, contrasting *wajd* with *tawájud* (III 3016, note), is one of many which illustrate the relative worthlessness of imitation (*taqlíd*) as opposed to real and immediate experience (*taḥqíq*).

اگرچه عیسیست الخ. Cf. *Qur.* XIX 30.

ویحیی الخ. It is reported (*Qiṣaṣu 'l-anbiyá*, 236, 18) that Yaḥyá ibn Zakariyyá said to his schoolmates, who wished him to play with them, "*má li-la'ib^in khuliqtu*". Cf. *Qur.* XIX 13: *wa-átaynáhu 'l-ḥukma ṣabiyy^an*.

و از عقبات. Ibráhím ibn Adham enumerates six '*aqabát*, *i.e.* formidable passes to be surmounted by the traveller in the mystic Way (Qush. 9, 7 fr. foot and foll.). The word is taken from *Qur.* XC 11–16.

زُوِیَتْ لی الأرض. The continuation of this Ḥadíth (but cf. the full text in *AQ*, No. 351) runs as follows: *fa-ra'aytu mashâriqahá wa-maghâribahá wa-sa-yablughu mulku ummatí ilá má zuwiya lí minhá*. Here the Prophet's vision of Moslem world-empire is applied to the spiritual dominion exercised by saints who have won "the Earth of God" (*arḍu 'lláhi*: see I 3182, IV 1088, and the notes *ad loc.*).

۱۲۸۲ امر قُمْ. WM refers to *Qur.* LXXIII 2, but neither this text nor LXXIV 2 seems apposite to the meaning: "awake from the slumber of *taqlíd* and *ghaflat*."

۱۲۸۳–۱۲۸۹ Cf. IV 3650–3656.

۱۲۹۰ شکال = *ishkál*. Some edd. have *shikil* with *imálah*.

۱۲۹۲ See III 1146 and the note *ad loc*.

۱۲۹۳ بخارای دگر, *i.e.* *maḥall-i 'ulúm-i ladunniyyah*.

صفدران, *i.e.* eminent '*ulamá*.

لا یَفْقَهون, *Qur.* VII 178: *lahum qulúb^un lá yafqahúna bihá*. The *fiqhu 'lláhi 'l-akbaru* (Book I, Preface, p. ۱, l. ۲, and note) belongs to the Ṣúfís exclusively.

۱۲۹۴ بشْکسته رگیست. Fa and other edd. have *bi-gsistah-ragí-st*.

۱۲۹۵ حَمَلْناهُمْ...فی البَرِّ [والبَحْر], *Qur.* XVII 72. See *Math.* II 3773–3774 with the note *ad loc*. Najmu'ddín al-Kubrá interprets: '*abbarnáhum 'an barri 'l-jismániyyati wa-baḥri 'l-rúḥániyyati ilá sáḥili 'l-Rabbániyyati*.

۱۳۰۷ Only mystics can understand emotions inspired by Divine Love. Cf. I 2559 *seq.*

عَیْنُ المَلَح may be an epithet describing the saint's *giryah*, but its reference to the saint himself is well illustrated by a passage which

Andrae has translated in *Die Person Muhammeds*, 354; for an abridged English version, see *IP*, 61.

۱۳۰۹ چو دیدهٔ او, *i.e.* as pure and luminous as his inward eye (*oculus cordis*).

۱۳۱۳ Cf. a saying of Junayd cited in the note on III 4621.

۱۳۱۵ صد نظیر, *i.e.* analogies drawn from the phenomenal world, like those in *vv.* ۱۳۱۱–۱۳۱۲. The poet now proceeds to develop one of deep significance, in which the relation between Perfect Men and the rest of mankind is symbolised by that between ordinary letters of the alphabet and the *ḥurúf-i muqaṭṭa'ah* in the *Qur'án*: see the note on IV 3516.

۱۳۱۶ الّم. *Qur.* II, III, XXIX–XXXII.

حٰم. *Qur.* XL–XLVI.

۱۳۱۸ Probably the correct translation of this verse is: "a staff that any one takes (in his hand) for trial—how should it be like that staff (of Moses) at the moment of elucidation (*i.e.* when its true nature became apparent)?"

۱۳۱۹ این دمر, *i.e.* the Letters of the *Qur'án*, eternal modes of "the Divine Breath" (*nafasu 'l-Raḥmán*), by which the spiritual realities are brought to life in the hearts of the initiated. According to Ibnu 'l-'Arabí, it was knowledge of this mystery that enabled Jesus to work miracles (*iḥyá'u 'l-mawtá*). See *Passion*, 593 *sqq*.

۱۳۳۰ خُلق او. Fa has *ṣun'-i ú*.

۱۳۳۱–۱۳۳۲ These verses describe the *muqallid* who imagines himself to be *muḥaqqiq*. Such persons will find that "a little learning is a dangerous thing", as the following Story demonstrates.

P. ۸۶, Heading. داستان آن کنیزك الخ. I am not acquainted with any Oriental source and can only refer the reader to Λούκιος ἢ ὄνος in Lucian, ed. Dindorf (Paris, 1884), p. 465, and the *Metamorphoses* or *Golden Ass* of Apuleius, Book X, 19–22, with which Rúmí's Story may be remotely connected, though magic plays no part in it and the whole setting (as well as the details) is dissimilar.

كُلّ ناقص ملعون, a saying attributed to the Prophet.

لَيْسَ على الأَعْمَى حَرَجٌ, *Qur.* XLVIII 17. See note on *Math.* II 70 and cf. III 2091–2092, note.

۱۳۴۲ جد جوینده الخ. For the Ḥadíth, of which this is a translation, see I 1412, note.

۱۳۴۳ اشك, the Turkish equivalent of *khar*, is used again at VI 1001.

۱۳۵۲ صابمر, like the cat in the proverb. See note on *v.* ۱۹۳ *supra*.

۱۳۶۲ از چار دانگ و از دو دانگ, *i.e.* "from pleasures more or less imperfect and unsatisfying".

١٣٦٤ بُز گرفتن, to make a fool of (any one). Cf. *Marzubán-námah*, 25, 9: *man chirá bi-gudháshtam kih buzghálah mará buz girad?*

١٣٦٧ بندهٔ خدا. See the note on I 1936.

١٣٦٨ Cf. *infra*, *v.* ١٥٥٤ *seq.*

١٣٧٥ لا حَوْلَ ولا. See the note on Book II, p. ٢٥٥, Heading.

١٣٧٦ آمد گربه الخ. Cf. III 758 *sqq.* and II 1145, note. Here the "cat" represents the Devil.

١٣٧٧ *I.e.* "subject your carnal soul to severe discipline ere it bring you to grief".

پیش از آن کو بر نهد, literally: "before it lays (a grievous load of sin) upon (you)." The meaning attached to *bar nihad* in the Translation is less appropriate.

١٣٨٠ *I.e.* "spiritual grace and knowledge are necessary for salvation".

١٣٨٧ بِشکسته. See the note on *v.* ١٢٩٤ *supra.*

١٣٩٠ مرگ بَد. Fa: *marg bud*; but cf. *v.* ١٣٩٨ *infra.*

١٣٩١ عَذابُ ٱلْخِزْی, *Qur.* X 98 and XLI 15. The context suggests that Rúmí is thinking of the latter passage: "therefore We loosed against them (the people of 'Ád) a raging wind on days of ill-luck, that We might make them taste the torment of shame in the present life. And verily the torment of the life hereafter is more shameful, and they will not be helped."

١٣٩٤–١٣٩٥ See the note on IV 3662.

١٣٩٦ کافرانرا بیم کرد الخ. *Qur.* XXXVIII 26: *fa-wayl^un li-'lladhína kafarú mina 'l-nár.*

نار اولی زعار. Cf. III 394 and the proverb cited in the note *ad loc.*

١٣٩٧ آن نار الخ. See the note on I 779.

١٤٠٠ The reference is to *Qur.* LV 6–8: "and He uplifted the sky, and He set the balance, that ye should not transgress in regard to the balance. Keep just measure and do not let the balance fail."

١٤٠٢ حرص مُهرست. So GK correctly. Fa and other edd. have *ḥirṣ mír-ast.*

١٤٠٦ از خرمنش, *i.e.* from its proper place. The *muríd* is in no danger so long as he seeks and accepts instruction from his *murshid.*

١٤٠٧ رفو. Cf. IV 3351–3352 and note *ad loc.*

چون كُلُوا الخ. See *Qur.* VII 29 and note on *Math.* II 620.

١٤٠٨ تا خوری الخ. Some commentators translate: "until you eat the grain you will not fall into the trap"; but this would require *tá na-khwarí.*

١٤١٥–١٤١٦ God leads to Paradise those who resist temptation and humble themselves and are constantly engaged in *dhikr*.

١٤٢٠ آن كدورا الخ. *Kadú* signifies the check imposed on sensuality by the religious Law.

١٤٢٦ Fa and Mq make *ṣidq-i ṣádiqán* the subject and *sang-i imtiḥán* the object of *báz khwáhad*. The converse, however, gives a much better sense. There is no escape for the hypocrite on the Day of Judgement, for then his pretensions will be tested and he *must* confess the truth.

P. ٩١, Heading. لا تُحَرِّكْ بِهِ لِسانَكَ, *Qur.* LXXV 16, where لِسانَكَ is followed by the words لِتَعْجَلَ بِهِ, which have inadvertently been included in the Translation, p. 87. The Qur'ánic text would seem to imply that the Prophet's revelations were dictated to him in a state of trance and that he automatically repeated the Divine message as it came down. Hence he is enjoined to beware of hurrying the process. "This is exactly the caution that the conscious automatic writer has to observe" (*Religious attitude*, 47).

إِنْ هُوَ إِلّا وَحْيٌ يُوحَى, *Qur.* LIII 4.

كي خيالش مي‌خواني. See II 74–75 and the notes *ad loc.* For "ye call" in the Translation, read "you call".

Orientals train parrots to talk by means of a mirror, behind which is a man concealed in a curtain, so that when the parrot facing the mirror hears his voice it thinks the words are uttered by another bird like itself and tries to imitate them. The mystical application occurs elsewhere in Persian literature, *e.g.* Ḥáfiẓ, ed. Brockhaus, No. 371; *v.* 2:

dar pas-i áyinah ṭúṭí-ṣifat-am dáshtah-and:
ánchih ustád-i azal guft bi-gú mí-gúyam.

There is a close resemblance between this section of the *Mathnawí* and a passage in 'Aṭṭár's *Asrár-námah*, 97, 6 *sqq.*, entitled *Ḥikáyat-i ṭúṭí ú áyínah nihádan dar písh-i ú*, which begins:

shunídam man kih ṭúṭí-rá dar awwal
nihand áyína-í andar muqábal.
chu ṭúṭí rúy-i áyinah bi-binad,
chu-khwíshí-rá bar áyinah bi-binad.
yakí gúyanda-i khwash-laḥn-i dam-sáz
bar árad az pas-i áyinah áwáz.
chunán pindárad án ṭúṭí-yi dil-bar
kih hast áwáz-i án ṭúṭí-yi digar.
chu ḥarfí bi-shnavad gardad dil-ash shád,
ba-luṭfí ḥarf gírad ham-chunán yád.

wujúd-at áyina-st ammá nihán-ast,
'adam áyinah-rá áyinah-dán-ast.
har án súrat kih dar naqṣ ú kamál-ast
dar-ín áyinah 'aksí ú khayál-ast.

In Rúmí's analogy the "mirror" represents the inspired *murshid* who serves as a medium between the "parrot", *i.e.* the *muríd*, and the invisible speaker and teacher, *i.e.* God.

۱۴۳۷ What the *muríd* sees reflected in the *murshid* is his own inward form (*ṣúrat-i báṭin*), *i.e.* his spiritual nature and capacity (*isti'dád*). Cf. IV 2137–2143 and the notes *ad loc.*

مُمْتَلي. The metaphorical sense, *pur az áfát-i bashariyyah*, may be derived from the medical term *imtilá*, "plethora".

۱۴۳۸ عقل کُلّرا. See the notes on I 3308 and II 3245.

۱۴۳۹ که می‌گوید بشر. The *muríd*, being merely an imitator (*muqallid*), makes the same kind of mistake as was made by the greengrocer's parrot which spilt the oil: see I 262 *sqq.*

۱۴۴۰ ندیم, *i.e.* a gnostic familiar with Divine mysteries (*maḥram-i ráz*).

۱۴۴۲ جز سلیمان. Cf. I 1203 *sqq.*, II 3700 *sqq.*

قِرانی. See the note on IV 1438.

P. ۹۳, Heading. ومَنْ يَعْلَمُ الخ, *Qur.* III 5.

۱۴۴۵ در چله. See the note on I 550.

۱۴۵۹ روستایی‌را. Cf. III 642.

کز می‌نهد. This is the reading of all my MSS., and Fa (which has *garmí nihad*) admits that it is preferable.

۱۴۶۳ الله آشْتَرَی, *Qur.* IX 112. See the note on I 2709.

۱۴۶۵ عشق‌بازی الخ. Cf. the following anecdote (*TA*, I 79, 12 *sqq.*): "One day he (Fuḍayl ibn 'Iyáḍ) had in his lap a child four years old and chanced to give it a kiss, as is the way of fathers. The child said, 'Father, do you love me?' Fuḍayl said, 'Yes.' 'Do you love God?' 'Yes.' 'How many hearts have you?' 'One.' 'Then', said the child, 'can you love two with one heart?' Fuḍayl perceived that the child's words were a Divine intimation. He began to beat his head and repented of his affection for the child and gave his heart wholly to God."

P. ۹۵, Heading. قصّهٔ اهل ضروان. See III 474 *sqq.* and note on the Heading *ad loc.*

پالوده, a sweet cake or jelly: its ingredients are variously described. See Wilson's Comm. on *Haft Paykar*, note 1634.

همچون آن زن بدبخت الخ. See *supra*, p. ۸۶, Heading.

۱۴۸۳ Cf. the Ḥadíth *al-dunyá mazra'atu 'l-ákhirah* and *Qur.* II 263.

۱۴۸۷ سختیان, morocco used for making shoes, etc. The word is also applied to the leathern apron worn by cobblers and other craftsmen (Dozy, *Supplément*).

۱۴۹۱ در زمین اصل, *i.e. fí sabíli 'lláh.*

۱۴۹۷ توانگری (– ⏑ –). This scansion of *tuwán* is common in the *Mathnawí*. Fa has *mun'imí*. Cf. the Ḥadíth *laysa 'l-ghiná ghiná 'l-'araḍ, innamá 'l-ghiná ghiná 'l-nafs.*

۱۴۹۹ وارث ملك جهان. See *Qur.* XXI 105 = *Psalms*, XXXVII 29.

۱۵۰۰ يَفِرُّ ٱلْمَرْءُ...مِنْ أَخِيهِ, *Qur.* LXXX 34.

۱۵۰۱ Cf. *Qur.* XLIII 67: *al-akhillá'u yawma'idhin ba'ḍuhum li-ba'ḍin 'aduwwun illá 'l-muttaqín.*

۱۵۱۶ در جوال او. *Bá sag dar juwál shudan* is said proverbially of one who keeps bad company.

۱۵۲۰ غَرِّ او. See the note on II 3404. *Gharr-i ú* (Fa), "his deceit", is an inferior reading.

۱۵۲۱–۱۵۲۲ Cf. the Story of the preacher who prayed for the wicked (IV 81 *sqq.*).

۱۵۲۴ لا تَذَرْنی فَرْد, *Qur.* XXI 89, where *fardan* means "without a son and heir".

۱۵۲۵ ای جفات الخ. Cf. I 232, III 4008 *sqq.*, IV 104 *sqq.*

شهد وافیان. Fa: *'abd-i báqiyán*, and so AB; but there is better authority (GK) for the text-reading.

۱۵۲۶–۱۵۲۷ ای انبارْدار. Cf. I 377 *sqq.* and the notes *ad loc.* For the meaning of *ba-arḍ-i 'lláh sipár*, see the notes on I 3182 and *v.* ۱۴۹۱ *supra.*

دیورا با دیوچه الخ. Although Fa and Mq render this line as I have done, it seems to me that the sense is not satisfactory. According to Fa *dívchah* (wood-worm) signifies "the weak carnal reason"; but how should the carnal reason be capable of resisting the Devil, much less of destroying him? I think *dívchah* here must have its usual meaning, "leech". The Devil "flows in mankind like their blood" (*yajrí fíhim majrá 'l-dam*); therefore the blood-sucking leech may well symbolise the spiritual reason (*'aql-i ma'ád*) by which he is exhausted and finally "killed". This interpretation assumes (what I regard as all but certain) that *bá* is instrumental. Otherwise we might translate: "in order that it (the wheat) may be safe from thieves and weevils, kill the Devil (*dwzd*) together with the 'little devil', *i.e.* the *nafs* or the carnal reason" (*dívchah*, "wood-worm", being substituted for *shupush*, "weevil", for the sake of the word-play).

۱۵۲۸ کو همی ترساندت الخ. Ghazálí (*Iḥyá*, III 35, 1 *sqq.*) mentions *khawfu 'l-faqr* among the "gates" through which Satan finds his way into the heart. Cf. *Qur.* II 271 and *Math.* I 961–962, note.

۱۵۳۱ اذنی بباید واعیه. Cf. *Qur.* LXIX 12: *wa-ta'iyahá udhun^un wá'iyah.*

۱۵۳۴ کُه گرفت. So all my MSS. *Girift* becomes *grift* in scansion. Fa has *raft.*

۱۵۳۶ بَلْ أَشَدُّ قَسْوَةً. *Qur.* II 69: *thumma qasat qulúbuhum min ba'di dhálika fa-hiya ka-'l-ḥijárati aw ashaddu qaswat^an.*

P. ۹۹, Heading. Divine grace is infinite and unconditional. Cf. I 2694–2697, 2737–2751, and the notes *ad loc.*

۱۵۳۷–۱۵۳۸ I give the gist of the commentary (Fa) on these verses:

"It may be objected that if the Divine bounty is bestowed according to the essential capacity (*isti'dád*) of every recipient—a doctrine held by Ṣúfí Shaykhs and especially set forth by Ibnu 'l-'Arabí—*tawfíq* would seem to be impossible. To this the answer is that there are two kinds of Divine grace (*fayḍ*): one *aqdas* (most holy), the other *muqaddas* (holy). While *fayḍ-i muqaddas*, mediated by the *a'yán-i thábitah* (the latent realities which are actualised in the phenomenal world), stands in a dependent relation to the eternal capacity of each individual on whom it is bestowed, *fayḍ-i aqdas*, emanating directly from the Divine Essence, does not involve any pre-existent receptivity, but on the contrary itself bestows the capacity to receive."

۱۵۳۹–۱۵۴۲ For example, the immediate operation of Divine grace, without which in reality nothing comes into existence, enabled Moses' rod to assume the form of a dragon and his hand to glow with mystic light (*Qur.* VII 105).

۱۵۴۳–۱۵۴۵ Cf. I 76, 842–850, II 1842–1844, and the notes *ad loc.*

۱۵۴۷ *I.e.* "if you lack discernment and are wedded to belief in causation, very well; but at least do not imagine that the Creator of causes is unable to act without them".

۱۵۴۹ بر سبب راند نفاذ. Fa, reading *nafád*, explains that God usually lets one thing become the (apparent) cause of another thing's disappearance; but *nafádh* (the anomalous rhyme notwithstanding) is required by the context.

۱۵۵۰–۱۵۵۵ Gnostics know that ways and means (*asbáb*), though indispensable to the seeker, are only veils of illusion, behind which the Real Agent is ever at work. See I 912–914, 1113; II 938–957; III 3150–3157, and the notes *ad loc.*

P. ۱۰۰, Heading. This Story illustrates the preceding verses (see *infra*, *v.* ۱٦۸۳ *sqq.*), and is based on a Ḥadíth related by Wahb ibn Munabbih, which runs as follows: "When God willed the creation of Adam, He revealed to the Earth that He was about to make from her the race of men and that those who obeyed Him would enter Paradise, while the disobedient would be cast into the Fire. The Earth wept, and springs (of tears) gushed forth from her (which shall not be dried) until the Day of Resurrection. Then God sent Gabriel to fetch Him a handful

from her four quarters—black earth and white and red, the best of her and the worst. She adjured him in God's name, saying, 'Take not anything away from me, for though nighness to the King is advantageous, yet therein is a terrible danger.' So Gabriel returned to God and said, 'O Lord, the Earth adjured me in Thy name and I was unwilling to take aught away from her.' Then God sent in turn Michael and Seraphiel, who came back to him and said just what Gabriel had said. So He sent Azrael, the Angel of Death, and the Earth adjured him, saying, 'Do not take from me to-day a handful of which the Fire will have a portion to-morrow.' But the Angel of Death swore that he would not disobey the command of God Almighty, and seized from the Earth's four corners a handful measuring forty cubits: every particle thereof became the origin of a human body, and when the body dies it is buried in the place from which that particle was taken. God commanded Azrael to deposit his handful of earth in the Wádí Na'mán between Mecca and Ṭá'if; then He said to him, 'O Azrael, since thou hast taken their bodily parts, be also the Seizer of their souls (*qábiḍan li-arwáḥihim*).'"

۱۵۶۱ خنگ رخش. Gabriel is traditionally depicted as riding a white horse or a horse with white feet. Cf. the note on IV 3331–3334.

۱۵۶۹ رزق تن دهد. Cf. *v.* ۱۵۸۶ *infra*.

۱۵۷۱ سبق رحمت بر غضب. See the note on I 2672.

۱۵۷۲–۱۵۷۳ During the present life the Bearers of the Throne (*ḥamalatu 'l-'arsh*) are the four Archangels; on the Day of Judgement their number will be doubled (*Qur.* LXIX 17).

P. ۱۰۱, Heading. جهت ترکیب ترتیب الخ. So AGK. Fa omits *tartíb*.

۱۵۸۶ مشرفی. *Mushrif* suggests that the name Míká'íl is connected with *muwakkal*. Of course neither this etymology nor the derivation from *kayl* can be taken seriously.

۱۶۰۰ حَیًّا عَلَ فلاح. So G, which at III 175 writes حَیَّ عَلَ فلاح. My other MSS. and the edd. have حی علی الفلاح.

۱۶۰۳–۱۶۰۵ These verses refer to *Qur.* VI 42–43.

P. ۱۰۳, Heading. See *Qur.* x 98 with Bayḍáwí's Commentary, which Rúmí paraphrases here.

۱۶۱۲ مادران الخ. Bayḍáwí says: *farraqú bayna kulli wálidatin wa-waladihá.*

۱۶۱۹ WM cites the Ḥadíth: *laysa shay'un aḥabba ilá 'lláhi min qaṭratayni: qaṭrati dumú'in min khashyati 'lláhi wa-qaṭrati damin yuhraqu fí sabíli 'lláhi.*

۱۶۲۸–۱۶۲۹ The four rivers of Paradise (see *Qur.* XLVII 16–17) may symbolise Divine attributes of love, mercy, etc., the effects of which make themselves felt in the sensible world. Cf. III 3461 *sqq.* and the note *ad loc.*

۱۶۳۱–۱۶۳۳ Cf. IV 736 *sqq.* Carnal men desire nothing beyond the fleeting and corruptible forms in which Reality appears to them.

۱۶۴۲ تقلیب, *i.e.* transmutation of earth into the body of Adam. *Bad-gumání* alludes to Adam's disobedience and fall from Paradise.

۱۶۴۸ سبق رحمت الخ. See I 2672, note.

۱۶۵۱ کُرّه. The *tashdíd* is written on account of the metre.

۱۶۵۶ زآمر سرّ و علن. Fa has *z-amr-i ú sirr ú 'alan* but translates the text-reading.

۱۶۵۸–۱۶۵۹ Cf. I 3741 *sqq.*, II 2642 *sqq.*, and the notes *ad loc.*

۱۶۶۵ لطف مخفی الخ. See I 243, note.

۱۶۶۷ نِعْمَ رَبُّ العالمین. This phrase does not occur in the *Qur'án*.

۱۶۶۹ چونك فرمودت تَعال. Cf. *Qur.* III 57, VI 152; *Math.* IV 2004 *sqq.* and the note on I 2694.

۱۶۷۱. جُفت و نهالیها. Cf. *Qur.* LV 54.

۱۶۷۸ جان‌ترست. See the note on IV 2706.

۱۶۷۹ صد هزاران جان دهد. See I 245, III 3834–3835, and the notes *ad loc.*

۱۶۸۰ کیك چه بود الخ. The proverb is *babr-i kaykí gilím-rá ma-súz*. Cf. I 2892, note.

۱۶۸۱ صُمٌّ و بُکْمٌ و عُمْیٌ, from *Qur.* II 17.

P. ۱۰۸, Heading. چندین سالست الخ. Fa supplies the Arabic original of this saying: *inní ukallimu 'lláha mundhu thaláthína sanatan wa-asma'u minhu wa-'l-násu yaz̤unnúna anní ukallimuhum wa-asma'u minhum.*

۱۶۸۵ Ázar, the father of Abraham (*Qur.* VI 74), is described as an idolater and maker of idols.

۱۶۹۰ من چو کلکم الخ. See I 393 and the Ḥadíth cited in the note *ad loc.*

۱۷۰۱ سرمهٔ توحید الخ, *i.e.* mystical experience (*ḥál*) has made them clairvoyant, so that they contemplate the One Causer (*musabbib*) and pay no regard to secondary causes (*asbáb*).

۱۷۰۶ نه از آشیان. *Áshiyán* (AG), "house-roof", is perhaps a less likely reading than *átashán* (BK), "fires". Fa has *nah az átash án*, which leaves the verse without any proper rhyme.

P. ۱۱۰, Heading. وهو اَقْرَبُ الخ, *Qur.* LVI 84, where the text has *wa-naḥnu aqrabu*. God is nearer to a dying man than his next of kin who keep watch at the bedside.

۱۷۱۵ ارکانیی. See I 879, note.

۱۷۱۹ *I.e.* death is deemed a happy release by all except those who have reason to dread their fate in the life hereafter. Cf. *v.* ۱۷۶۶ *infra.*

۱۷۲۷ در آ در صف رزم, *i.e.* "engage in the *jihád al-akbar*".

۱۷۳۳–۱۷۳۵ Cf. IV 46–51 and the note *ad loc.*

۱۷۴۰ یا لیت الخ, *Qur.* XXXVI 25–26.

۱۷۴۲ فی السّماء رزقکم, *Qur.* LI 22.

P. ۱۱۲, Heading. فی الجوع طعام الله. Fa and other edd. insert *yaṣilu* after *fí 'l-jú'i.* Cf. Book IV, p. ۳۷۵, Heading.

أبیت عند ربّی الخ. See the note on I 3740–3741.

یرزقون فرحین (*Qur.* III 163–164), a text cited at I 3872. See the note *ad loc.*

۱۷۵۰ Fa quotes the saying of 'Abdulláh Anṣárí: *tajallí-yi Ḥaqq gáh u bí-gáh áyad lákin bar dil-i ágáh áyad.* Cf. I 1951 *sqq.* and the Ḥadíth: *afḍalu 'l-'ibádah intiẓáru 'l-faraj.*

P. ۱۱۳, Heading. Cf. VI 1739–1757.

۱۷۶۳ مرگ‌را, *i.e.* the state of spiritual deadness in which the life of worldly and sensual men consists.

۱۷۶۴ ای غبین. The MS. evidence (BGK) is strongly in favour of this reading and against *án ghabín* (Fa).

۱۷۶۹ مقعد صدق. See *Qur.* LIV 54–55.

نه مستی زدوغ. See I 1226, 2629, and the notes *ad loc.*

P. ۱۱۴, Heading. وهو الّذی...قنطوا, *Qur.* XLII 27, followed by the words *wa-yanshuru raḥmatahu.*

یبدّل سیّئاتهم حسنات, *Qur.* XXV 70.

۱۷۷۲ In Fa and two of my MS. this verse precedes the Heading.

۱۷۷۳ ای ذرایر. *Dhará'ir* for *dharárí*, pl. of *dhurriyyah.* Cf. *Díwán, Tab.*, 32 marg., 6 fr. foot:

> *zi-sharq u gharb kih án áftáb dar tábad,*
> *shavand zindah dhará'ir mithál-i nafkha-i ṣúr.*

۱۷۷۵–۱۷۷۷ Cf. I 1684 *sqq.*

۱۷۸۳ سحر, *i.e. ṣubḥ-i qiyámah.* Cf. IV 3654 *sqq.*

۱۷۸۹–۱۷۹۴ Cf. II 963 *sqq.* and the notes *ad loc.*

۱۷۹۵ Translate: "My way of escape from (the topic of) these two resurrections is (to tell) a story: in its exposition there is a moral for the true believers." Rúmí means that the following narrative (*vv.* ۱۷۹۶–۱۸۵۱) forms, as it were, the dénouement (*makhlaṣ*) of the discourse in which he has become involved. For *qiṣṣah* in connexion with *aḥwálu 'l-qiyámah*, cf. *qáṣṣ*, popular preacher (Goldziher, *MSt.* II 161 *sqq.*), and Ma'arrí, *Luzúmiyyát*, II 202, 2 = *Studies in Islamic Poetry*, p. 242, No. 128. *Ḥikáyah* is similarly used (*infra*, p. ۱۳۷, Heading).

۱۸۰۰ چون زقندیل الخ. Cf. Lane, *Modern Egyptians*, I 191: "the lamp is a small vessel of glass, having a little tube in the bottom, in which is stuck a wick formed of cotton twisted round a piece of straw. Some water is poured in first, and then the oil."

۱۸۰۲ سُرْنگون. Cf. *Qur.* XXXII 12: *wa-law tará idhi 'l-mujrimúna nákisú ru'úsihim 'inda Rabbihim.*

۱۸۰۳ مُستقر, not adjectival = *dá'im ú thábit* (Fa), but a noun used in its Qur'ánic sense: "final state or abode."

۱۸۱۵ Cf. I 1038 *sqq.*, III 2077 *sqq.*, and the notes *ad loc.*

۱۸۱۸ The bare outline of the following passage is supplied by a Ḥadíth-i qudsí (*AQ*, No. 309; cf. *ibid.* No. 332): "When God has finished judging mankind on the Day of Resurrection, two men will remain, and the order will be given that both are for Hell. Then (on the way thither) one of them will turn his face (to God), and the Almighty will order him to be brought back and will ask him why he turned round, and he will answer: 'I was hoping Thou wouldst let me enter Paradise.' And then God will order that he be taken to Paradise."

۱۸۲۲ انتظار چه‌ستی. See the note on II 2726.

۱۸۴۲ از پیش پیش. See II 168, 1666–1668, and the notes *ad loc.*

۱۸۴۳ All souls have been brought into existence by Divine Mercy and will ultimately be saved (*SIM*, 159 *seq.*). Cf. III 4165–4170 and the notes *ad loc.*

۱۸۴۶ لا اُبالی‌وار, *i.e.* without regard to merit or demerit. From the mystical point of view, this doctrine is not inconsistent with the well-known Ḥadíth-i qudsí concerning God's indifference to the fate of His creatures (III 3630–3634, note); for in the end His universal Mercy will remove the veil of ignorance and unbelief which constitutes the torment of Hell and which alone prevents the damned from attaining to blessedness. Cf. *SIM*, 130 *sqq.* and *Tá'iyyah*, 731 *sqq.* = *SIM*, 263 *sqq.*

۱۸۵۱ يُصْلِحْ لَكُمْ أعمالَكُمْ, *Qur.* XXXIII 71.

P. ۱۱۸, Heading. For Ayáz, the beloved slave of Sultan Maḥmúd of Ghaznah, see the note on II 1049. The *cháruq* and *pústín* which he is said to have kept beside him as a reminder of his lowly origin are mentioned at IV 887.

۱۸۷۲ عشيق may be synonymous with *'áshiq*, as at *v.* ۲۰۳۷ *infra.*

۱۸۷۶–۱۸۷۷ For the mystical sense of these verses, see the Ḥadíth-i qudsí translated in the note on I 1938. Ayáz represents the saint whom God loves, and *kullu má fa'alahu 'l-maḥbúbu maḥbúbun*.

۱۸۸۰ In the second hemistich Fa has *az-ú yak* instead of *zi-mawj-ash.*

۱۸۸۲ Though formally God's slave (*'abd*), the Perfect Man is essentially no other than the "King"; nay, he may be said to "make the King", because he is the sole medium through which the Divine attributes and

powers can be fully exhibited. According to Fa, *shāh-sāz* describes the Perfect Man as a "maker of (spiritual) kings, *i.e.* saints" (cf. VI 630, note), but this appears to me out of keeping with the exalted style of the passage. Here the name, "Ayáz", is almost certainly applied to Ḥusámu'ddín: cf. *v.* ۱۸۹۹ *infra*.

۱۸۸۳ The beauty of the Perfect Man is so transcendent that it is an object of jealousy even to the elect, who regard it with "good eyes"; their eyes are "evil" only in the sense that their vision of Reality is inferior to his, hence they limit and thereby disparage the infinite revelation of Divine Beauty in his heart.

۱۸۸۸ The poet often depicts himself as *majnún*; cf. II 1381 *sqq*. He likens the rapture produced by mystic illumination (*tajallí*) to the frenzy with which madmen were supposed to be affected—"moonstruck"—at the beginning of every month. Cf. *Díwán*, *Tab.*, 281, marg., 9: *báz sar-i máh shud, nawbat-i díwánagí-st*.

۱۸۸۹ نه پیروزواست. There may be an allusion to the belief that any one who looks at a turquoise when first seeing the new-moon will be happy till the end of the month. Although a turquoise worn or carried on the person brings luck and victory (*pírúzí*) over enemies, such a worthless "triumph" is the antithesis of that enjoyed by the ecstatic lover in union with the Beloved.

۱۸۹۲ پیلم الخ. See II 2232 *seq.* and the note *ad loc.*

۱۸۹۷ کافسانه گشتستم. See III 1147 *seq.* and the note *ad loc.*

۱۸۹۹ زآنك موسى الخ. Cf. IV 2102–2123 and the notes *ad loc.* Fa's translation of this hemistich—"because Moses knows that it (the mountain) is devoid (of speech)"—rests on a false reading (*kih tihí-st*) and misses the point. "Mountain" symbolises the *unconscious* organ through which Divine knowledge is conveyed: words uttered by the saint in *faná* are merely an echo, meaningless in relation to his reason and mental faculties, of the speech of God. Cf. *GR*, 450:

bar án-k-ú khálí az chún ú chirá shud,
Ana 'l-Ḥaqq andar-ú ṣawt ú ṣadá shud.

۱۹۰۱–۱۹۰۲ As instruments for seeking Truth, the bodily senses and faculties resemble an astrolabe employed for the purpose of getting information about the sun and the stars: knowledge obtained by that means cannot be more than superficial.

۱۹۰۲ سبلت چرا مالیده. The commentators explain *málídan* as equivalent to *pichídan* (Arabic *fatala*, Turkish *búrmaq*). Cf. *infra*, *v.* ۳۷۷۹: *bar málí ba-khwardan ástín*.

۱۹۰۷ سرمه. Cf. II 1124–1126 and the notes *ad loc.*

۱۹۱۱ .یا مُجیر العقل. Translate: "O thou who causest the reason to take refuge (with thee)", and cf. *v.* ۲۱۰۸ *infra.* Fa and other edd. have *muhír* = *muhayyir*. The fact that *muhír* is not authorised by the lexx. could hardly be pressed as an argument against its use by Rúmí, but the MS. evidence is decisive.

۱۹۱۵ حلقهٔ او الخ, *i.e.* "not every one is worthy to be his thrall (*halqah-ba-gúsh*)".

۱۹۱۷ زنجیر زلف دلبرم. Cf. III 3850 and the note *ad loc.*

P. ۱۲۲, Heading (1). فَلْیَنْظُرِ الخ, *Qur.* LXXXVI 5.

۱۹۱۹ در حجرهٔ برین. Fa reads *hujra-i* but translates: "into the chamber with this intention" (*dar hujrah bar-ín*).

۱۹۲۲ عزازیلی. See the note on I 1012–1013.

۱۹۲۵ See *Qur.* XXXVIII 77.

P. ۱۲۲, Heading (2). خَلَقَ الجانَّ الخ, *Qur.* LV 14.

انّه کان الخ, *Qur.* XVIII 48, where انّه is omitted.

۱۹۲۷ الولد سرّ ابیه. The poet has already referred to this Hadíth. See IV 3116 *sqq.*

۱۹۳۲ جانْت جوید مغز. These words are explained in various ways. WM, whom I have followed, interprets *maghz* as *'ishq* = *ma'shúq-i iláhí*; but in view of the context it seems far more likely that *ján* has this meaning and that *maghz* (opposed to *púst*) signifies the *rúh-i insání*, which the (Beloved) Soul "seeks", *i.e.* "draws to Himself". See the notes on I 683–684, 2211.

۱۹۳۳ بَدَّلْنا جُلُودًا, *Qur.* IV 59: "lo, those who disbelieve in Our evidences, We shall burn them in a Fire: as often as their skins are thoroughly cooked (consumed), We shall give them other skins in exchange, that they may taste the torment (afresh)." Similarly God (*Mubaddil-i julúd*) renews the sensual appetites of the wicked and provides them with means of self-indulgence. Cf. III 3739 *sqq.*, IV 1075 *sqq.*

۱۹۳۴ بر آتش حاکمست. Cf. I 3700, note.

۱۹۴۳ When the eyes of the carnal man are opened to the Truth, he is no longer satisfied with vanities but desires God alone and loses all his worldly pride. Thus the saying *dhalla man tami'a* becomes applicable to him in a sense just the opposite of its ordinary meaning, "base is he who covets".

۱۹۴۶ در مقام سنگی, *i.e.* in a state of spiritual insensibility and blindness. None but God or the saint united with God has any right to say "I" (I 2449, 3064, and the notes *ad loc.*). See *infra, vv.* ۲۰۲۵–۲۰۴۳, which form an excellent commentary on this and the preceding verse.

و آنگاهی انا. For the idiom, cf. III 1190 and *v.* ۲۷۱۸ *infra.*

۱۹۴۷ که زسرگینست الخ. The comparison of worldliness to a bath-stove fuelled with dung is developed at IV 238 *sqq.*

۱۹۴۹ نفراشتند. The unexpressed subject of the verb is, of course, *ahl-i kibr.*

۱۹۵۱ اژدها, *i.e.* a more terrible evil. Cf. III 782 and the note *ad loc.*, and the Ḥadíth cited in the note on II 2944.

۱۹۵۲ See III 2548 and the note *ad loc.*

۱۹۵۶–۱۹۵۷ Cf. the Ḥadíth: *man sanna sunnatan ḥasanatan fa-lahu ajruhá wa-ajru man ʻamila bihá wa-man sanna sunnatan sayyiʼatan fa-ʻalayhi wizruhá wa-wizru man ʻamila bihá.*

دمغزه. *Ghazah*, "root of the tail", a shortened spelling of غازه (Vullers, *Lex. Pers.* II 595, col. 2).

۱۹۵۹ عاقبت محمود بود. There is a play on the double meaning of *maḥmúd*. Ayáz (the Perfect Man) realised his essential unity with Maḥmúd (God): *al-khalífatu ʻaynu ʼl-mustakhlif.*

۱۹۶۰–۱۹۶۳ See the note on I 3201. Only when the mystic is naughted (*maʻdúm*), does God sow in him the seed of Divine Love and inscribe the mysteries of gnosis on the tablet of his heart.

۱۹۶۴ نون والقلم, *Qur.* LXVIII 1. Ṣúfís identify *Nún* with the Divine Knowledge (*ʻilm*) and *al-Qalam* with Universal Reason (*al-ʻaql al-awwal*).

۱۹۶۵–۱۹۶۷ *I.e.* "forget the world entirely, never let any thought of its pleasures enter your mind; otherwise, when death comes, you will humble yourself in vain".

۱۹۶۸ از پناهی. Fa: *az panáh-at.*

۱۹۷۰ ظلمنا, *Qur.* VII 22. See *Math.* I 1489, note.

بر ولا. The alternative explanation of *bar wilá* as meaning "lovingly" (see I 2631, note) is improbable here.

۱۹۷۱ سر ببرید الخ. See the note on I 943.

۱۹۷۲ بی نماز, *i.e.* inspired by self-interest and therefore essentially no prayer at all. God will not accept a death-bed repentance (*Qur.* IV 22). Fa reads *bí-niyáz*, which is unsupported in my MSS.

۱۹۷۳ See III 3330–3337 and the notes *ad loc.*

P. ۱۲۵, Heading. أرنا الاشياء الخ. This is related as a Ḥadíth. Fa has *raʼayná* instead of *ariná*, and so G (in which *ariná*, however, seems to have been the original reading).

لو كشف الغطاء الخ, a saying ascribed to ʻAlí (see *Ali's hundert Sprüche*, p. 3, No. 1, where the paraphrase explains *al-ghiṭá* by *ḥijáb-i*

dunyá and adds: *'ilmu 'l-yaqín-i man imrúz hamchún 'aynu 'l-yaqín-i man-ast fardá*).

۱۹۷۴ ای خروسان. The commentators say that *khurúsán* refers to religious teachers and preachers; but Rúmí may be addressing his disciples: "O ye who are spiritually awake." Cf. III 3330–3336 and the note *ad loc.*

۱۹۷۵ صبح کاذب عالم الخ. The "false dawn" is the World personified in worldly Shaykhs and *'ulamá* who care only for the externals of religion. Cf. IV 1693 and the note *ad loc.* Fa reads *'álam-i nik.*

۱۹۸۹ Fa reads *k-ay amírán.*

۱۹۹۳ مبتلی, *i.e.* the mystic who feels the truth of the Prophet's saying: *idhá ahabba 'lláhu 'abdan ibtaláhu.*

۱۹۹۵ همچو یوسف. See *Qur.* XII 35 *sqq.*

P. ۱۲۷, Heading. See Book I, p. ۱۸۸, Heading, note, and the notes on I 1727–1741, 1940, 3485–3489; III 2047, 4443–4452.

۲۰۰۹ In the romance of Laylá and Majnún the frenzied lover is depicted as roaming the desert in company with wild animals, which guard him while he sleeps. Cf. *infra, v.* ۲۷۲۱ *seq.* and Gibb, *Hist. of Ottoman Poetry,* II 186.

۲۰۰۹ کلب کهفی. See I 1022, note.

۲۰۱۰ Cf. *Nafahát,* 481, 13 *sqq.*: "One day, when Najmu'ddín al-Kubrá was expounding the story of the Seven Sleepers, it occurred to Shaykh Sa'du'ddín Hamawí, who was a disciple of his, to wonder whether any Moslem saint could produce the like effects in a dog that consorted with him. Shaykh Najmu'ddín knew by intuition (*firásah*) what Sa'du'ddín was thinking. He rose and went to the gate of the *khánaqáh.* A dog approached and stood beside him, wagging its tail. The Shaykh looked at it. Immediately it gained spiritual grace (*bakhshish yáft*) and became distraught. Quitting the town, it betook itself to the graveyard and lay there with its head pressed on the earth. Wherever it went fifty or sixty dogs would form a ring round it, making no noise, eating nothing, and behaving most respectfully. After its death the Shaykh gave orders that it should be buried and a shrine (*'imárah*) built over the grave."

۲۰۱۲ گر نبودی عشق الخ. Cf. III 4400–4416 and *infra, vv.* ۲۷۳۵–۲۷۴۰ and ۳۸۵۴–۳۸۵۹.

۲۰۱۳ See the note on I 3165–3168.

۲۰۱۶ منبلم الخ. See III 3947–3950 and the note *ad loc.*

۲۰۱۹ در میان لیلی الخ. Cf. the saying of Shiblí concerning Majnún (*Luma'*, 360, 14 *sqq.*).

P. ۱۲۸, Heading. هرکرا آینهٔ یقین باشد الخ. According to Mq this verse comes from Saná'í. So far as I can ascertain, it does not occur in the *Ḥadíqah*.

اُخرُج بصفاتی الخ, a "ḥadíth-i qudsí" said to have been related by Báyazíd of Bisṭám. Cf. *Luma'*, 382, 1 *sqq.*, where Sarráj quotes the following *shaṭḥiyyah* (*Math.* I 1743, note) of Bisṭámí: "Once God raised me up and caused me to stand before Him and said to me, 'O Abú Yazíd, My creatures desire to behold thee.' I answered, 'Adorn me with Thy Unity and clothe me in Thy I-ness (*anániyyah*) and raise me to Thy Oneness, so that when Thy creatures behold me they may say they behold Thee, and that only Thou mayst be there, not I.'"

وعلی هذا. Mq adds: *qisi 'l-báqiya.*

۲۰۲۰ صبوحی. For the mystical sense, see II 3140, note.

۲۰۲۴ همچو سرکه الخ. Cf. III 3674 *seq.*

۲۰۲۵ همچو سنگی الخ. See I 1973, note.

۲۰۳۰ هر دو جانب الخ, *i.e.* in reality both "lover" and "beloved" are attributes (aspects) of the One Essence (Love), in which all distinctions vanish. See *Tá'iyyah*, 577–578 = *SIM*, 251, and the note *ad loc.*

۲۰۳۱–۲۰۳۴ The dark phenomenal ego is Man's worst enemy because, so long as it exists, there can be no union with the Divine Ego, which is his real self.

۲۰۳۵–۲۰۳۶ See the note on II 305.

۲۰۳۸ این انا الخ, *i.e.* when Ḥalláj said "I am God", he was in the unitive state (*baqá ba'da 'l-faná*) and this "I" was the Divine *Huwiyyah*. See IV 2614–2615 and the note *ad loc.* Ḥalláj applies the term *ḥulúl* to his own doctrine of mystical union, but not in its strict theological sense. Rúmí's interpretation of *Ana 'l-Ḥaqq* by *ittiḥád-i Núr* suggests pantheistic ideas incompatible with those of Ḥalláj. Cf. the arts. ḥulūl and ittiḥād in *EI.*

۲۰۴۳ *I.e.* "listen attentively to the *murshid* and open your heart to spiritual influences".

۲۰۴۴–۲۰۴۶ Cf. the Story of the thirsty man who threw bricks into the water (Book II, p. ۳۱۱) and IV 2533–2535.

۲۰۴۸–۲۰۴۹ These verses allude to the Traditions: *adímú qar'a bábi 'l-malakúti bi-'l-rukú'i wa-'l-sujúdi* and *man qara'a 'l-bába wa-lajja walaja.*

P. ۱۳۰, Heading. خویشتن ساخته‌اند, literally, "they have made themselves up (as prophets)".

۲۰۵۰ Fa: *án ámírán*, and so in the first line of the Heading.

۲۰۵۲ پُر پیچیده. Fa has *pur píchídah*, "very intricate", but the correct reading is *par* = Arabic *farásháh* (see Lane, s.v.), *i.e.* catching-pins in the bolt of a wooden lock. This, no doubt, is the meaning of *parrah*, which

Persian lexicographers explain as meaning *juzví az qufl kih bad-án muḥkam shavad* (Vullers, I 352, col. 2).

٢٠٦٢ نفس لوّامه. Cf. *Qur.* LXXV 2. The phrase describes self-reproach (see *Religious attitude*, 229). Fa's view that here it denotes reproof given by a mentor is contradicted by the next verse.

٢٠٦٨ The "vermin" represent covetous worldlings (*al-'awámm ka-'l-hawámm*). Fa and most of my MSS. read *khwardan* for *khward*.

٢٠٧٠ بی‌نوش, literally, "without honey".

٢٠٧٢ In the second hemistich all my MSS. read *kandand*. Fa has *kardand*.

٢٠٧٣ ای گندگان. Fa gives *kandagán* (G) as a variant and translates it by *qázijí-ler*: "diggers" would normally be *kanandagán*. If *kandagán* be the correct reading, it probably means *mukhannathán*. Cf. the note on *v.* ٢٤٩٧ *infra*.

P. ١٣٢, Heading. يوم تبيضّ الخ, *Qur.* III 102.

وترى الخ, *Qur.* XXXIX 61, which has *wa-yawma 'l-qiyámati tará*.

٢٠٨٢ سيماهم وجوههم = *Qur.* XLVIII 29: *símáhum fí wujúhihim*. Two of my MSS. have *wujúhun*, but *wujúhum* (GK and Fa) is indubitably the original reading. For other mutilations of words quoted from the *Qur'án*, see the note on I 1677.

٢٠٨٥ شاخ دست و پا الخ, alluding to *Qur.* XXXVI 65. Cf. *Math.* III 2455 *sqq.*

٢٠٨٦ Cf. *Qur.* XVI 50. Instead of *písh-i mah* (so all my MSS.) Fa reads *písh-i shah*.

٢٠٩١ According to *Qur.* XVII 86: *kullun ya'malu 'alá shákilatihi*.

P. ١٣٣, Heading. قبول و توبهٔ نمامان. Fa and other edd. omit و. There are many examples of hendiadys in old MSS. of the *Mathnawí*. Cf. IV 875, note, and *v.* ٢٢٠٦ *infra*.

٢٠٩٧ متّهم را, *i.e.* the culprit (*banda-i 'áṣí*). Fa translates *muttahim-rá*, "the false accuser", but the following passage is concerned with sin in general, and neither the antithesis (*bí-gunah-rá*) nor the reference to Qárún favours this reading. Cf. *Qur.* XXVIII 76.

٢٠٩٩ Cf. *v.* ١٨٤٦ *supra*.

٢١٠١ ديت بر عاقله. See the note on III 2470.

٢١٠٢ In the Translation read: "our soul was intoxicated." The *nafs* did not fall from grace and become "carnal" until the Devil tempted it.

٢١٠٤ اوستاد علم. See *Qur.* II 29–31 and cf. *Math.* I 1235, note.

P. ١٣٤, Heading. ولكم الخ, *Qur.* II 175. Cf. I 3888–3889, note.

٢١١٠ Other examples of *júshídan* = *júshánídan* occur at I 2429, III 4742, and *infra*, *v.* ٢٧٣٥.

۲۱۱۴ هرکه خود بشناخت الخ, referring to the Ḥadíth *man 'arafa nafsahu fa-qad 'arafa Rabbahu*, which is here understood, as Fa says, in the sense of "he who knows himself to be helpless and despicable knows his Lord to be Mighty and Glorious".

۲۱۱۵ باقی, *i.e.* all thy bodily and spiritual organs, faculties, and qualities.

۲۱۲۴ Divine Mercy and Wrath, which determine all human destinies, are likened to boughs let down from the Heaven of Eternity in order that every soul may be drawn to its ultimate abiding-place. Cf. the note on III 2005–2006.

از عهد أَلَسْت. See the note on II 1666–1668.

۲۱۲۵–۲۱۲۶ According to WM, these verses illustrate the positive and negative aspects (*tashbíh* and *tanzíh*) of the Divine nature. God said *a-lastu bi-Rabbikum* (virtually an assertion of His *Rubúbiyyah*), yet there is an absolute sense in which He transcends relationship and implicitly denies the existence of the *marbúb*. This doctrine might well be described as "a cup for the elect" (*v.* ۲۱۲۷). Probably, however, that phrase refers to the *sirru 'l-qadar* (cf. II 3721–3722, note), and Rúmí's meaning is that Mercy and Wrath are eternally involved in one another, like affirmation and negation in the Word *a-lastu*, which expresses the reality of Divine Lordship (*Rubúbiyyah*).

۲۱۲۸ آن یکی الخ. Wrath draws to itself the "iron", *i.e.* the wicked whose hearts are hardened by worldly pride; Mercy the "straw", *i.e.* true believers whose hearts are empty of egoism.

۲۱۲۹–۲۱۳۲ Cf. II 272 *sqq.* and the note *ad loc.*

P. ۱۳۶, Heading. الانتظار موت الأحمر. Cf. *Arabum Proverbia*, II 670, No. 288. For *mawt* instead of *al-mawt*, see the note on Book I, p. ۸۵, Heading. In *Laṭá'ifu 'l-lughát*, 13, 9 *sqq.* (under *aḥmar*) it is stated that there are four kinds of death, each of which has a different colour, namely, red, black, white, and yellow, and that *mawt-i aḥmar* is death by the sword, etc., *chunánchih ba-khún gharq gashtah ú surkh shudah báshad.* These four deaths are interpreted mystically by Ṣúfís. Mq (v 311, 9 *sqq.*) cites the saying: *al-mawtátu arba'un: mawtun aḥmaru wa-huwa taḥammulu 'l-jafá wa-kaffu 'l-adhá, wa-mawtun aṣfaru wa-huwa 'l-jú'u wa-'l-iṣṭibáru 'alá 'l-i'sár, wa-mawtun abyaḍu wa-huwa 'l-'uzlatu, wa-mawtun aswadu wa-huwa mukhálafatu 'l-nafsi wa-l-hawá.* Cf. a similar saying of Ḥátim al-Aṣamm (*Nafaḥát*, 71, 4 fr. foot and foll.), where *mawt-i aḥmar* is explained as "self-mortification" and "the green death" (wearing rags patched together) takes the place of "the yellow death".

۲۱۳۸ *I.e.* "their attempt to find a fault in me is absurd".

۲۱۴۲ حرف می‌رانیم الخ, *i.e.* "we will use the wordless language of the *arbáb-i ḥál*, which the *arbáb-i qál* cannot criticise, because it is beyond their comprehension". Cf. VI 4625 *sqq.*

۲۱۴۵ گوش نوش. *Núsh* = *dhawq*. Cf. the saying *man lam yadhuq lam yadr* Fa has *gúsh-i búsh*; the best of my MSS. (BGK) give the text-reading.

P. ۱۳۷, Heading. The "Story" of the sinner on Judgement Day i apropos in so far as it conveys a warning to those who prefer the hus (speech, outward form, worldliness) to the kernel (silence, inwar meaning, spirituality).

۲۱۵۰ شورگز, the white tamarisk (*tamarix gallica*) = Arabic *ṭarfá*, *ṭarafal* Its fruit is called in Persia *gazmázak*, of which *jazmázaj* is the Arabicise spelling. See Achundow, 231.

۲۱۵۹ ماء معینی. See *Qur.* LXVII 30.

P. ۱۳۸, Heading. وَلَئِنْ سَأَلْتَهُمْ الخ, *Qur.* XXXI 24.

۲۱۶۳ Fa reads: *búd záhid-rá zaní rashkín ghayúr*.

۲۱۶۷ Cf. IV 332 and the note *ad loc.*

۲۱۸۰ Cf. the saying of Yaḥyá ibn Mu'ádh al-Rází (*Luma'*, 385, 17) *al-záhidu sayyár^un wa-'l-'árifu ṭayyár^un*. The gnostic reaches his goal "a the first step" (*T.A*, I 126, 7; 133, 11); he is *majdhúb* (see the note o I 683–684), whereas the ascetic's progress is slow and painful (cf. *infra* *vv.* ۳۵۲۰–۳۵۳۴).

۲۱۸۱ خمسین الف, from *Qur.* LXX 4: *ta'ruju 'l-malá'ikatu wa-'l-Rúḥu* *yawm^in kána miqdáruhu khamsína alfa sanat^in*. See I 3440 and the not *ad loc.*

۲۱۸۲ The gnostic's life consists entirely in *mushāhadah*, and its "days' are *ayyámu 'lláh*, *i.e.* the infinite, timeless epiphanies (*tajalliyát*) in whic God reveals Himself to His true lover.

۲۱۸۶–۲۱۸۷ See the Preface to Book II (vol. I, p. ۲۴۶, ll. ۱۴–۱۵) an the note *ad loc.* The first verse refers to *Qur.* V 59. There is ancien authority for the ascription of *'ishq* to God in a Ḥadíth-i qudsí reporte by Ḥasan of Baṣrah, which Massignon has translated (*Essai*, 173). Th text given in *AQ*, No. 243 runs as follows: *idhá kána 'l-ghálibu 'al* *'l-'abdi 'l-ishtighálu bí, ja'altu bughyatahu wa-ladhdhatahu fí dhikri, fa-idh* *ja'altu bughyatahu wa-ladhdhatahu fí dhikrí, 'ashiqaní wa-'ashiqtuhu, fa-idh* *'ashiqaní wa-'ashiqtuhu, rafa'tu 'l-ḥijába fí-má bayní wa-baynahu wa-ṣayyart* *dhálika taghálub^an*[1] *'alayhi, lá yashú idhá sahá 'l-násu. Úlá'ika kalámuhun* *kalámu 'l-anbiyá'i, úlá'ika 'l-abṭálu*[2] *ḥaqq^an, úlá'ika 'lladhína idhá aradt* *bi-ahli 'l-arḍi 'uqúbat^an aw 'adháb^an dhakartuhum fa-ṣaraftu dhálika.*

۲۱۹۵ *Qush u dush* (BG) or *qash u dash*? The latter might be equivalent t "riff-raff", "sticks and straws", "rubbish"; or possibly "chaff an meal". Cf. Dozy, *Supplément*, under قش and دش. Mq renders th

[1] This or another correction of Massignon's reading is necessary. For the form, cf *ta'dzamu*.

[2] *I.e.* spiritual heroes. Rúmí uses *pahlawán* in the same sense.

phrase by *al-qíl wa-'l-qál*, which no doubt is the meaning of it here (cf. *dashshdsh*, "chatterbox"). In the *Laṭá'ifu 'l-lughát* (95 and 162) *qash* is explained as "becoming fat after being lean" and "the recovery of one's good looks", and *dash* as "self-adornment" (pretentiousness); but this would seem to be mere guessing.

٢١٩٦ جبر و اختيار, an outstanding type of barren theological controversy.

٢٢٠٦ خلق و جهان. Fa: *khalq-i jahán*.

٢٢١٤ من شدستمر تا منى. BG write منى (with *kasrah* and *imálah*), *i.e.* Miná (see III 775, note); K has منى, pl. of *munyah*, and this is the reading adopted by Fa, Mq, and WM, though Fa says the variant is admissible. I have translated *muná* = *mushtahayát*, but I do not feel satisfied that it is what Rúmí meant. During the three days spent at Miná the pilgrims are forbidden to fast: it is a time of feasting and rejoicing; therefore in the present context "to go to Miná" might, I think, be said metaphorically of those who betake themselves to worldly pleasures. Allusions in the poetry of the *Jáhiliyyah* show that visitors to Miná found the place attractive in a sense suggested by *non cuivis homini contingit adire Corinthum*.

٢٢١٧ شد زرقش دروغ. Fa reads *zarq ú durúgh*, which involves making *shud* = *paydá shud*.

٢٢٢٣ كردد با نبات. So all my MSS. Fa: *bá thabát*.

٢٢٢٤ Cf. the Ḥadíth: *al-tá'ibu ḥabíbu 'lláhi wa-'l-tá'ibu mina 'l-dhanbi ka-man lá dhanba lahu*.

٢٢٢٥ سيئاتترا الخ. Cf. *Qur*. xxv 70: *illá man tába wa-ámana wa-'amila 'amal^an ṣáliḥ^an fa-úlá'ika yubaddilu 'lláhu sayyi'átihim ḥasanát^in*.

P. ١١٤٢, Heading. توبهٔ نصوح. So far as I know, both Naṣúḥ himself and the story of which he is the hero were invented by Rúmí in order to illustrate *Qur*. LXVI 8: *túbú ilá 'lláhi tawbat^an naṣúḥ^an*, "turn ye unto God in sincere repentance". On the meaning of *al-tawbatu 'l-naṣúḥ*, see *Qútu 'l-qulúb*, I 179, I *sqq*.

سنيسّره لليسرى الخ. See *Qur*. XCII 7–10 and cf. *Math*. I 480–488 and the notes *ad loc*.

٢٢٣٣ در غرّهٔ شباب. Fa must have read erroneously *ghirra-i shabáb*, since *ghurúr* is used in the Turkish translation.

P. ١١٤٣, Heading. دعاى عارف واصل الخ. Cf. IV 2940 *sqq*.

كنت له سمعا الخ, referring to the Ḥadíth-i qudsí (*AQ*, No. 111) translated in the note on I 1938.

وما رميت الخ. See I 615, note.

P. ١٤٥, Heading. اشْتَدِّی أَزْمةُ تَنْفَرِجی. Cf. Ibnu 'l-Fáriḍ, *Díwán*, 334, 9:

aṣbaḥtu fika ka-má amsaytu mukta'ib^an
wa-lam aqul jaza'^an yá azmatu 'nfariji.

P. ١٤٦, Heading. حاجبان و کنیزکان. Read حاجبگان with K and Fa. Three of my MSS., however, have *ḥájibán*.

٢٢٨٧ خوفی. Fa: خوف.

٢٢٨٨ In K and Fa this verse precedes the Heading.

٢٢٨٩ در بافتیم. For the metaphorical use of *dar* (or *dar-ham*) *báftan*, cf. I 1735, 3663; IV 3418.

٢٣٠٣ جرم و بد فعلم. Fa: *bad-fi'lí* (AB).

٢٣٠٥ The satirical poet, Súzaní (*LHP*, II 342 *seq.*), more than once describes himself in similar terms. Cf. Dawlatsháh, 100, 19:

raftam ba-ráh-i Dív u futádam ba-dám-i ú
w-az Dív dív-tar shudam az sírat-i tabáh,

and the following verses cited in Fa:

zi-har badí kih tu dání hazár chandán-am
mará na-dánad az-ín gúnah kas kih man dánam.
ba-yak ṣaghírah mará rah-numáy Shayṭán búd,
ba-ṣad kabírah kunún rah-numáy-i Shayṭán-am.

٢٣٠٩ همچو سرو و سوسنم الخ. See the note on IV 1019.

٢٣١٣ در همه عالم الخ. *Tawba-i naṣúḥ* implies *faná*. Cf. *supra*, *v.* ٢٢٧٣ *sqq.*, and the note on I 2205.

٢٣١٦ یا لَیْتَ الخ, *Qur.* XXXVI 25. Cf. the Preface to this Book, p. ٢, l. ٩, and the note *ad loc.*

P. ١٤٨, Heading (2). The Story of the Lion, the Fox, and the Ass comes from *Kalílah wa-Dimnah* (ed. De Sacy, 213, 3 *sqq.*; ed. Cheikho, 172, 11 *sqq.*; Naṣrulláh, 245, 10 *sqq.*; cf. *Ocean of Story*, V 130 *sqq.*). Rúmí, as usual, preserves the main features but varies the details to suit his purpose.

آزموده را باز آزماید. Cf. the proverb (*Arabum Proverbia*, II 730, No. 518): *man jarraba 'l-mujarrab ḥallat bihi 'l-nadámah.*

٢٣٢٨ در آن کور و کبود. For *kúr u kabúd* (noun), see the note on I 518. It cannot be adjectival here, though Fa takes it in that sense.

٢٣٣٠–٢٣٣١ The prose versions attribute the Lion's weakness to mange (*jarab*).

٢٣٣٧ گاو. Fa has گاوی, a reading which is admissible (see I 290, note) but does not occur in any of my MSS.

P. ۱۴۹, Heading. قطب شیر عارف واصلست. For *Quṭb* as a description of the Perfect Man, cf. *v.* ۸۸۷ *supra* and the notes on I 1583, II 3707, III 1896, 3655, and *SIM*, 194 *seq.*

اجری = *ijrá* with *imálah*. Cf. the note on I 1605.

۲۳۴۰. *I.e.* "serve the saint faithfully, relieve his bodily wants, and take care not to disturb him, so that he may be left free to pursue the realities (*asrár u ma'ání*) which are revealed to him alone". For this meaning of *wuḥúsh*, see the notes on I 1136, 2875; II 1427, and cf. the Ḥadíth cited in the note on III 2897. Fa's explanation of *wuḥúsh* as "those who shun companionship with holy men (*aṣḥáb-i dil*)"—based on the idea that it is the business of the Quṭb to "hunt" for disciples and that his being without them shows a "weakness" in him—seems to me highly improbable.

۲۳۴۳ The Quṭb is the manager (*mudabbir*) of the world. Cf. Andrae, *Die Person Muhammeds*, 337 *seq.*

۲۳۴۵ Cf. *Tá'iyyah*, 500 (*SIM*, 246, and the note *ad loc.*):

fa-bí dárati 'l-afláku fa-'jab li-quṭbihá 'l-
muḥíṭi bihá wa-'l-quṭbu markazu nuqṭati.

۲۳۴۷ إِنْ تَنْصُرُوا الخ. *Qur.* XLVII 8 has: *in tanṣurú 'lláha yanṣurkum.*

۲۳۴۹–۲۳۵۰. Material goods acquired with the intention of devoting them to the Quṭb are "live prey", *i.e.* a means of gaining spiritual life; and although the world is a carcase (*al-dunyá jífat*[un]) to those who seek it for selfish ends, yet even this "dead prey", if it be offered humbly to the Quṭb and blessed by him, will reward the giver a thousandfold.

۲۳۵۱–۲۳۵۲ Here the Fox assumes the Mephistophelian part which he plays throughout the Story.

۲۳۵۸ چونك قسّام اوست. Cf. *Qur.* XLIII 31.

P. ۱۵۱, Heading. خر هیزم‌فروش. Fa: *khar-i saqqá-yí.*

چنانك از هر دامی الخ. Cf. III 2855 *sqq.*

۲۳۶۶ تقصیر من. See the note on II 517.

۲۳۸۴ وَابْتَغُوا الخ, *Qur.* LXII 10. The text is here regarded as an injunction to seek worldly goods in a lawful manner; but in the *Qur'án* it is only permissive and refers to work that may be done after the Friday prayers. According to a Ḥadíth cited by Bayḍáwí, that work does not include *ṭalabu 'l-dunyá.*

۲۳۸۵–۲۳۸۷ A paraphrase of the Ḥadíth: *abwábu 'l-arzáqi maqfúlat*[un] *wa-'l-ḥarakatu miftáḥuhá.*

P. ۱۵۳, Heading (1). None of my MSS. has the longer Heading given in Fa and other edd. (see *app. crit.*).

۲۳۸۸ از ضعف توکّل باشد آن. Cf. the Ḥadíth: *law annakum tatawakka-lúna ʿalá ʾlláhi ḥaqqa tawakkulihi la-razaqakum ka-má yarzuqu ʾl-ṭayra taghdú khimáṣan wa-tarúḥu biṭánan*. See also S. Luke XII 22–30, *Qút*, II 4, 24, and the note on Book I, p. ٥٦, Heading.

۲۳۹۰ نه حمّال رزق, referring to *Qur*. XXIX 60: *wa-ka-ayyin min dábbatin lá taḥmilu rizqahá. Alláhu yarzuquhá wa-iyyákum.*

۲۳۹۴ گرد نادر گشتن الخ. Cf. III 4786 *sqq*. and the note *ad loc*.

هر کسی‌را الخ. Translate: "how is the way to (spiritual) sovereignty (possible) for every one?" All my MSS. read *rah-i sulṭáni-yast*. Fa has *shah ú sulṭáni-yast*.

۲۳۹۵ For the Hadíth, see the note on I 2321.

۲۴۰۰ After this verse ABK as well as Fa and other edd. have a verse (see the *app. crit.*) which has been added in G by a later hand but is probably genuine. The translation is: "If you make no haste, it will come to your door (at the predestined time); and if you make haste, it will give you a headache", *i.e.* "you will only worry yourself in vain".

۲۴۱۰ سکته. Schlimmer renders *sakta-i balghamí* by "asthenic apoplexy", but "coma" would be more suitable in this context.

۲۴۱۹ جُهْدُ اَلْمُقِلّ. Cf. III 2115.

۲۴۲۳ این بهنبازیست. So all my MSS. Fa and the edd. have بانبازیست. I cannot recall a parallel for the placing of the demonstrative pronoun before the preposition.

۲۴۲۴ راه سُنّت الخ. The Ḥadíth *ṭalabu ʾl-ḥaláli wájibun ʿalá kulli muslimin* has many congeners. Cf. I 912–914 and the notes *ad loc*.

۲۴۲۶ See the note on I 939.

۲۴۲۸ لا تُلْقُوا الخ, *Qur*. II 191. Cf. the note on I 3930. Sufyán al-Thawrí declared that any one who refused to beg and died of starvation would go to Hell (*Ḥilyah*, I 80 *b*). Among the early Ṣúfís, however, some took the view, attributed to Ibráhím ibn Adham (*TA*, I 102, I *sqq*.), that in such a case God is responsible: *diyat bar kushandah-ast*.

۲۴۳۴–۲۴۳۹ Cf. the Story (IV 1739 *sqq*.) in which an encomiast is convicted of falsehood and hypocrisy by arguments exactly like those employed in this passage.

۲۴۳۶ Cf. III 678 *sqq*.

۲۴۳۷ بکلربکی. See the note on I 1234.

۲۴۳۸ ور تو ناف آهوی الخ. Cf. II 162 and the note *ad loc*.

۲۴۳۹ In the second hemistich Fa has the same reading as Bul. See the *app. crit*.

۲۴۴۲ مهلتی می‌خواست. Cf. *Qur*. VII 106–109 and *Math*. III 1082 *sqq*.

۲۴۴۵ ربّ أعلى, alluding to Pharaoh's boast *ana Rabbukumu 'l-a'lá* (*Qur.* LXXIX 24).

۲۴۵۲–۲۴۵۳ This analogy illustrates the preceding verse. Body and spirit alike must return to their source ere they can find rest.

۲۴۷۳–۲۴۷۶ Cf. *supra*, *vv.* ۹۱۲–۹۲۴.

۲۴۷۸ The carnal man perishes like a slaughtered beast (cf. *infra*, *vv.* ۲۸۲۳–۲۸۲۵); the illumined man "becomes the *Qur'án*", *i.e.* he is endued with the eternal and essential nature of the Divine Word (cf. Macdonald, *Aspects of Islam*, 105 *sqq.*).

P. ۱۵۹, Heading. بر بسته, opposed to *bar rustah*. Cf. Book I, p. ۱۳۹, Heading.

۲۴۸۵ راوی = رَوی, *i.e.* "in order that his light may irradiate your discourse and cause it to be diffused". See the note on III 1165. Fa takes *rawí* in the sense of "watering", "saturating", which goes well with the following passage; but the association of *ḥadíth* with *riwáyat* is too significant to be ignored.

۲۴۸۸ فَرْغُرده (see Vullers under *farghárídan*), one of the ἅπαξ λεγόμενα of the *Mathnawí*. I cannot cite another example in poetry or prose.

قوم لُد. *Qur.* XIX 97: *qawman luddan*.

۲۴۹۲ وحی و مکشوفست (BGK). *Waḥy-i makshúf-ast* (Fa) is a bad reading.

P. ۱۶۰, Heading. بیت من الخ, a quotation from the *Ḥadíqah* of Saná'í (IX 229*a*, 4):

> *hazl-i man hazl níst, ta'lím-ast;*
> *bayt-i man bayt níst, iqlím-ast.*
> *garchih bá hazl jidd bígán-ast (bígánah-ast),*
> *hazl-i man hamchu jid ham az ján-ast.*

There is a play on the double meaning of *bayt*. Fa renders *bayt-i man bayt níst* by "my verse is not like the verse of poets and rhetoricians", but *bayt níst* is opposed to *iqlím-ast*, implying that Rúmí's verse contains "infinite riches in a little room". Cf. III 530:

> *ṣúrat-at khargáh dán, ma'ní-t Turk;*
> *ma'niy-at malláḥ dán, ṣúrat chu fulk.*

انّ اللّه لا يستحيى الخ, *Qur.* II 24.

۲۴۹۷ کُنْدهٔرا (= *mukhannathí-rá*) appears to be the reading of G. I have translated *kunda-í-rá*. Fa reads *ganda-í-rá*.

۲۴۹۹ اشکمش. G writes *ishkam-ish*, as required by the rhyme, and at III 3791 *án-ish* (rhyming with *dánish*). Further evidence for this pronunciation of the pronominal suffix in ancient times will be found in *Ráḥatu 'ṣ-Ṣudúr*, p. 482.

۲۵۰۳ ای قبیح. Fa: *ay waqíḥ*, which is supported by three of my MSS. and should, no doubt, be substituted for the text-reading.

۲۵۰۴ زتوزیع. See the note on II 424.

۲۵۰۶ تیغ چوبین‌را الخ. Cf. I 712–716.

۲۵۰۷ آن دلیلی, *i.e.* "your entirely unsubstantiated claim to holiness".

۲۵۰۹ در هوا الخ. Cf. I 2262 and the note *ad loc.*

۲۵۱۵ آنگاه کش = *án-gáh kashad*. Cf. *gírand u kash* = *gírand u kashand* (III 2080) and see the note on II 320. The commentators suppose *kash* to be a noun meaning "armpit", "breast".

۲۵۱۷ This verse alludes to an incident in the Story of the Ṣúfís who sold the Traveller's ass. See II 514 *sqq.* and especially 535–538.

۲۵۱۸ چونك خرگوشی الخ. See the Story of the Lion that was lured to his death by the Hare (I 1304 *sqq.*).

۲۵۲۱ خنبهای خسروانی, *i.e.* the bodies of the saints.

۲۵۲۴ سینه‌را سینا کند. See I 3552 and the note *ad loc.*

۲۵۲۵ *I.e.* "since the Perfect Man has appeared as a *murshid*, the mysteries of Divine Love are lavished on every one fit to learn them".

۲۵۲۸ ارزان‌تر شود, *i.e.* perhaps, "our knowledge of Reality and our enthusiasm will be increased by the arrival of more and more communications from the spiritual world"; but it is hazardous to attach precise meanings to the imagery of this passage.

۲۵۳۰ نیشکر کوبید, "devote yourselves to Love". According to Fa, *nay-shakar* signifies either the Saint or his words.

۲۵۳۱ شیرین, the Beloved One; *Khusrawán*, the lovers of God.

۲۵۳۷ روح شد منصور. See I 1809, note.

P. ۱۴۳, Heading. Cf. the fable of the fox (*Gulistán*, Book I, Story 17) which fled in terror when it heard that camels were being seized by force (*shuturán-rá ba-sukhrah mí-gírand*); for "if my enemies say, 'This one too is a young camel', I shall be taken, and who will trouble to rescue me?"

۲۵۴۴ جدّ جد. Fa reads *jidd jid.*

۲۵۴۵ بجای خر برند. Fa translates from this reading but has *kharand* in its text.

۲۵۴۶ هست تمییزش. Cf. *Qur.* VIII 38: *li-yamíza 'lláhu 'l-khabítha mina 'l-ṭayyibi.*

۲۵۴۷ زخرگیران. Holy and righteous men have nothing to fear from the Devil and his satellites.

۲۵۴۸ چرخ چارم. See I 649, note.

۲۵۵۰ میر آخر, *i.e.* the prophet or saint.

۲۵۵۱ چه در افتادیم الخ, *i.e.* "why have we pursued the topic of sensuality in the present Story? Let us rather speak of the spiritual kingdom."

۲۵۵۳ دریا, the Divine Essence.

که موجش گوهرست الخ. The manifestations (*tajalliyát*) of the Essence by its Names and Attributes are often likened to waves (cf. I 504, note). In the second hemistich Man is described as "the speaking and seeing pearl of the Sea of Reality" (Fa).

۲۵۵۴ مرغان الخ, *i.e.* gnostics who produce good works resplendent with *ṣidq* and *ikhláṣ*.

۲۵۵۵ بازان = *murshidán*. The spiritual falcons foster their prey, *i.e.* their disciples.

هم نگون اشکم الخ. These metaphors depict the inward and outward aspects of Being (*Ḥaqq* and *Khalq*) which are combined in the universal nature of the Perfect Man.

۲۵۵۶–۲۵۵۹ The ways to God are innumerable (*al-ṭuruq ilá 'lláhi bi-'adadi anfási 'l-khalá'iq*), and each one leads to "a different heaven", *i.e.* an ultimate spiritual experience peculiar to itself. Every "traveller" (*sálik*) follows a path marked out for him in eternity and has no real knowledge of any other.

۲۵۶۰–۲۵۶۱ In the world of Reality (*arḍu 'lláh*) whatsoever comes into existence praises its Creator implicitly (*bi-lisáni ḥálihi*: cf. the note on I 512–513).

۲۵۶۲ شکوفه پر کوه represents the elect spirits whose drink is the "Water of (mystical) Life".

۲۵۶۷ بر گشت و گریز. Here *guriz* is equivalent to *guriz kard.*.

۲۵۷۰ Cf. III 3497 and the Ḥadíth cited in the note *ad loc.*

۲۵۷۲ In Naṣru'lláh's version the Lion does not confess his *faux pa.* and rebukes the Fox for presuming to question him on the subject.

۲۵۸۴ دستان او. The alternative rendering of *dastán* by "hands" (Fa) makes a bad rhyme.

۲۵۸۵–۲۵۸۶ Cf. IV 3315 and the note on III 3880.

۲۵۸۷ عَلَّمَ ٱلْإِنْسَان, *Qur.* XCVI 5. I think the meaning may be that this text, which declares the Divine origin of Man's knowledge, constitutes his (*i.e.* the Perfect Man's) title to spiritual kingship. For *ṭughrá* see the art. in *EI*. The specimens figured there suggest that more than one explanation of the word *kham* is possible.

عِلْمِ عِنْدَ ٱللّه. See *Qur.* LXVII 26. The phrase is used in the sense of *'ilm-i ladunní* (I 1017, note).

P. ۱۶۶, Heading. اصحاب سَبْت, referring to certain Jews who broke the sabbath in the days of David. See *Qur.* II 61, VII 163–166.

اصحاب مايدهٔ عيسى, those who disbelieved in the miracle of the table and dishes of food that descended from Heaven. See *Qur.* v 112 *sqq.*

وَجَعَلَ الخ, *Qur.* v 65.

الدرين امّت الخ, *i.e.* since the Prophet's time there is no *bodily* metamorphosis of human beings into animals. For popular Moslem belief in *maskh* at the Resurrection, see the note on IV 3662–3663.

۲۵۹۴ Fa draws a distinction between *ummat-i da'wah*, "the people to whom Mohammed was sent", *i.e.* all mankind, and *ummat-i ijábah*, "the people who responded to his call", and supposes that *ummat* here is used in the former sense; but in this context Rúmí might naturally say "among us Moslems" without intending to exclude non-Moslems born during the Mohammedan era.

۲۵۹۷ See I 1022, note.

۲۶۰۶ نَشْكَلد. So GK. Fa and other edd. have نگسلد.

۲۶۳۳ بِئْسَ ٱلْقَرِين, from *Qur.* XLIII 37. The reading *shír-i gharín* (A and Fa) would seem to be a copyist's error, though Vullers gives *gharín* as a variant of *'arín* and cites two passages in which it occurs.

۲۶۳۸ زمرّد دان كه هست. See the note on III 2548.

۲۶۴۷ قَدِّرا. So all my MSS. (ABGK). With this anomalous form = *taqdír*[an], cf. the poet's use of *ṣaddaq* (III 3236 and 3586) = *taṣdíq*. *Qadr-rá* (Fa and other edd.) is a mistaken but, in the circumstances, pardonable emendation.

۲۶۵۰ هٰذا رَبِّى, *Qur.* VI 76. Cf. *Math.* II 1557–1560 and the note *ad loc.*

۲۶۵۵ در كشتىِ نوح, *i.e.* "under the protection of a Perfect Man". Cf. IV 3357 *sqq.*

۲۶۵۶ هفتاد و دو ملّت. See the note on I 3288.

۲۶۵۷–۲۶۵۸ See the first Story in Book II.

۲۶۶۱ The meaning of this analogy is correctly explained by WM: *chunánkih qaltabán khwad-rá qaltabán namí-dánad, ham-chunín giriftár-i wahm ú khayál khwad-rá basta-i wahm ú khayál namí-dánad.* See the note in the Translation. *Rúspí-zan* is not synonymous with *zan-i fáḥishah*, as Fa supposes.

۲۶۶۳ Here Rúmí, employing a device (*tajáhul-i 'árif*) frequently practised by Ṣúfí teachers (see the notes on IV 2012–2014 and 3473), represents himself as one who is still a *muríd* and has not yet attained to *faná fí 'l-murád* (see I 1605, note).

۲۶۶۵–۲۶۶۶ Cf. IV 2137–2143 and the note *ad loc.* According to Fa, *bahá* in *v.* ۲۶۶۶ is the Persian word (= *qímat*).

۲۵۷۱, Heading. I have failed to find any notice of Muḥammad Sar-razí elsewhere.

۲۶۶۷ از دانش مزی. *Mazí*, which the commentators explain as an apocopated form of *mazíd* in the sense of *zá'id*, is probably derived from مَزِیّ and stands for *maziyyun*, "eminent", "distinguished".

۲۶۶۹ Fa has: *díd sí* (او) *az shdh-i júd*, and so K.

۲۶۷۰ Cf. *infra*, *v.* ۳۵۳۵ *sqq.*

۲۶۷۵ انّ فی موتی حیاتی, quoted from a poem by Ḥalláj. See I 3934–3935 and the note *ad loc.*

۲۶۷۷ This verse alludes to an Arabic verse attributed to 'Alí and cited in the note on I 3944.

۲۶۸۰ عبّاس دِبس, also at *v.* ۲۷۵۶ *infra*, perhaps = 'Abbás-i Dabbás, *i.e.* 'Abbás the seller of date-syrup or honey: if so, correct the Translation accordingly. This, I believe, is the person mentioned by 'Aṭṭár in a verse of the *Asrár-námah* (66, 1 in the Teheran edition), of which Rúmí's verse appears to be a reminiscence:

tan-at dar tanbalí andákhtí tú,
zi-khwad 'Abbás-i Dawsí sákhtí tú.

My conjecture that دَوسی is a false reading for دِبسی is corroborated by two MSS. of the *Asrár-námah* (*IOPC*, Nos. 1031 and 1033), where (as Dr Arberry has kindly ascertained) the name is written عبّاس ویسی. The same corruption, دوس for دبس, occurs in one of my MSS. of the *Mathnawí*. In the Translation, p. 161, note 6, I assumed too hastily that '*Abbás-i dibs* refers to Shaykh 'Abbás of Níshápúr, the head of a celebrated family of artful beggars (see 'Awfí, *Jawámi'u 'l-Ḥikáyát*, Anec. 1594). The identification, though plausible, has yet to be proved.

۲۶۹۲, Heading. هرکرا جان عزّ لبّیکست, *i.e.* "whoever is so intimately united with God that his prayer (*yá Rabb*) and the Divine response (*labbayka 'abdí*) are the very essence of each other". See the note on I 1578.

۲۶۹۲ نادر لقط suggests the type of beggar idealised by Hamadhání and Harírí.

۲۶۹۴–۲۶۹۵ او طمع فرمود الخ. See *vv.* ۱۹۴۳–۱۹۴۴ *supra* with the note *ad loc.*, and cf. the story of Junayd and Shiblí (*TA*, II 161, 15 *sqq.* = *MI*, 34 *seq.*). Self-abasement (*tadhallul*) is the law of Love.

۲۷۰۱ اقرضوا اللّه, *Qur.* LXXIII 20. See *v.* ۱۱۴۶ *supra* and the note *ad loc.*

بازگون, because in reality all help comes from God (*Qur.* III 122: *wa-má 'l-naṣru illá min 'indi 'lláhi*). Cf. *v.* ۲۷۵۱ *infra* and note 1 in the Translation, p. 165. Fa reads *báz-gúnah unṣurú*.

انصُروا اللّه. Cf. *Qur.* XLVII 8 and *vv.* ۲۳۴۶–۲۳۴۷ *supra.*

۲۷۰۴ داود غلو. Two of my MSS. have *dárad 'ulú*, which Fa gives as a variant.

۲۷۰۶ لاله می‌کارد, *i.e.* "he produces spiritual illumination". For "he feeds (on them)" in the Translation, read "he feeds (on material food)".

۲۷۰۸ لا تسرفوا, *Qur.* VII 29. Concerning the doctrine stated in this verse, cf. II 3527–3572 and the notes *ad loc.*

۲۷۰۹ آن گلوی ابتلا, *i.e.* the prohibition applies only to those who are still afflicted with sensual appetite.

۲۷۱۱ فره = *ghálib*. See the note on III 4573. The saint who demands absolute devotion from his disciples is actuated, not by self-interest, but by his desire to transmute their "copper" into pure "gold".

۲۷۱۴–۲۷۱۵ Fa quotes a well-known saying of Rábi'ah: *iláhí bi-'izzatika wa-jalálika má 'abadtuka khawfan min nárika wa-lá raghbatan fí jannatika bal li-wajhika 'l-karím.*

۲۷۱۷ See the notes on III 8 and IV 473.

۲۷۱۸ جبرئیل مؤتمن = *al-Rúḥu 'l-amín* (*Qur.* XXVI 193). Here, as at III 3891, the phrase is used to describe the Perfect Man. Cf. I 738, note.

۲۷۲۱–۲۷۲۲ Cf. *supra, v.* ۲۰۰۱ *seq.* and the note *ad loc.* The second hemistich of the present verse shows that in *v.* ۲۰۰۱ the text-reading *shab gird* is correct and that *shab-gard* (see the *app. crit.*) need not be considered as a possible alternative.

۲۷۲۳ *I.e.* the spiritual influences emanating from the Sage destroy all that is carnal and worldly.

۲۷۲۵ گوشت عاشق الخ. Cf. the Ḥadíth: *luḥúmu 'l-'ulamá'i masmúmatun: man akala balaka.* For the metaphorical sense of *laḥm khwardan*, cf. *Qur.* XLIX 12.

۲۷۲۸ The doctrine that God loves and sanctifies those who draw nigh unto Him by means of *'ibádah* is formulated in a famous Ḥadíth-i qudsí. See the note on I 1938.

۲۷۲۹ In the Translation read: "The slave desires to be freed by (good) fortune (from servitude); the lover nevermore desires to be free." Cf. the verse:

> *har bandah kih ázád shavad shád shavad;*
> *man shád az-án-am kih turá bandah shudam,*

and see the notes on I 423 and 935.

P. ۱۷۰, Heading. نوّرك الخ. See the note on II 974.

۲۷۳۵ جوشد, transitive. See the note on *v.* ۲۱۱. *supra.*

۲۷۳۷ عشق پاك, *i.e.* the Divine Essence with which Mohammed, the Beloved of God (Ḥabíbu'lláh), is mystically one.

۲۷۴۱ آن چو بیضه الخ. Although Fa translates as I have done, taking *án* as equivalent to *charkh*, I think WM is right in his view that the

pronoun refers to the second hemistich of the preceding verse. The heavens were created for the purpose of revealing the glory of Love: they have other uses in relation to Man, but these are derivative.

۲۷۴۲ Fa: *tá zi-dhull-i 'áshiqán.*

۲۷۴۵–۲۷۴۸ The inadequacy of symbols and analogies employed by mystics is no argument for disbelief in the reality of mystical experience. Cf. *GR*, 719 *sqq.*

۲۷۵۰ خالق جان الخ. Cf. II 1737–1739 and the Ḥadíth-i qudsí cited in the note *ad loc.*

۲۷۵۱ Cf. *supra, v.* ۲۶۹۸ *sqq.*

۲۷۵۴ کیست اینجا الخ, *i.e.* "nobody here wants to see you or is concerned with you".

۲۷۵۶ عبّاس دِبس. See the note on *v.* ۲۶۸۰ *supra.*

۲۷۶۳ نارنجات (so all my MSS.) for نیرنجات, plural of the Arabicised form of Persian *nayrang*. The word is spelt in the same way at III 466.

۲۷۶۶ The intellect that discerns subtle and obscure points of speculation cannot see what to mystics is more manifest than the sun.

۲۷۷۰–۲۷۷۱ Fa interprets the first of these verses as follows: "thou hast not any suspicion (notion) of the (inward) joyousness of God's lovers: beware of misjudging them, do not act rashly." *Gumán burdan*, however, implies doubt, and the context indicates that it has this meaning here. Prudence (*ḥazm*), which the Prophet defined as "thinking ill" (*sú'u 'l-ẓann*), is not to be discarded altogether; on the other hand one must not run to extremes. Where any legitimate doubt exists, take "the middle course", *i.e.* suspend judgement.

۲۷۷۵ کوه, *i.e.* Mt Sinai. The second hemistich refers to the destruction of Pharaoh and his host in the Red Sea.

۲۷۷۶ بر جمال ماه زد. See the note on I 118.

بر خورشید الخ. It is related, as a miracle of the Prophet, that on one occasion the sun turned back after sunset in order that he might perform the afternoon prayer (which he had missed in consequence of falling asleep) at the proper time.

۲۷۸۴ In the first hemistich Fa has the same reading as B. See the *app. crit.*

شیخ را الخ. The Ṣúfí doctrine of truthfulness is fully set forth by Abú Sa'íd al-Kharráz in his *Kitáb al-Ṣidq* (ed. and translated by Dr Arberry, 1937).

P. ۱۷۸, Heading. انبان بو هُرَیره. For Abú Hurayrah, the famous Traditionist and Companion of the Prophet, see art. in *EI*. He is said to have lived in great poverty. The food-bag that never failed him is not the only, though probably the oldest, Moslem specimen of its kind.

۲۷۹۴ اجر نامَمنون, from *Qur.* LXXXIV 25: *lahum ajr*[un] *ghayru mamnún*[in].

۲۷۹۵ یَدُ اللّه الخ, *Qur.* XLVIII 10. See I 2972 *sqq.* and the notes *ad loc.*

Divine gifts are dispensed by the "Hand of God"; *i.e.* the Perfect Man (IV 698, note). Cf. III 2272 *sqq.*

۲۷۹۹ Cf. the Story of the insolvent dervish and the police inspector of Tabríz in Book VI 3014 *sqq.*

P. ۱۷۹, Heading. The power of thought-reading possessed by Shaykh Muḥammad Sar-razí is illustrated by an anecdote concerning him in *Fíhi má fíhi*, 36, 3 *sqq.*

اُخْرُجْ بِصِفَاتِى الخ. See *supra*, p. ۱۲۸, Heading, and the note *ad loc.*

۲۸۰۵ Cf. *Fíhi má fíhi*, *loc. cit.* The images of all things, as they really are, are reflected in the pure heart in which nothing but God dwells.

۲۸۱۰ گلآبه. The lexx. give *gil-áb* only; but cf. *khún-ábah* and *zard-ábah* (II 1820).

۲۸۱۴ ارواح مسیحی, *i.e.* "holy influences". Cf. Book I, p. ۱۱۹, Heading (with the note *ad loc.*) and the verses which follow it.

۲۸۱۵ See the note on IV 1314–1318. Fa reads *sar bar zanad.*

۲۸۱۹ کاد فقر الخ, a metrical version of the Ḥadíth cited in the note on II 517, where its meaning is explained.

۲۸۲۴ که ندارند الخ. Cf. I 706 and see the note *ad loc.*

۲۸۲۵ In the sensualist the *rúḥ-i insání* (see the notes on II 188, III 1252) is overridden by the *rúḥ-i ḥayawání* and remains undeveloped.

۲۸۲۹ گر نباشد جوع, *i.e.* "if you were never kept without food and forced to suffer the pangs of hunger".

۲۸۳۲ جوع خود الخ. Cf. the Ḥadíth cited in the note on I 2911.

P. ۱۸۱, Heading (2). This occurs in GK but is wanting in AB and Fa.

۲۸۴۶ Cf. the Ḥadíth: *al-jú'u ṭa'ámu 'lláhi yuḥyí bihi arwáḥa 'l-ṣiddíqín.*

۲۸۴۷ بی نان بیستی. So all my MSS. Fa reads *zísti.*

۲۸۵۰ بر خیز گیر, said ironically, for of course the dead man cannot enjoy the goods which he has left behind in the world: all the trouble and anxiety they cost him are wasted. If he had put trust in God, he would have been fed like the birds (note on *v.* ۲۳۸۸ *supra*).

۲۸۵۱ رزق تو الخ. The Divine *rizq* eagerly seeks and finds the *marzúq* who is destined to receive it. Cf. the Ḥadíth: *al-rizqu ashaddu ṭalaban li-'l-'abdi min ajalihi.*

۲۸۵۲ In the note on II 2323 I expressed a doubt whether *dánistan az chízí* can be used in the sense of *ágáh búdan az chízí*; the phrase appears to have this meaning here and also at III 3939.

۲۸۶۹ نفس آن گاوست. See the notes on I 534 and II 1436.

P. ۱۸۴, Heading. لَوْ كُنَّا نَسْمَعُ الخ, *Qur.* LXVII 10.

۲۸۷۲–۲۸۷۳ According to the prose versions, it was the heart and ears of the ass that were eaten by the fox.

۲۸۸۱–۲۸۸۴ Cf. I 673–681 and the notes *ad loc.*, III 1254 *sqq.*, IV 406 *sqq.*

۲۸۸۳ آن جهود الخ. Cf. I 324–326.

P. ۱۸۵, Heading. Diogenes Laertius in his *Lives of the Philosophers* (ed. Cobet, 142) tells this anecdote of Diogenes the Cynic: λύχνον μεθ' ἡμέραν ἅψας περιῄει λέγων "ἄνθρωπον ζητῶ"; it is also related by Phaedrus (III 19) of Esop:

et quidam e turba garrulus,
"Aesope, medio sole, quid cum lumine?"
"Hominem", inquit, "quaero", et abiit festinans domum.

Rúmí alludes to it in the verse (*Díwán*, *SP*, XVI 18):

dí Shaykh bá chirágh hamí-gasht gird-i shahr
k-az dív u dad malúl-am u insán-am árzú-st.

Cf. *ibid.* VIII 10:

mard-i Khudá hast nihán, Shams-i Dín:
mard-i Khudá-rá tu bi-júy ú bi-yáb.

In a Buddhistic apologue found in the *Avadánas* and translated by Lévêque (*Les mythes et légendes de l'Inde et la Perse*, 586) a Brahman who carries a lighted torch about with him wherever he goes is rebuked by the Buddha for seeking to bring external knowledge to others while having no real knowledge of himself.

حکایت آن راهب الخ. For "Christian ascetic" in the Translation read "monk". *Ráhib* generally denotes a Christian monk, but the term is occasionally applied to Manichees and Buddhists (*ruhbánu 'l-zanádiqah*), and here, no doubt, it refers to Diogenes, whom Moslem writers depict as a hermit living in a tub or cask[1] and as a sage filled with divine madness (*Suqráṭ-i díwánah*); hence Ḥáfiẓ (ed. Brockhaus, No. 306, *v.* 3) has confused him with Plato:

juz Faláṭún-i khum-nishín-i sharáb
sirr-i ḥikmat ba-má kih gúyad báz?[2]

۲۸۹۰ حیات آن دمی = *ḥayát-i mansúb bad-án dam*: the rhyme requires *yá-yi ma'rúf*. Mq says that *án dam* signifies the Divine utterance *a-lastu bi-Rabbikum* (*Qur.* VII 171) and that the man sought by the "monk" is one who has never forgotten the inspiration of these words and has faithfully kept the covenant he made with God in pre-existence. See the note on II 1666–1668.

۲۸۹۲–۲۸۹۴ In an extract from the *Abwábu 'l-Jinán* of Mírzá Muḥammad Rafí' Wá'iẓ-i Qazwíní (quoted in *Iránshahr*, Berlin, 1922, p. 131) it is related that a *pír-i khardhah-nishín*—evidently Diogenes—refused to pay

[1] This is stated by several Greek and Latin authors.

[2] For a similar confusion, cf. Saná'í, *Ḥadíqah*, x 300 *b*:

búd Suqráṭ-rá khumí maskan,
búd-ash án khum ba-jáy-i pírahan.

his respects to Alexander the Great and, on being asked why he behaved so discourteously, replied:

dú banda-i man kih ḥirṣ u áz-and
bar tú bamah 'umr sar-faráz-and.
bá man chih bardbarí kuní tú
chún banda-i banda-i man-í tú?

۲۸۹۵–۲۹۱۱ This fatalistic argument leads up to a lengthy debate on the subject of predestination and free-will (*vv* ۲۹۱۲–۳۲۵۰ *infra*).

۲۹۰۸ While the *mutakallim* has much to say concerning the mysteries of Providence, the Ṣúfí, rapt in contemplation of the Divine Essence, is dumbfounded: *man 'arafa 'lláha kalla lisánuhu.*

۲۹۰۹ نیّتها کند, *i.e.* he resolves to act on his own initiative and employ the means (*asbáb*) which he thinks will enable him to gain his ends.

۲۹۱۰ In Fa this verse follows *v.* ۲۹۱۱.

P. ۱۸۷, Heading. The Magian believes in absolute necessitarianism (*jabr-i madhmúm*), the Moslem in a modified form of that doctrine (*jabr-i awsaṭ*), which does not involve *isqáṭ-i taklífát*. See the notes on I 470–473, 617, 1456–1465.

۲۹۱۷ Fa omits this verse but translates it in the commentary on the preceding verse.

۲۹۱۹ Cf. Abú Sulaymán Dárání (*Ḥilyah*, Leiden MS., II 170*a*): "By God, it did not satisfy them (the Qadarites) to associate themselves and the Devil as partners with Him: they made themselves and the Devil stronger than Him; for they held that God created His creatures to obey Him and that Iblís came and converted them to disobedience. Thus they assert that when they will a thing it comes to pass but when God wills a thing it does not come to pass. Glory be to Him! Save what He hath willed, nothing comes to pass on the earth or in Heaven."

۲۹۲۹ خواه نفس. Fa has *khwást-i nafs*. For the use of *khwáh* as a noun, cf. *v.* ۳۱۰۰ *infra*, VI 4033, 4528.

مستعان, *i.e.* victorious (*ghálib*).

ایش الخ, part of a Ḥadíth. The substitution of *aysh* for *má* was necessary on account of the metre.

P. ۱۸۸, Heading. In Fa the Heading follows *v.* ۲۹۳۹. For the analogy, cf. I 831–833.

۲۹۴۳ أشدّآء علی الکفّار, *Qur.* XLVIII 29, where these words describe the Faithful who fight for Allah and the Prophet. See II 124, note.

۲۹۴۷ آب روی عامر, *i.e.* faith in God, good works, etc.

۲۹۴۹ باسط ذراعی بالوصید, *Qur.* XVIII 17. ذراعی for ذراعیه *metri causá.*

۲۹۵۱ چون درین ره الخ. *Chún*, "in what manner"; not "when" (Fa).

۲۹۵۲ Cf. *supra*, *vv*. ۹۴۸–۹۵۰.

۲۹۵۳ أَعُوذُ, *i.e. a'údhu bi-'lláhi mina 'l-shayṭáni 'l-rajím*.

۲۹۶۱–۲۹۶۲ See the note on I 2876–2877 and cf. Ghazálí, *Ibdáḥah*, 12*: "Sensual appetite and anger must be subject to reason and religion, just as horse and dog to the hunter. One cannot hunt without the dog, but unless the dog is trained and docile and obedient, he will fall upon the hunter (instead of pursuing the quarry)."

۲۹۶۵ چه ماندی. Fa: *chún mándí*.

۲۹۶۷ حسّرا الخ. Translate: "you cannot plainly deny the (inward) sense (of being free to choose)."

۲۹۷۰ ما عَلَى ٱلْأَعْمَى حَرَجٌ, *Qur*. XLVIII 17. See the note on *Math*. II 70.

کی نهد الخ. Cf. *Qur*. II 286: *lá yukallifu 'lláhu nafs^an illá wus'ahá*.

۲۹۷۴ من ازین شیطان الخ. In *v*. ۲۹۱۵ *supra* the Moslem attributed the Magian's infidelity to the action of the Devil and the *nafs*. He now refutes the inference drawn by the Magian and shows that this action is limited by a faculty in man which enables him to choose whether or no he will accept the temptation offered to him. On the use of the term *ikhtiyár*, see *Muslim Creed*, 214.

۲۹۷۵ تا ندید او یوسفی الخ. See note 2 in the Translation, p. 179.

۲۹۷۶ رُوش دید الخ. For آنکه read آنگه.

۲۹۷۸ حُو حُو, not in the lexx. هُو is common, and Vullers cites a line in which it occurs. The onomatopoetic words in the *Mathnawí* and *Díwán-i Shams-i Tabríz* would make a long list.

۲۹۸۰ پیغام ویس, *i.e.* an invitation to the *nafs* to seek the object of its desire. For Wís, the beloved of Rámín, see the note on IV 1828.

۲۹۸۲–۲۹۸۳ See the note on II 1505–1507.

۲۹۹۲ نکردم زور من. Cf. *Qur*. XIV 26.

۲۹۹۷ أُسْجُدُوا, *Qur*. II 32.

۳۰۰۹ The existence of that which is imperceptible can more reasonably be denied than the existence of that which is perceived (*maḥsús*) by the outward or inward senses: so from that point of view the Jabrí, who denies his manifest power of choice (*ikhtiyár*), is worse than the Qadarí (Mu'tazilite), who denies the invisible Divine action.

۳۰۱۰ Translate: "The man who holds the doctrine of (absolute) free-will does not deny his (inward) sense; the action of God (which he denies) is not apprehended by sense, O son." In the Translation, p. 181, delete note 1, which is based upon a different and, as I now consider, erroneous interpretation of the verse.

٣٠١٢ دود هست الخ, *i.e.* he perceives the effect (*athar*), namely, his [...] will, but imputes it to himself without regarding the *Mu'athth*[...] whose will his choice of good or evil ultimately depends. See [...] *v.* ٣٠٨٧ *seq.* and *Muslim Creed*, 142 *sqq.*

٣٠١٣ نارزا signifies here *haqíqat-i insániyyah.* The Jabrí contradic[...] universal fact of human consciousness with all that it involves: scepticism is complete.

٣٠١٥ تَفَسْطُط (GK), تَسَفْسُط (AB). At VI 3696 also the MSS. give [...] spellings. The term is synonymous with *súfisṭáyí* (σοφιστική), on w[...] see I 548, note.

لاجرم الخ. *Gabr* refers, not to the materialist (*dahrí*), as some c[...] mentators suppose, but to the Qadarí, who by rejecting the ete[...] decree (*qadar*) of Allah joins hands with the Pársí fire-worshipper. the Ḥadíth: *al-Qadariyyah Majúsu hádhihi 'l-ummah.*

٣٠١٧ جهان خود نیست هیچ. The Jabrí reduces all created being the level of inanimate and unconscious matter (*jamád*).

٣٠٢٠ Cf. *infra, v.* ٣٠٥٠ *sqq.*

٣٠٢٢ در یك جدول. According to Fa, the "channel" is reason (*'aql*[...] the "common sense" (*hiss-i mushtarak*).

٣٠٢٩ عقل چنگی الخ. This is the reading of GK. Fa and other have *mard-i jangí kay zanad bar naqsh chang?*

٣٠٣٣ ور گر بود. So AG and Fa. See note 2 in the Translation, p. and cf. *ammá wa-lik* (III 895) and *illá juz kih* (IV 869). K has *khwaa bwad.*

٣٠٣٤–٣٠٣٨ These verses demonstrate that human free-will is inconsistent with Divine omnipotence. The flesh and the Devil harmless to those who submit to the will of Allah (cf. *supra, v.* ٢٩٣٩ [...] and approach Him reverently.

٣٠٣٤ بی سگ و بی دلق, *i.e.* "without egoism and hypocrisy".

٣٠٣٨ *Sag* in the first hemistich = *nafs-i ammárah*; in the second = *sha*[...] The "fox" is the carnal reason (*'aql-i ma'ásh*).

٣٠٤٤ *Chún* in the second hemistich may be interrogative.

٣٠٤٥ ببُر سازش اسیر. Fa: *bi-burr andar nakír, i.e.* "punish him for crime".

٣٠٥٥–٣٠٥٧ See note 3 in the Translation, p. 184. The Jabrí, actu[...] by self-interest, denies what is clear as day.

٣٠٦٣ بر حوالئ الخ, *i.e.* "you are incurring the Wrath of God and contempt of men".

٣٠٦٤ همه کردی سبیل. There is better MS. authority (GK) for reading than for *hamí-kard!* (AB), which Fa has adopted.

۳۰۶۹ بیاموز. Fa and Mq render by *ta'allam* and translate: "study (this question)."

P. ۱۹۷, Heading. This Story is related in *Fíhi má fíhi* (Hyderabad State Library MS., f. 186). Clouston (*Flowers from a Persian Garden*, 99) refers to a Greek parallel but does not mention the source.

بما أغْوَيْتَنى, *Qur.* xv 39.

۳۰۸۹–۳۰۹۲ God creates human free-will and uses it as the means through which His eternal will is manifested and executed. Although the general sense of these verses cannot be misunderstood, their interpretation is difficult owing to the ambiguity of the pronouns, and I do not think that the translation given represents exactly the meaning intended by the poet.

۳۰۹۱–۳۰۹۲ Translate:

"But (it is) the action of the Lord (that), without instrumentality, makes his (the free agent's) free-will a noose for him (the free agent).
His (God's) free-will makes Zayd (the object of his choice) a fetter for him (the chooser): (thus) God makes him (the chooser) His prey without (the help of) dog or snare."

۳۱۰۲ Cf. *v.* ۲۹۷۰ *supra* and the note *ad loc.*

۳۱۰۵–۳۱۰۸ See I 1463–1465 and the note *ad loc.*, and cf. *infra, vv.* ۳۲۳۰–۳۲۵۰.

۳۱۰۷ هرچه کوبی الخ. *Kúbí*, the reading of K and possibly of AG, is confirmed by the assonance (*rúbí*) in the second hemistich. Fa and other edd. have *gúyí* for *kúbí* and *gufta-i* for *kufta-i*: any one who prefers these readings can support them by citing IV 2119: *tú bi-gúyí bádab guft-ast án sukhun.*

۳۱۰۹ جادوان فرعون‌را الخ. See *Qur.* VII 117 *sqq.* and cf. *Math.* I 1615 *sqq.*, III 1721 *sqq.* *B-íst* (imperative of *istádan*) is the only admissible reading. *Bíst*, which Fa gives as an alternative, cannot mean "twenty times"; moreover, the rhyme requires *yá-yi majhúl.*

P. ۱۹۹, Heading. خواست خواست او و رضا. After رضا add رضای او, which appears to have fallen out before رضای او جوييد, though it is curious that the omission occurs in all my MSS. Fa omits و رضا.

۳۱۱۱ أيْش شآء الخ. See the note on *v.* ۲۹۲۹ *supra.*

تَنْبَل كُن. Here and in *v.* ۳۱۱۴ *tanbal* seems to be used as a noun = *káhilí*. The Teheran ed. has *manbal shav.*

۳۱۲۴ Fa: *yá chu ḥákim ú-st.*

۳۱۲۸–۳۱۲۹ Concerning the introspective method (*istinbáṭ*) by which Ṣúfís reach the real meaning of the *Qur'án*, see *Luma'*, 105; *MI*, 23 *seq.* Fa quotes the saying *inna 'l-Qur'ána yufassiru ba'ḍuhu ba'ḍan*, but this is hardly relevant here. Cf. I 1080 *sqq.*, III 1386 *sqq.*, 4244 *sqq.*

٣١٣٠ Cf. I 672 *sqq.*

P. ٢٠٠, Heading. قد جفّ القلم. Bukhárí gives two Ḥadíths: *qad jaffa 'l-qalamu bi-má anta láqin* and *jaffa 'l-qalamu 'alá 'ilmi 'lláhi.*

أنّ الله لا يضيع الخ. *Qur.* IX 121 has *inna 'lláha.*

٣١٣٦-٣١٣٧ Cf. *Qur.* XIII 39 (*yamḥú má yasháʼu wa-yuthbitu*); XXV 70 (*yubaddilu sayyiʼátihim ḥasanátin*). For the orthodox doctrine of Divine grace bestowed (*luṭf*) or withheld (*khidhlán*), see *Muslim Creed*, 82, 195, 213.

٣١٤٠ Cf. *Qur.* XCIX 7.

٣١٥٣-٣١٥٤ Though God may pardon the sinner, His supreme favours are enjoyed by those alone who serve Him with entire devotion and self-abandonment. Cf. the Ḥadíth-i qudsí on *qurb-i faráʼiḍ* and *qurb-i nawáfil* (I 1938, note).

٣١٥٥ ای امین الدّین الخ. WM says that Amínu'ddín is a title of Ḥusámu'ddín; but I think Rúmí is apostrophising "the faithful servant", *i.e.* the Perfect Man in general, as "the Vizier and Keeper of the King's treasury". See *SIM*, 156.

٣١٥٩ Fa in the second hemistich: *chih pírúz-ash dihad.*

٣١٦٠-٣١٦١ For notices of Fuḍayl ibn 'Iyáḍ (*ob.* A.H. 187/A.D. 803), see Qush. 10, 24 *sqq.*; *Kashf*, Eng. 97 *sqq.*; *TA*, I 74 *sqq.*; *Nafaḥát*, No. 8; Sha'rání, *Ṭabaqát al-kubrá*, I 89; Ibn Khallikán, No. 542 (tr. De Slane, II 478). Before his conversion to Ṣúfism, he is said to have been a highwayman (*qáṭi'u 'l-ṭaríq*).

٣١٦٢-٣١٦٣ See the note on *v.* ٣١٠٩ *supra.*

P. ٢٠٢, Heading. This Story is told by Farídu'ddín 'Aṭṭár (*Manṭiq*, 2733–2747). Rúmí has added certain details: the impeachment and imprisonment of the 'Amíd, the torture of his slaves, and their refusal to betray their master.

آنجا مستوفی‌را عمید گویند. For the use of *'amíd = mustawfí* in Khurásán, cf. *Asráru 'l-tawḥíd*, 114, 9 *sqq.*, where it is related that Abú Sa'íd ibn Abí 'l-Khayr miraculously foresaw the downfall of Aḥmad-i Dihistání, the 'Amíd of Khurásán, and the appointment of Ḥájib Muḥammad as his successor. The Ḥájib, in fact, *'Amíd-i Khurásán gasht ú bi-nishast ú kharáj-i Khurásán sitad.* The concluding words of this quotation clearly refer to the office of State-accountant. See art. mustawfī in *EI* and cf. Barthold, *Turkistan*, 229 *seq.*

٣١٧٠ آن از خود بری. On the ground that if the dervish were "selfless", his irreverence would have been excusable, Fa reads *az khwad-burí*—an absurd and futile remedy for an imaginary disease. The text-reading does not necessarily imply *faná fí 'lláh*; and even if it did, the emendation is equally ambiguous.

۳۱۷۲ آن سند, *i.e. ma'rifah* and *qurb-i Ḥaqq*.

۳۱۷۳ Divine Bounty is the *aṣl*, human munificence the *far'*.

۳۱۷۹ Cf. the notes on I 423, 935, and the Ḥadíth-i qudsí: *'abdí aṭi'ní fí-má amartuka wa-lá tu'allimní fí-má yuṣliḥuka.*

۳۱۸۴ See I 3682–3683 and the note *ad loc.*

۳۱۸۷ سرّ سرّ جبر. See the notes on I 1073–1075 and 1463.

۳۱۹۰ زشب خامش‌تری, *i.e.* "since your words are merely imitative and lack the inspiration of Divine knowledge, they make no real impression".

۳۱۹۵–۳۱۹۶ Cf. I 2834–2852, III 2642–2656, with the notes *ad loc.*

۳۱۹۷ *I.e.* "do not speak and act as a *murshid* until you have attained to perfection (*kamál*): the speech (*nuṭq*) of the Perfect Man is inexhaustible". See II 3238, note.

۳۱۹۹ أَنْصِتُوا (*Qur.* VII 203). Cf. I 1622, note.

آبِ‌تَرا الخ, *i.e.* "if you indulge in idle talk, you will fail to apprehend the spiritual truth for which your soul is thirsting".

۳۲۰۳ کم تراش, "do not idolise". For the metaphor, cf. II 2395, note, and VI 3707.

۳۲۰۵ چند هنگامه الخ, *i.e.* "how long will you seek to attract the vulgar?"

۳۲۰۸ چون ایاز الخ. See *v.* ۱۸۵۶ *supra* and the note on p. ۱۱۸, Heading.

P. ۲۰۵, Heading. وَذَٰلِكَ فَضْلُ ٱللّٰه الخ. *Qur.* V 59, LVII 21, LXII 4.

۳۲۱۴–۳۲۲۰ The argument of this passage—that religious heresies are necessary and providential—illustrates the poet's view as to the nature of evil. See the notes on I 1996–1997, 2063–2070; II 2927–2928; III 1367, etc.

۳۲۲۰ See the note on I 3617.

۳۲۲۲–۳۲۲۴ The Truth is a glorious treasure and therefore hardly to be found (*'azízu 'l-wujúd*). Cf. I 483–484 and the Ḥadíth cited in the note on II 1837.

۳۲۲۷ هر فریقی الخ. Cf. *Qur.* XXIII 55.

۳۲۳۱ شاهدی, *i.e.* a perfect saint.

مرغابی. See the note on III 3487, and cf. *Díwán, Tab.* 13, marg., I:

gar sayl-i 'álam pur shavad, har mawj chún ushtur shavad,
murghán-i ábí-rá chih gham, gar gham khwarad murgh-i hawá?

۳۲۳۴ See the note on I 3331.

۳۲۳۶ عَشْرُ أَمثالت دهد. Cf. *Qur.* VI 161.

۳۲۳۷ See *Qur.* XII 31.

۳۲۴۱–۳۲۴۳ Cf. *supra, vv.* ۲۱۴۴ *sqq.* and ۲۲۳۷ *sqq.* In *v.* ۳۲۴۲ Fa has *az ganj-i ú* (but translates the text-reading) and *bírún jahad.*

۳۲۴۴–۳۲۴۵ When the Prophet recited the *Qur'án* to his Companion they sat so still and listened so attentively that one would think bir were perched on their heads (*ka-annahum 'alá ru'úsihimi 'l-ṭayr*). Cf. tl adage *ṭárat 'aṣáfíru ra'sihi* (*Arabum Proverbia*, II 32, No. 13), *i.e.* "l became disquieted or fell into a panic". In the following verses tl metaphor is used to depict the state of the mystic absorbed in conten plation of his Beloved.

P. ۲۰۷, Heading. See the note on I 111.

تا ایازرا در سخن آورد. Fa compares the purpose of the questic which God addressed to Moses (*Qur.* XX 18): "and what is that (ro in thy right hand?"

۳۲۵۵ چون عرب الخ. See *LHA* 77 *seq.*

۳۲۵۶ چارقت الخ, *i.e.* "what wisdom dwells in thy shoon?" For Áṣa see IV 904, note. In the second hemistich Fa reads *gúyí qamíṣ-i Yúsuf-as*

۳۲۶۰ The lover's imagination "bodies forth the forms of things ur known".

۳۲۶۳ صد أَلَسْت و صد بَلَى. See the note on II 1666–1668.

۳۲۶۴–۳۲۷۴ Cf. II 702–716 and the notes *ad loc.*

۳۲۷۵ The Pír, *i.e.* the mystic inspired by Divine Love, beholds tl ideal and eternal Beauty, of which all phenomenal beauty is a reflexio For the metaphor, cf. II 167–168 and the note *ad loc.*

۳۲۷۶ پیر عشق تُست الخ. Cf. III 1790–1798 and the note *ad loc.*

۳۲۷۷ There is no MS. authority for the reading of WM: *tá muṣaww sar kunad*, "in order that the Fashioner of forms may put forth h head".

۳۲۷۸ هوش و مست. *Mast* is here equivalent to *mastí.*

۳۲۸۳ سنگ, *i.e.* the priest regarded as the unconscious medium throug which Divine grace is outpoured.

۳۲۸۴ Cf. *supra, v.* ۳۰۲۵ *sqq.*

۳۲۸۵ Cf. *GR*, 825 *sqq.* and *supra, v.* ۳۷۱ *sqq.*

P. ۲۰۹, Heading. Cf. I 407–408 and the note *ad loc.*

۳۲۹۰ Cf. I 2365 *sqq.*

۳۲۹۲ قاصراتُ آلطَّرْف, *Qur.* LV 56. The spiritual perception enjoyed b the elect is likened to the virgin brides of Paradise.

۳۲۹۳ همچون خیام. Cf. *Qur.* LV 72: *ḥúrun maqṣúrátun fí 'l-khiyám.*

۳۲۹۶ Cf. II 1071 *sqq.*, VI 4287 *sqq.*

۳۲۹۷ اجسام و اشیا تُبْصِرُون. So BGK correctly. Fa reads *yubṣarún* an translates: "all bodies and (bodily) things are visible (*mubṣar-ast*)." the second hemistich *tubṣirún* refers to the inward eye (*baṣaru 'l-baṣírat* Cf. *Qur.* LI 21, LVI 84.

٣٣٠٢ زليخارا شكر. Fa mentions the variant *sakar* (cf. *Qur.* xvi 69), and this appears in G as a correction of the original reading, *shakar*, which is given by my other MSS.

٣٣٠٩ أنْتَ فَجْرٌ الخ. *Fajr* here is the antithesis of *sirr*, but perhaps its ordinary meaning, "daybreak", *i.e.* "the Light of the Divine epiphany" (*núr-i tajallí*), should be retained in translation.

٣٣١٦ أشْهَدست. Few will agree with Fa that *ashhad* (*i.e.* *ashhadu*, "I testify") is best understood as an elative = *ziyádah shahádat kunandah*.

٣٣٢٠–٣٣٢١ See the Story of Moses and the Shepherd (ii 1720 *sqq.*).

٣٣٢٣ جان الخ. Fa's view that *ján* = *ján-i án-kih 'áshiq-i Ḥaqq níst* and that such a person is in the position of a dog (outsider) cannot be seriously entertained.

P. ٢١١, Heading. This anecdote of Júḥí (see the note on Book ii, p. ٤٢١, Heading) illustrates the words *bar dil-i ú zad, tu-rá bar gúsh zad* in the preceding verse. Cf. *vv* ٣٣٣٥–٣٣٣٦ *infra*.

٣٣٢٩ Fa cites Ghazálí (*Iḥyá*, i 139, 10): *al-rábi'u sha'ru 'l-'ánati wa-yustaḥabbu izálatu dhálika immá bi-'l-ḥalqi aw bi-'l-núrati wa-lá yanbaghí an tata'khkhara 'an arba'ína yawman*.

٣٣٣٧ آن ساحران. See the note on *v*. ٣١٠٩ *supra*.

٣٣٣٩ لا ضير, *Qur.* xxvi 50: *qálú lá ḍayra inná ilá Rabbiná munqalibún*. Cf. *infra*, *v*. ٤١٢٠ *sqq.*

٣٣٤٦ The bearded goat represents worldly eminence, intellectual pride, and religious teaching based on authority and tradition.

٣٣٥٠ عقل و خرد, *i.e.* the spiritual reason (*'aql-i ma'ád*) of the Ṣúfí *murshid*.

P. ٢١٣, Heading (1). الدّين النصيحة. See the note on iii 140.

٣٣٥٢ بَكْيارُق, *metri causá* for بَرْكْيارُق. This was the name of the eldest son of Sultan Maliksh※áh.

٣٣٥٤ See the note on i 423.

P. ٢١٣, Heading (2). The following anecdote of Báyazíd is related by 'Aṭṭár (*TA*, i 149, 20 *sqq.*): "In the Shaykh's time there was a fire-worshipper who, on being urged to become a Moslem, replied: 'If Islam is what Báyazíd does, it is beyond my endurance; and if it is what ye do, I have no desire for it.'"

٣٣٦٤ Fa: *z-án fátir shavad*, and so AK.

٣٣٦٥ چون بيابان‌را الخ. See the note on ii 1473.

P. ٢١٤, Heading. Cf. *Gulistán*, Book iv, Story 13 (ed. Platts, p. 99).

٣٣٦٩ In the first hemistich three of my MSS. (ABK) have: *ú sitíz-ah kard u laj: bí iḥtiráz*, which is probably the correct reading. Fa reads *ú sitízah kard bas bí iḥtiráz*.

٣٣٧٩ اين دو چار دانگ. See the note on iv 1029 and the footnote in the Translation, p. 203.

۳۳۸۴ در آن بی‌خوف خواب. Fa reads *bí khawf u khwáb*, *i.e.* "without terrifying dreams", but leaves *dar án* unexplained.

۳۳۸۸ B reads *gar ba-mál ú tungarí man fard-amí*. Here تنگری = توانگری. *Tangrí* occurs as a Persian spelling of Turkish تاڭری (*táñrí*), God, *e.g.* *Díwán*, *Tab.* 210, marg., 6 fr. foot:

man pas u písh na-ngaram, parda-i sharm bar daram,
z-ánkih kamand-i tangrí mí-kashad-am zi-písh u pas.

۳۳۹۱ با سپاه. So all my MSS. WM reads *bá sipáh* and translates: "by means of his army he destroyed his enemies in war."

۳۳۹۷ نك ستاره. Read يك ستاره. *Nak* is a misprint.

۳۳۹۸–۳۳۹۹ *I.e.* even if after profession of Islam they remained infidels at heart, their infidelity was secret and therefore questionable; and in any case it was virtually extinct (*fání*), since all who did not become Moslems either in name or in reality were terrorised by the victorious Faith. Cf. the saying *al-maghlúb ka-'l-ma'dúm* (IV 396, note).

۳۴۰۰ کفو ذرّه نور نیست, alluding to *v.* ۳۳۹۵ *supra*. For *áb u rawghan*, cf. II 2735, note.

۳۴۰۱ Fa: *juz zi-chízí munqasim*, and so BK.

۳۴۱۴ اگر باشد هلا. This is the reading of G. The other MSS. have *agar báyad tu-rá*, and so Fa and the edd. generally.

۳۴۱۷ ستیر (Pahlaví *satér*; Greek στατήρ). See *JRAS* for 1930, Part I, p. 17. According to one system of mensuration, the *sitír* was a fortieth part of the *mann*.

۳۴۲۲ گردران با گردنست, a well-known proverb (*Amthál ú Ḥikam*, III 1290). See note 3 in the Translation, p. 205, and cf. the verse of Rashídu'ddín Waṭwáṭ:

chandín hazár áfat u yak dharrah manfa'at,
chandín hazár gardan u yak párah gird-rán.

۳۴۲۸ از نیاز و از لجاج = *az ṭá'at ú az ma'ṣiyah*. Cf. IV 3025 *sqq.* and the notes on I 929, 1130.

۳۴۲۹ لا یسع اذن الخ. See the Ḥadíth-i qudsí cited in the note on I 245.

۳۴۳۰ Fa: *vá kujá kardí zabán*, a reading which is not in any of my MSS.

۳۴۳۲ زآب داود هوا الخ, *i.e.* as the air (breeze) ripples the surface of the water, so Divine grace would move the spirit and cause its latent powers to be manifested. For the reference to David, see II 915, note. All my MSS. except G give a different reading of this hemistich. See the *app. crit.*

۳۴۳۴ A description of the cold-hearted egoist. Cf. *supra*, *vv.* ۱۹۱۴–۱۹۴۲.

لا مساس. See the note on I 2258.

۳۴۳۵ The first hemistich refers to the Ḥadíth: *al-mu'minu ya'lafu wa-yu'lafu wa-'l-munáfiq lá ya'lafu wa-lá yu'lafu wa-lá khayra fí man lá ya'lafu wa-lá yu'lafu.*

۳۴۳۶ نیست ضایع الخ, *i.e.* worldliness has its uses: it serves to cool the excessive ardour of the mystic's love. See I 2063–2070 and the note *ad loc.* Fa reads *payk-i sulṭán-i khudar.*

۳۴۳۷ نیست هر برجی الخ, *i.e.* "not every heart is worthy to receive illumination from the Perfect Man".

۳۴۳۸ Cf. *v.* ۲۷۸۴ *supra* and the note on I 1579.

P. ۲۱۸, Heading. This Story illustrates *v.* ۳۴۳۸. The Amír is a type of those in whom self-will is dominant and who prefer sensual enjoyment (*ṣafá ú dhawq-i majází*) to the delights of spiritual knowledge and experience (*ṣafá ú dhawq-i ḥaqíqí*). Some passages suggest a different interpretation, and owing to the ambiguity of the term "wine" as a symbol for both kinds of pleasure it is easy to see in the Amír a God-intoxicated mystic scorning the narrow rule of asceticism and piety; but his furious behaviour (*v.* ۳۴۹۵ *sqq.*) indicates the general part he is meant to play in the Story.

۳۴۴۰ Fa: *jawhar-i zar-bakhshiyí.*

۳۴۴۷ جام راهب, *i.e.* the Wine of Divine Love. Cf. Ibnu 'l-Fáriḍ, *Khamriyyah*, 33–34 = *SIM*, 187, and *GR*, 931.

۳۴۴۸ اندر عبا الخ. Cf. Book I, Preface, p. ۲, l. ۱۵, note. Dervishes (*ahl-i 'abá*) are often contrasted with worldly folk (*ahl-i qabá*).

۳۴۵۰ See the note on IV 2172–2173.

۳۴۵۴ Fa explains that the Amír represents the spirit (*rúḥ*) and his slave the appetitive soul (*nafs*), while the two jugs of wine symbolise the reason (*'aql*) and the heart (*qalb*).

رُهبانان. *Rubbán = ráhib.* See an example cited by Lane (under راهب) from Imru'u 'l-Qays, and cf. Wolff, *Glossary to the Sháhnámah*, under *rahbān.* The derivation from *ruh* (= *pársáyí*) + *bán* (Vullers, II 81, col. 1) is incorrect.

۳۴۵۸ تنحنت و تنخته. Cf. the note on *v.* ۴۱۵ *supra.*

۳۴۶۲ Fa: *záhid-i shúrída-í.*

P. ۲۲۰, Heading. Apparently the point of this anecdote is that intoxication (loss of self-control) in a short-witted (foolish) man is just as unseemly as arrogance in one of puny stature.

۳۴۷۲ شیخِ اسلام, with *fakk-i iḍáfat.* For the title Shaykhu 'l-Islám applied to *'ulamá*, see art. in *EI*, IV 275.

۳۴۷۹ A sarcastic reference to his brother's full-length display of hauteur.

۳۴۸۰ Cf. IV 2154–2158.

۳۴۸۳ To seek the shade, *i.e.* refreshment and enjoyment, is permissible only to those who possess the inner light. The *sálik* must never relax his efforts (*mujáhadah*) until the goal (*mushâhadah*) is reached.

۳۵۰۵–۳۵۰۹ None but the prophet or saint, whose heart is as pure, bright, and hard as a steel mirror, can fearlessly confront the ungodly princes of this world and show them to themselves in their real deformity.

P. ۲۲۲, Heading (2). See the note on Book II, p. ۳۷۹, Heading (1).

۳۵۲۲ گهر, *i.e.* *gawhar-i ikhláṣ*.

۳۵۲۹ کحّال, *i.e.* a spiritual guide (*murshid*). Cf. II 1123 *sqq.*

۳۵۲۷ Fa: *bá ḥazm u ẓann*.

دو بُوکست. For *bú-k* (*buwad kih*) = *ummíd*, cf. III 3093 *sqq.*

۳۵۲۸ کو نجوید سَر. The correct reading is *sar*, not *sir* (Fa). Cf. IV 1994 *sqq.* and 2029: *sarwarí* (= *sarí*, a head) *jú*, *kam ṭalab kun sarwarí* (= *ra'ísí*, headship). Here *sar* denotes a master inspired by the universal Reason (*'aql-i ma'ád*).

۳۵۳۰ که همه پرّان الخ. See the note on *v.* ۲۱۸۰ *supra.*

۳۵۳۱ بو و رنگ, *i.e.* the illusions of self-consciousness.

P. ۲۲۴, Heading. For Mohammed's annual retirement to Mt Ḥirá, near Mecca, in the month of Ramaḍán, see Ibn Hishám, 151, 5 fr. foot and foll.; *LHA*, 150. Mq and Bul. read *qaṣd-i andákhtan-i Muṣṭafá*, but all my MSS. have the text-reading, which is perfectly sound (cf. *v.* ۳۵۳۵).

۳۵۴۲ از فدایی الخ. See IV 2127, note. Several passages in the *Mathnawí* (*e.g.* VI 3037) show that Fa is wrong in explaining *fidáyí* in this verse as "the devoted lover of God".

۳۵۴۸ أَهْل اَلْهَوَى, not, I think, *ahl-i nafs ú aṣḥáb-i hawá* (Fa), but ascetics and mystics continually engaged in self-mortification.

P. ۲۲۵, Heading. سبوی مارا. Fa: *subú-yi may-rá*.

۳۵۵۳ *I.e.* according to Fa, "what right had he to break my heart wherein the wine of ecstasy was contained?" This verse may be taken as the mystical enthusiast's reply to attacks made upon him by orthodox theologians and self-centred ascetics, but in view of what follows (see *v.* ۳۵۸۰ *infra*) it actually expresses the indignation with which hedonists regard any attempt to deprive them of freedom to enjoy themselves as they please.

۳۵۹۴–۳۵۹۵ The intercessors remind the Amír that he is really independent of "wine", *i.e.* worldly goods and pleasures, since the human soul in its essential nature, *i.e.* the Perfect Man, is the final cause of creation and infinitely superior to all things that were brought into existence for its sake. Cf. III 2265–2266 and the note *ad loc.*

۳۵۷۱ عدم, *i.e.* unreality.

۳۵۷۴ کُرِّمْناست. See *Qur.* XVII 72 and *Math.* II 3773–3774, note.

اَعْطَيْناكَ. See *Qur.* CVIII 1 and the note on *v.* ۱۲۳۲ *supra.*

۳۵۷۶ خویش‌را ارزان‌فروش. Cf. III 1001.

۳۵۸۲ حَبسِ عُقده, *i.e.* eclipsed. *'Uqdah* = *'uqda-i dhanab-i tinnín*, "the node of the Dragon's tail". See the note on I 3991.

۳۵۸۳ این خوشی, *i.e.* mystical rapture and ecstasy.

۳۵۸۴ کژ همی گردم. Fa: *gah hamí-gardam*, which would seem to be a better reading, though none of my MSS. confirms it. *Kazh* may have come from the second hemistich of the next verse through *παράβλεψις*.

۳۵۸۸ Fa: *án khwashí sarmad budand.*

۳۵۸۹ Fa: *bádí numúd.*

P. ۲۲۸, Heading. وإِنَّ ٱلدَّارَ ٱلْآخِرَةَ الخ, *Qur.* XXIX 64.

در و دیوار و عرصهٔ آن عالم...همه زنده‌اند. Cf. IV 472 *sqq.* and the notes *ad loc.*

فرخچی. So written in G. The lexx. give *farakhjí* or *farakhchí.*

۳۵۹۶ See *v.* ۵۹۶ *supra* and the note *ad loc.*

۳۶۰۰ زآن مهان. G writes *mih-án* and Fa translates both readings.

دُور روشنیست. Only one of my MSS. (B) has *rúz-i rúshaní-st*, which is the reading of Fa and other edd.

۳۶۰۱–۳۶۱۵ This passage describes the nature of the Perfect Man.

۳۶۰۴ ما زاغ ٱلْبَصَر, *Qur.* LIII 17, referring to the Prophet's vision of God. Cf. *Math.* I 3954, II 3752.

۳۶۰۵ صَواف for صَوافّ (plural of صافّة), an epithet applied (*Qur.* XXII 37) to camels standing in a row.

۳۶۰۸ وَلِیُّ ٱلدَّوْلَتَیْن, "lord of this world and the world hereafter", *i.e.* of both the outward and the inward aspects of Reality.

۳۶۱۲ چون الف الخ. For the comparison of the mystic entirely denuded of self-consciousness to the letter *alif*, see the notes on I 1514, 2914. *Istiqámah*, like *tamkín*, is a term describing the state of those who have attained to perfection. Cf. I 1435–1438 and the note *ad loc.*

۳۶۱۷ شومیِ = *az shúmí-yi*. Cf. *kúrí-yi* (I 1012–1013, note).

۳۶۱۹ اهْبِطُوا, *Qur.* II 34, 36.

۳۶۲۰ It is related that Hárút and Márút (I 535, note) were suspended head-foremost in a pit at Babylon. Several of my MSS. write *milák*, and Rúmí may have used this anomalous form; perhaps, however, the word should be pronounced with *fatḥah* (*malák*, a contraction of *malá'ik*). Cf. *sarár* (= *sará'ir*) at VI 1465.

۳۶۲۱ Cf. *v.* ۳۵۲۸ *supra* and the note *ad loc.*

۳۶۲۲-۳۶۲۳ Fa quotes the verse:

sapad dar áb bí shak pur 'numáyad;
dar-ú juz bád na-bwad: chún bar áyad?

The "basket" signifies the heart filled with egoism and cut off fro Divine grace; but God does not forsake the sinner: His mercy infinite.

۳۶۲۵ اهل دریابار, *i.e.* the lovers of God. I have followed Fa in renderi *daryá-bár* by *kanár-i daryá*, but probably the meaning is "ocean": *Díwán*, *Tab.* 233, 2 fr. foot:

chirá khwad kaff-i má daryá na-báshad,
chu andar qa'r-i daryá-bár búdím?

and *Hadíqah*, 84 *b*, 1:

w-andar án bí-karánah daryá-bár
ṣad hazárán nihang-i mardum-khwár.

۳۶۲۸ جانش قانعست. These words do not refer to one who fin satisfaction in self-indulgence (Fa). *Surkhi-yi rúy*, the outward expressi of spiritual joy and peace, is contrasted with the pallor characteristic unsatisfied love and longing.

۳۶۳۱ ذَلَّتْ نَفْسُهُ. The Ḥadíth *man tami'a dhallat nafsuhu*, "base is t soul of him who desires (worldly goods)", may be translated different and interpreted, as here, in a mystical sense: "when a man desir (knowledge and vision of God), his carnal soul is abased." Cf. *supr* *v.* ۱۹۴۳ and the note *ad loc.*

۳۶۳۲ نور بی‌سایه الخ. The poet likens the spirit that has fully emerg from the shadow of fleshliness (*bashariyyah*) to a candle whose light no longer dimmed by the network of the vessel containing it.

۳۶۳۳ عاشقان الخ. Cf. I 138 and the note *ad loc.* After this verse inserts three verses which are omitted in all my MSS. and also in B and the Teheran edition (A.H. 1307).

۳۶۳۴ روزه‌داران‌را الخ, *i.e.* none but those who abstain from sensu pleasures are capable of enjoying the spiritual Paradise.

۳۶۳۵ In Fa this verse precedes the Heading.

۳۶۳۸ در طاق و جفت. The meaning is disputed. According to Surú *dar ṭáq u juft* = *dar yaktáyí ú iqtirán*, *i.e.* "singly and in connexion (wi each other)", or "in particular and general". Fa refers to the we known game played with dice and seems to understand the phrase the sense of "as easily as saying 'is it odd or even?'" See the notes I 1045, II 2826, III 3328.

۳۶۴۲ همچو جو الخ. See the notes on I 1142–1148 and cf. the vers

bi-nishín bar lab-i júy ú gudhar-i 'umr bi-bín,
k-ín ishárat zi-jahán-i gudharán má-rá bas.

٣٦٤٤ ضيف تو. Fa: *ḍayf-i tú.*

P. ٢٣٢, Heading. In this allegory the husband represents the spiritual and rational faculties (*qalb* and *'aql*), and his wife the *nafs*, which naturally has little respect for the *wárid* (see *Kashf*, *Eng.* 385; *Luma'*, 342, 13) symbolised by the unworldly guest.

٣٦٤٧ همچو طوق الخ. See the note on I 452.

٣٦٦٣ صابون سلطانی, according to a gloss in the Teheran edition, is equivalent to *tawzí'-i ḥákim*. See the Translation, p. 219, note 11, and II 424, note.

٣٦٧١ شمعی بی لگن. Cf. *supra, v.* ٣٦٣٢, note.

P. ٢٣٣, Heading. On the nature and mystical significance of the thoughts (*khawáṭir*) that enter the heart, cf. IV 1314–1323 and the notes *ad loc.*

٣٦٨٦ "States" of joy or sorrow come and go like the stars in their courses.

٣٦٨٧ چون طالعش. The "ascendant" of the star is the Divine Name which dominates it and determines its influence for good or evil.

٣٦٨٩–٣٦٩٠ Cf. III 4171 *sqq.*

٣٦٩٥ رَبِّ أَوْزِعْنِی, *Qur.* XXVII 19, XLVI 14, followed by *an ashkura ni'mataka 'llatí an'amta 'alayya.*

٣٧٠٣ دو چار دانگش. Cf. the note on IV 1029.

٣٧٠٦–٣٧٠٧ Cf. the saying *al-intiẓáru ashaddu mina 'l-mawti 'l-aḥmar* and the note on p. ١٣٦, Heading, *supra.*

٣٧١١ Cf. *infra, v.* ٤٠٢٥ *sqq.*

٣٧١٢ رجال. The commentators cite *Qur.* IX 109: *fíhi rijál[un] yuḥibbúna an yataṭahharú*; and XXIV 37: *rijál[un] lá tulhíhim tijárat[un] wa-lá bay'[un] 'an dhikri 'lláhi.*

٣٧١٣–٣٧١٤ The argument seems to be that although the tail is inferior to the head, the head of one who lacks the *rúḥ-i 'aqlí* is worth even less than a tail.

٣٧١٨ Fa: *talaf gardad balák.* The application of the verse to a marriageable girl is explained in Mq: *al-bintu idhá balaghat imtala'at bi-má'i 'l-shahwati wa-idhá lam tukhrijhu min jawfihá tafsud.*

P. ٢٣٧, Heading. همچو آن معلّم الخ. See III 1522 *sqq.*

جهاد اصغر...جهاد اکبر. See Book I, p. ٨٥, Heading, and the note *ad loc.*

كَلَّا سَوْفَ تَعْلَمُونَ الخ, *Qur.* CII 3–4.

٣٧٣٧ قطاریق. The lexx. do not give this word. In K it is glossed by *ṭaráq ú ghawghá*, which is probably the correct explanation. The paraphrase *'alá'im ú áthár-i ḥarb* (Fa and Mq) can only be regarded as a guess.

٣٧٣٩ سابقون السابقون. Cf. *Qur.* LVI 10–11: *wa-'l-sábiqúna 'l-sábiqún ulá'ika 'l-muqarrabún* and the Ḥadíth *li-kulli qarn[in] min ummatí sábiqún.*

۳۷۵۸ بر عقبهای همچو عکوه. For the use of *'aqabah* (*'aqbah*) in connexi with the *via purgativa* of the Ṣúfí, see *supra*, p. ۸۲, Heading, and note *ad loc.*

۳۷۵۹ زحمیت. See the note on I 3348.

۳۷۷۶ بر مالی...آستین. For بر مالیدن, "to fold up", cf. *v.* ۱۹۰۶ *su* and the note *ad loc.*

۳۷۷۷ حمزه خوردن. *Hamzah*, "wheat-broth" (Turkish *bulghúr shúrbá*-. appears to have been a staple food in the dervish-convents of Anato Cf. the epithets *hamzah-parast* (VI 1331) and *hamzah-khwár* (VI 3857)

حمزهٔ...آهنین. See the note on I 2427.

۳۷۷۹ ترکان, here equivalent to *khátún*. The name Tarkán was bo: by several well-known Turkish women, *e.g.* the wives of Sultan Ma shàh and Sultan Sanjar.

P. ۲۴۰, Heading. عیاضی. WM says that his name is Abú Bakr Muḥa mad ibn Aḥmad.

۳۷۸۱ جای کیر. Fa suggests *jáy-i kír* as an alternative reading!

۳۷۸۷–۳۷۹۷ Cf. *TA*, I 289, 17 *sqq.*, where it is related that Aḥn ibn Khiḍrúyah said: "For a long time I subdued my *nafs* with sev discipline. One day, when a number of men were going to fight in Holy War, I felt a great desire to join them, and my *nafs* put before the Traditions which describe the reward (*thawáb*) that is bestowed the *ghází* hereafter. I was astonished and said to myself: 'the *nafs* is (usually) eager to obey the Divine command; perhaps its reason (doing so now) is that I always keep it fasting; it has become despe from hunger and hopes that its fast will be broken.' So I replied, 'I not cease to fast during the campaign'; but to my astonishment my made no objection. Then I said to myself: 'perhaps it wants to sl and rest and escape from the nightly devotions which I impose on So I replied: 'I will keep thee awake till day'; but again it said, 'I h no objection'. Then I thought it must be sick of solitude, so I sa 'wherever I take thee, I will lodge thee in some lonely place and associate with any one.' When my *nafs* expressed agreement, I had resource left but to turn humbly to God and beseech Him to acqu me with the trickery of my fleshly soul or cause it to avow (its purpose); and thereupon it confessed the truth and said: 'by thwart my will thou art killing me a hundred times every day, yet this is known to the people. Now, in the Holy War I shall anyhow be ki once for all and released (from my sufferings), and the whole w will ring[1] with praise of Aḥmad-i Khiḍrúyah who fell as a martyr the battle-field.' Aḥmad said: 'Glory to God who created a soul plays the hypocrite not only in life but after death and will never acc

[1] Read *hamah jahán áwázah shavad.*

Islam either in this world or in the next! I supposed thou wert seeking to obey God; I did not know that thou wert tying on thyself the girdle (of infidelity).'"

۳۷۹۷ می‌مُری. See the note on IV 449. This verse illustrates the Ḥadíth: *tamútúna ka-má ta'ishúna wa-tuḥsharúna ka-má tamútúna.*

۳۸۰۵ صوفیی آن صوفیی این. Here *ṣúfiyí* may be synonymous with *taṣawwuf* as in *v.* ۳۶۱۴ *supra*:

ṣúfiyí gashtah ba-písh-i ín li'ám
al-khiyáṭah wa-'l-liwáṭah wa-'l-salám.

۳۸۰۷ God jealously conceals His true saints from the eyes of the vulgar who are deceived by appearances. Cf. II 931–932 and the note *ad loc.*

۳۸۰۸–۳۸۰۹ In this analogy the rods and ropes of Pharaoh's magicians which were swallowed by the rod of Moses (*Qur.* XXVI 42–44) symbolise the illusions produced by false Ṣúfís, which vanish as soon as the light of the Truth is thrown upon them.

P. ۲۴۲, Heading. حکایت آن مجاهد الخ. I have read this anecdote somewhere but cannot give the reference. Cf. *Luma'*, 193, 3 fr. foot and foll.

۳۸۱۹ مَقْعَد صدق. See *Qur.* LIV 55.

۳۸۲۰ رِجال صَدَقُوا, *Qur.* XXXIII 23: "men who faithfully kept their covenant with God" (*má 'áhadú 'lláha 'alayhi*) by fighting to the death against the Prophet's enemies.

۳۸۲۱ نه مرگ صورتست, *i.e.* it refers to self-mortification and "dying before death" (I 1985, note).

۳۸۲۳ رهزن, *i.e.* the *nafs*: cf. I 943, 2186 and the notes *ad loc.*

مَرْکَب. For the metaphor, cf. II 1285–1292.

۳۸۲۴ اسپ کُشت, literally, "he killed the horse", *i.e.* let his body perish. It is only the *infinitive* that can be used in a passive sense, like *al-qatl* in Arabic (Wright, I 114, § 201).

۳۸۲۵ بو سعید. See *EI*, I 104; *SIM*, 3 *sqq.*

۳۸۲۶ See I 3872–3874 and the notes *ad loc.*, and cf. the Ḥadíth describing Abú Bakr: *man arádа an yanẓura ilá wajhi mayyitin yamshí 'alá wajhi 'l-arḍi fa-l-yanẓur ilá wajhi 'bni Abí Quḥáfah.* The true martyr (*al-shahíd, al-ṣiddíq*) is he who has attained to *faná fí 'lláhi* during his life on earth.

۳۸۲۷ Fa reads:

rúḥ-i rah-zan murd u tan kih tígh-i ú
mánd báqí dar kaf-i qattál-i tú.

۳۸۲۹ Fa: *andar mahd-i ṣun'-i Dhú 'l-minan.*

P. ۲۴۴, Heading. In this Story the contrast between spiritual and sensual manhood is exemplified in the persons of the Caliph and his Amír: cf. *infra, v.* ۴۰۲۵ *sqq.*

۳۸۴۰ هر نواحی. Cf. the note on I 3141.

۳۸۵۱ *I.e.* the true Moslem adores none but God and leaves earthly beauty to those who idolise it.

۳۸۵۳–۳۸۵۹ Cf. *supra*, *vv.* ۲۰۱۲–۲۰۱۳ and the notes *ad loc.*, VI 2883 *seq.*, and the Holy Traditions: *kuntu kanzan makhfiyyan*, etc. (I 2862, note), and *lawlá-ka má khalaqtu 'l-afláka* (II 974, note).

۳۸۵۳ Fa: *ṣad Zalíkhá*.

۳۸۵۵ See I 3165–3168 and the note *ad loc.*

فدای روح. *Rúḥ* = *rúḥ-i ḥayawání*.

۳۸۵۶ آن دمی الخ, *i.e. rúḥ-i qudsí*. See I 1934 and the note *ad loc.*

۳۸۵۹ سَبَّحَ لله, *Qur.* LVII 1, LIX 1, LXI 1.

۳۸۶۱ چون خیالی. Fa takes *chún* in the sense of "like". In the Translation delete "(aliquis)": *án khuftah ba-khwáb* almost certainly refers to the Amír himself.

۳۸۶۹ بِمِن ایدی الخ. Cf. *Qur.* XXXVI 8 and the note on *v.* ۷۵۱ *supra.*

۳۸۷۱ معدومی, *i.e.* an unseen power (*hawá-yi nafs*). Fa (wrongly, in my opinion) regards *ma'dúmí* as an epithet and translates: "a non-existent phantom appeared."

۳۸۷۳ آتشی الخ, *i.e.* one whose sensual passion has been extinguished by Divine Love.

بنشسته = *bi-nishastah*. Fa reads *nishastah*.

رهق, *iqdám ba-ḥarám* (WM), not *murábaqah*, "adolescence" (Fa). Cf. *Qur.* LXXII 6 and 13.

۳۸۸۴ تازیان. See *v.* ۲۳۷۷ *supra*. The word is not synonymous with *dawán*, as Fa imagines.

۳۸۹۴–۳۹۰۰ Cf. II 961–1000 and the notes *ad loc.*

۳۸۹۴ WM says: *intiqál-ast az mawálid-i ṣuwarí ba-mawálid-i ma'nawí kih athar ú natíja-i ṣuḥbat-i shakhṣ-ast bá digarí*. It is not necessary, however, to make a sharp distinction between the two kinds of *mawálíd* which are produced by *ṣuḥbat*, namely, *aḥwál-i dil* and *a'mál*: they go together and this passage is concerned with the ultimate results (*natá'ij*) of both.

۳۸۹۵ اندر غیب, *i.e. dar báṭin-i shakhṣ-i muwáfiq-i akhláq ú awṣáf-i muṣáḥib* (WM) or in the ideal world where all thoughts and actions appear in their essential "forms" of good or evil.

۳۸۹۷ الحاق ذرّیّاترا, referring to *Qur.* LII 21. "and unto those who believe and whose offspring follow them in belief We will join their offspring (*alḥaqná dhurriyyatahum*) without depriving them (the parents) of any part of their (good) works." The promised reunion of fathers and sons in Paradise signifies that on the Day of Judgement good

dispositions and actions will assuredly meet with their results, *i.e.* the spiritual forms of Divine recompense (*jazá*), which are their final cause.

۳۸۹۸ طلل, according to Fa = *maqám ú makán*; but it is more likely to have the meaning of *shakhs*, "figure" or "person".

۳۹۰۱ افتاد اندر دیگ دوغ. See the note on II 2133.

۳۹۰۵ کی بود الخ. Cf. the saying *laysa 'l-khabar ka-'l-'iyán.*

۳۹۱۰ The "bat" represents those who are blinded by false imagination (*aṣḥábu 'l-wahm wa-'l-khayál*).

۳۹۱۱ Fa and Mq make *khayál-ash* the subject and *khawf* the object of *mí-dihad*, though the true construction is shown by the next verse.

۳۹۱۴ The *ṣáḥibu 'l-khayál* cannot bear the Divine *tajallí* enjoyed by the *ṣáḥibu 'l-shuhúd*. WM reads *mukhayyal*, *i.e. mushábada-i khayálí* as opposed to *mushábada-i ḥaqíqí*, and understands *táb* in the sense of *furúgh*.

۳۹۱۵ *I.e.* "you will never attain to Reality by pursuing its shadow". Cf. I 1113, note. For the mystic, however, *khayál* is "the bridge to Reality" (see I 111, note, and *v.* ۳۹۲۳ *infra*).

۳۹۱۸ Read قِرْنِ حَمْلَهٔ فکر with all my MSS. The text-reading is a misprint.

۳۹۲۰ *I.e.* "endeavour to rise from *sam'* and *taqlíd* and *khayál* to *kashf* and *taḥqíq* and *'aynu 'l-yaqín*". Cf. II 2987–3010 and the notes *ad loc.*

۳۹۲۱ Cf. II 857–862 and the notes *ad loc.*

۳۹۲۲ جمله چشم الخ. Cf. VI 1460–1465.

۳۹۲۳ See the notes on I 3454–3456 and III 2136–2138.

۳۹۳۰ In the second hemistich Fa and all my MSS. except G have *man dídamí*, which is a better reading.

۳۹۴۰ لکم دینُ الخ, from *Qur.* CIX 6: *lakum dínukum wa-liya díní.*

۳۹۴۱ انکار = *munkir*. Cf. the similar use of *idbár* = *mudbir* (I 2949, III 1329, 4793).

۳۹۴۵ خِشْت و خُشْت. So vocalised in G. Vullers gives *khisht khisht*. Cf. *khash khusht* (G) at *v.* ۳۹۹۸ *infra*.

۳۹۵۲ Concerning the supposed origin of tears, see the note on *v.* ۴۸۸ *supra*. Pleasure and pain are associated with "the red liver" and "the black liver" respectively. But probably *ma'din* and *makhzan* are used here in a metaphysical sense: cf. *Qur.* XV 21: *wa-in min shay'in illá 'indaná khazá'inuhu wa-má nunazziluhu illá bi-qadarin ma'lúmin.*

۳۹۵۳ در کف فتّاح. Cf. *Qur.* LIII 44: *wa-annahu huwa aḍḥaka wa-abká.*

۳۹۷۱ Cf. *Qur.* XXX 49.

۳۹۷۵ خُمار مَی, *i.e. natíja-i 'amal.*

۳۹۷۶–۳۹۷۷ Knowledge of the mystery of evil is reserved for the elect: they alone perceive both the determining and mediate causes of all pain and punishment.

۳۹۷۸–۳۹۸۴ See III 3245–3263 and the notes *ad loc.*

P. ۲۵۴, Heading. وَمَنْ أَسَآءَ فَعَلَيْهَا, *Qur.* XLI 46, XLV 14.
إِنَّ رَبَّكَ لَبِالْمِرْصَادِ, *Qur.* LXXXIX 13.

۴۰۰۰ جزای سیّئه الخ. Cf. *Qur.* XLII 38: *wa-jazá'u sayyi'at^in sayyi'at^un mithluhá.*

۴۰۰۴ کردم کارْ خام. So G, and this gives a better sense than *kár-i khám* (Fa).

۴۰۰۵ حَوَر = *kaníz.*

۴۰۰۸ إِنْ عُدْتُمْ الخ, *Qur.* XVII 8.

۴۰۱۰ رَبَّنا إِنّا ظَلَمْنا. Cf. *Qur.* VII 22: *Rabbaná ẓalamná anfusaná.*

۴۰۱۱ Fa: *az gunáhán-i nav ú jurm-i kuhun.*

P. ۲۵۶, Heading. نَحْنُ قَسَمْنَا, from *Qur.* XLIII 31: *Naḥnu qasamná baynahum ma'íshatahum fí 'l-ḥayáti 'l-dunyá wa-rafa'ná ba'ḍahum fawqa ba'ḍ^in daraját^in.*

The second of the two Persian verses, which according to Fa comes from the *Asrár-námah* (*sic*) of Saná'í, is probably a quotation from the *Ḥadíqah.*

۴۰۲۷ اُلُغ بگلربگش. For *baglarbag*, see I 1234, note. Both words are Turkish.

۴۰۳۰ See the Ḥadíth cited in the note on II 1837.

P. ۲۵۷, Heading. گوهرا, an emblem of worldly riches and phenomenal objects of desire.

۴۰۴۰ شاه و فتی. Fa: *sháh-i fatí.* See the note on II 1499.

۴۰۴۴ نگهدارا (so AGK), for نگه دارد. See the notes on I 2269, 2356. Fa reads نگه دارد.

۴۰۵۱ The superficial honours bestowed by the King on his courtiers were really a delusion and a sign of his displeasure: he abandoned them to their fate. This is the way in which God deals with worldly potentates like Qárún (Korah). Cf. the notes on II 2298, 3360; IV 2094.

۴۰۵۶ Fa explains that those who obey the Divine command break the "pearl", *i.e.* the bodily and animal nature, with the "stones" of piety and self-discipline.

In two of my MSS. (BK) and also in Fa and other edd. this verse is followed by one which the older MSS. (AG) omit:

z-ittifáq-i ṭali'-i bá dawlat-ash
dast dád án laḥẓah nádir ḥikmat-ash.

"From the concurrence of his fortunate star, there accrued to him at that moment a marvellous wisdom" (*i.e.* he knew by clairvoyance (*firásah*) that he would be commanded to break the pearl and therefore had made himself ready to do so on the spot).

I doubt whether the verse is genuine: it appears to have been inserted for the purpose of specifying the alternative to *yá ba-khwáb in dídah búd* (*v.* ۴۰۵۷); but the alternative may be understood from *v.* ۴۰۵۶, *i.e.* if Ayáz was fully prepared to carry out at once the course of action which he (clairvoyantly) knew to be right, then no extraordinary intimation, such as a dream, would be required.

۴۰۵۸ See *Qur.* XII 15.

۴۰۶۰ Fa: *barkib-rá páyand-i vay.*

۴۰۶۲ The *'árif* does not need the help of a "horse", *i.e.* any phenomenal form or secondary cause (*sabab*), in order to reach his goal: he knows that he is one of the *sábiqún* (see the note on *v.* ۳۷۳۹ *supra*) *alladhína sabaqat lahum minná 'l-ḥusná* (*Qur.* XXI 101).

۴۰۶۷ سابقه‌دانیش الخ. Cf. I 3507 *sqq.*, II 173 *sqq.*, and the notes *ad loc.*

۴۰۷۴ بر چنان خاطر الخ, *i.e.* "why did the courtiers ignore and disobey the King's command?" The question is answered in *v.* ۴۰۹۵ *infra.* Fa erroneously renders *chirá púshídah shud* by *makhfí ú púshídah na-shud* and supposes that *chunán kháṭir* refers to Ayáz.

۴۰۷۷ قبلتان غولست الخ. See I 3455, note.

۴۰۸۵ جلّاد کهن. In the allegorical interpretation of this Story the King is God, Ayáz the Perfect Man who intercedes for sinners on the Day of Judgement, and "the ancient executioner" the Angel of Divine punishment (*malaku 'l-'adháb*). Fa and three of my MSS. (ABK) read *pák kun* for *dúr kun* in the second hemistich.

۴۰۹۵ Cf. II 336 and the note *ad loc.*

۴۱۰۱ لا تؤاخذ الخ, *Qur.* II 286: "O Lord, do not punish us (*lá tu'ákhidhná*) if we forget or (unintentionally) commit a fault (*akhṭa'ná*)."

۴۱۰۳ لا بد و ناچار بود. Cf. the popular derivation: *al-insán ma'khúdh mina 'l-nisyán.*

۴۱۰۵ معذور بودم من زخود. K and Fa read *bí zi-khwad*, and some edd. have *ní zi-khwad.* As a rule, Moslem jurists disallow the plea that an intoxicated person is irresponsible (*ma'dhúr*) for any crime or offence he may commit.

۴۱۰۸–۴۱۰۹ The case of a "God-intoxicated" man is quite different. Cf. I 1579, note, and IV 395 *sqq.*

۴۱۱۰–۴۱۱۷ Though nominally addressed to Sultan Maḥmúd, these verses describe and invoke the Divine Mercy which transcends Wrath.

۴۱۱۳ روی تو بدید, *i.e.* formerly enjoyed thy favour.

۴۱۱۴ Cf. I 2414, where *firáq-i talkh* is substituted for *firáq ú hajr*.

P. ۲۹۲, Heading. See the note on Book I, p. ۹۹, Heading, and c 1721 *sqq*.

لا ضَيْرَ الخ, *Qur.* XXVI 50. Cf. *v*. ۳۳۳۹ *supra*.

۴۱۲۳ يا لَيْتَ الخ, *Qur.* XXXVI 25.

۴۱۲۸ انا رَبُّ. See the note on I 2455.

۴۱۲۹ مربوب, *i.e.* the world and the flesh.

أناداران, *i.e.* the *'árif*, who knows that his real self is the *anání azaliyyah*, of which his phenomenal self is merely a shadow. See I 3064; II 305, 2521; V 2031–2038, and the notes *ad loc*.

۴۱۳۱ دولت مـحتوم. So the best MSS. (GK); the others read *mak*

۴۱۳۷ بر آ از شرق ضَوْ (so GK), *i.e.* "rise from *faná* to *baqá* and sp the light of spiritual truth through the world". Two other M followed by Fa, read بر آر از شرق ضو.

۴۱۴۲–۴۱۴۳ Cf. I 2696–2697, II 2996–2997, with the notes *ad loc*.. a passage from *Fíhi má fíhi* cited in the Additional Notes, p. 373.

۴۱۴۴ فـخر رازی, a type of scholastic intellectualism. See I 1350 the note *ad loc*.

۴۱۴۷ حلول و اتّحاد. See *Luma'*, 426, 5 *sqq*. and the articles on terms in *EI*. In some places Rúmí contrasts *ḥulúl*, which he invar regards as heretical, with his own monistic doctrine (*ittiḥád-i* Cf., *e.g.*, *v*. ۲۰۳۸ *supra*, and see *Passion*, 789 *seq*.

۴۱۴۸ همچو اختر الخ. See the notes on Book III, p. ۲۰۹, Heading, the verses which follow it, and cf. IV 442 *seq*.

۴۱۴۹ مبدل. For *faná* conceived as *tabdíl-i ṣifát-i basharíyyah*, see Lu 427, 9 *sqq*. and *Math*. I 128, note.

۴۱۵۱–۴۱۵۲ Cf. IV 2945 *sqq*. and the note on 2959–2960.

P. ۲۹۴, Heading. إِنَّما يَخْشَى الخ, *Qur.* XXXV 25. Fear of God dep on knowledge of His attributes and actions; hence He is most fe by the prophets and saints who possess that knowledge in the hig degree.

۴۱۵۳ رَحمِ خِلْمِ آلودرا. *Khilm* is required by the context. Fa reads *ra ḥilm-álúd-rá* and translates: "how should I show to any one m mingled with forbearance?" In the second hemistich read *ḥilm-i andúd-rá*, "and (seek to) guide (thy) clemency which is endued (perfect) knowledge".

۴۱۶۰ از نقشم. So BG. The variant از نفسم (AK and Fa) does go so well with *in waṭan* in the next verse.

۴۱۶۵ درد بودم الخ, *i.e.* "before *faná* my egoism was a painful affliction both to myself and to others".

داروی هر دردمند. See III 2700 *sqq.*, IV 1794 *sqq.*

۴۱۶۶ کوثری. Cf. the note on *v.* ۱۲۳۲ *supra.*

۴۱۶۷ The Perfect Man is the medium of spiritual regeneration: he brings to life again the faculties which have been destroyed by the Hell of sensuality.

۴۱۶۸ ثابت و اندوخته. So BGK. Fa reads *thábit.*

۴۱۷۳–۴۱۷۴ Metrical necessity has caused the poet to substitute كَيْ يُرَبِّخ عَلَى for كَيْ يُرَبِّخُوا عَلَىَّ in the text of this Ḥadíth-i qudsí.

۴۱۷۷ ازین دل‌پارها. Cf. *supra, v.* ۸۷۳. The variant *az in dil bár-bá* (Mq) is a corruption.

چون کبوتر الخ. See I 1690 with the preceding verses, and cf. I 1889 *sqq.* and *supra, vv.* ۱۷۷۲–۱۷۸۰. All human thoughts, dispositions, and actions have their source in the Divine Essence and Attributes and, when the soul escapes from its body in sleep or is mystically united with God (cf. I 388 *sqq.*), return to their eternal home.

۴۱۸۱ إِنَّا إِلَيْهِ راجِعُون, *Qur.* II 151.

۴۱۸۲ تَعالَوْا, *Qur.* III 57, VI 152. See the note on I 2694.

۴۱۸۳ قدر من الخ. Cf. *Gulistán*, Book I, Story 7: *qadr-i 'áfiyat kasí dánad kih ba-muṣíbatí giriftár áyad.*

۴۱۹۰ کعبتین. Cf. *Chahár Maqálah*, 44, 8:

gar Sháh du shash khwást du yak zakhm uftád,
tá zan na-barí kih ka'batayn dád na-dád.

By the "two dice" (used in the game of *nard*) Rúmí, no doubt, means to allude to the Divine *taqdír* and *taqlíb*. Cf. VI 2142 and the note *ad loc.*

۴۱۹۲ عین مُغْتَسَل. Cf. *Qur.* XXXVIII 41 and *Math.* I 2096, note.

۴۱۹۴ نَحْنُ ٱلصَّافُّون, *Qur.* XXXVII 165. Cf. the note on *Math.* I 3415.

۴۱۹۸ Cf. *vv.* ۴۱۰۸–۴۱۰۹ *supra* and the note *ad loc.*

۴۲۰۱ تخصیص تو وقت خطاب, referring to the "Day of *Alast*" and pre-election of those destined for felicity. See II 1666–1668 and the note *ad loc.*

۴۲۰۲ شرع مستان‌را الخ, *i.e.* they incur no penalty until they come to their senses.

۴۲۰۵ خالدین الخ. The rhyme demands *sukrubum*, which is the reading of G: "their intoxication is (described by the words) 'abiding for ever in a state of *faná*'". Fa and other commentaries read *fí faná'i sukribim.*

۴۲۰۷ تو نهٔ مست الخ, *i.e.* in reality the God-intoxicated lover is very essence of the Divine Love that intoxicates him. Cf. 2112 *sqq.*

۴۲۰۸ کرکسان might signify mystics of high degree, but probably refei carnal-minded men, impelled by worldly pride and ambition: even tl the perfect saint can inspire with his own love of God. Cf. VI 157, n چونك بر بحر عسل الخ. See the note on II 305.

۴۲۱۰ فتنه الخ. Cf. VI 4614 and I 3700, note. Divine temptation punishment have no terrors for the saint united with God; on contrary, their existence may be said to depend on his will pleasure.

۴۲۱۳–۴۲۱۴ As God caused the world to emerge from "not-bein *i.e.* mere potentiality, into actual existence, so He can make the p notwithstanding his utter "naughtedness" and self-abasement, mouthpiece of innumerable spiritual mysteries.

۴۲۱۴ با لطف و بر. So BG, but AK and also Fa have *chust u muk* which perhaps is more likely to be the original. Cf. VI 76, where anomalous forms *mukirr* = *kárr* and *mufirr* = *fárr* appear in the ol MS. (P) alone. Rúmí uses *muqniṣ* in the sense of *qániṣ* (II 1315).

۴۲۱۵–۴۲۱۶ Cf. the opening verses of Book IV and *v.* ۲۳ *supra*: *N Ḥaqq-i ú ba-Ḥaq jadhdháb-i ján.*

۴۲۱۸–۴۲۲۲ In this passage "the Water of Life" (*áb-i ḥaywán*) by wh the animal spirit (*rúḥ-i ḥayáwání*) is fed and sustained in the world forms (cf. *v.* ۷۸۹ *supra*) is contrasted with the essential "Water" Divine Love which bestows immortality on the elect after they h drunk the cup of dying to self (*faná*).

۴۲۲۳ Cf. *supra*, *v.* ۷۹۹ *sqq.*

۴۲۲۵ هفت دریا, *i.e.* the phenomenal universe. See I 1142–1148 and note *ad loc.*

۴۲۲۷–۴۲۲۹ While to mystics the truths revealed in the *Mathnawí* like the stars that enable an expert seaman to steer his course by nig they are useless and misleading to the uninitiated. Cf. III 4229 *sqq.*

۴۲۳۰–۴۲۳۱ See I 757, 3655–3656, and the notes *ad loc.*

۴۲۳۲–۴۲۳۶ Cf. *vv.* ۳۶۹۰–۳۳۰۶ *supra*. Here the poet, departing fr his ordinary style, indulges freely in the rhetorical figures known *tajnís* and *íhám* (*LHP*, II 48 and 54).

۴۲۳۲ اختران...چون عقربست. The construction follows the se of *bar yakí* in the preceding verse. Cf. the note on I 2865.

۴۲۳۸ فاروق, a title (see II 923) bestowed by the Prophet on 'Umar ib 'l-Khaṭṭáb. It is related that the Byzantine Emperor despatched ambassador to the Caliph with many valuable presents including a c

of deadly poison. "What is this?" he asked. "If you give a single *mithqál* of it to your enemy, he will die on the spot." 'Umar immediately put the cup to his lips and emptied it, saying, "My worst enemy is my 'self' (*nafsí*)."

ترياق فاروقى, "the most approved sort of theriac, so called because it makes a distinction between disease and health" (Lane). In medieval works on Arabian Medicine the term *tiryáq* (θηριακή), originally an antidote to the bite of venomous beasts, is applied to a panacea or electuary made up of various ingredients. See Achundow, 412, note 1, and cf. *Firdawsu 'l-Ḥikmat*, 449 *sqq*.

COMMENTARY ON BOOK VI

PREFACE

P. ۲۷۰, l. ۱ مصباح. For the analogy, cf. Book I, Preface, p. ۱, l. ۳, and the note *ad loc.*

l. ۳ اسفل سافلین. See *Qur.* xcv 5.

از بهر عمارت صورت عالم. Cf. I 2063–2070 and the note *ad loc.*, and the Ḥadíth cited in the note on IV 240.

l. ۵ ذلك تقدیر العزیز العلیم, *Qur.* VI 96.

l. ۶ All my MSS. except G have *miqdár-i rasídan-i naẓar-i ishán ú jawlán-i 'amal-i ishán*, which is probably the correct reading.

۲ حُسامی نامهٔ. See the Preface to Book I, p. ۱, l. ۱۳ *sqq.* Fa (VI 7, 10) mentions another title—*Sámí-námah*—bestowed on the *Mathnawí*, and says that many dervishes gathered round Ḥusámu'ddín to hear him recite the poem which they afterwards studied in copies made by themselves.

۹ با قبول الخ. See III 141, note, and cf. IV 3580–3585. The saint, like the prophet, must deliver the message with which God has inspired him.

۱۳–۱۴ Cf. IV 1464 *sqq.*

۱۷–۲۱ Cf. I 298, 498 and the notes *ad loc.* Creation, *i.e.* the manifestation of the Divine Attributes, involves the appearance of contrariety (VI 2151 *sqq.*), conflict between good and evil, faith and infidelity, etc., and maintenance of a certain equilibrium, without which the world-order would be ruined; but God sees to it that the Perfect Man, representing His Unity and Universal Mercy, finally prevails against all opposition.

۲۲ عَبْدُ آلعَلی, a technical term, defined by Káshání (*Iṣṭiláḥát*, 100, penult) as *man 'alá qadruhu 'an aqránihi wa-'rtafa'at himmatuhu fí ṭalabi 'l-ma'álí* (*v.l.* *'l-ma'ání*) *'an himami ikhwánihi*. The reading *ṣad qirn-ast*, which the above definition might suggest, would be an anticlimax in this context.

۲۳ Cf. *infra*, *v.* ۸۱۳ *sqq.*

۲۵ که قرین شد الخ. See II 142, note. In mystical union the mortal disappears and man, created of earth, becomes *maẓharu 'lláh*.

۲۶ Cf. the saying of Junayd cited in the note on III 4621.

۲۷ An apology for bringing the Perfect Man into any connexion with worldliness and sin.

۲۹ یَفْعَل ما یَشا. See *Qur.* III 35.

۳۰ بوی گل الخ. See I 3744, II 3232, and the notes *ad loc.*

۳۴ Only one of my MSS. (P) has the reading of Fa: *anbán-i shakar*.

۳۹ جنگ نهان, *i.e.* the diversity of the Divine Attributes and Name and of the archetypal ideas (*a'yán-i thábitah*) in God's knowledge whic determine all actual differences of character and individuality in th shadow-world. Reference may be made to the notes on I 298, 2461-2475, II 2812.

۴۱ جنگ خورشیدست پس. Cf. I 3789.

۴۲ إنّا الخ, *Qur.* II 151.

۴۳–۴۵ Here the poet identifies himself with those who have returne to Unity.

۴۵ نور عَيْن = *núr-i Dhát-i Iláhí* (Fa). According to WM, *'ayn* here i *chashm-i dil* (*oculus cordis*).

بَيْن إِصْبَعَيْن. See the Ḥadíth cited in the note on I 393.

۵۸ که نباشد شمس الخ. Cf. *Qur.* LXXVI 13: *lá yarawna fíhá shams^an wa-l zamharír^an*.

۵۹ بی‌رنگی. See I 1121–1135, 2467, 3521–3522, and the notes *ad loc.*

۶۴ چون نبی الخ. Cf. I 3948 *sqq.*, III 4550 *sqq.* and *Fíhi má fíhi*, 3c 6 *sqq.*

۶۶ Cf. the Arabic proverb cited in the note on V 17.

۶۷–۶۸ *I.e.* "break through the words and expressions (*alfáz*) of th *Mathnawí* and gain access to its inner meaning". Rúmí likens the forr of his poem to an island in the ocean of Reality, which flows in whereve it finds a channel of spiritual perception.

۷۲–۸۱ These verses illustrate the doctrine of *waḥdatu 'l-wujúd* (I 111z note).

۷۳–۷۵ Although "dust unto dust" is a true saying as regards the *form* of all existents in the sensible world, it is not applicable to their *essence* (*a'yán-i thábitah*), which as modes of Divine Being are at once differen and identical (*SIM*, 95 *seq.*). Cf. IV 431–446 and see the notes on I 60(1939; II 689, 762.

۷۶–۷۷ See I 388–402 and the notes on I 3330, 3340–3342, and cf. *Díwá SP*, XX 2–4:

> *chih naqsh-há kih bi-bázad, chih ḥíla-há kih bi-sázad:*
> *ba-naqsh ḥáḍir báshad, zi-ráh-i ján bi-gurízad.*
> *dar ásmán-sh bi-júyí, chu mah dar áb bi-tábad;*
> *dar áb chúnkih dar áyí ba-ásmán bi-gurízad.*
> *zi-lá-makán-sh bi-júyí, nishán dihad ba-makán-at;*
> *chu dar makán-sh bi-júyí, ba-lá-makán bi-gurízad.*

۷۸ پس لَهُ ٱلْخَلْق الخ, from *Qur.* VII 52. See the note on II 1103.

۸۰ Fa omits this verse.

۸۱ نقیبان, *i.e.* the guardian angels.

۸۴–۸۶ *I.e.* "cultivate the faculty of mystical apprehension (*dhawq*) which scents out the truths and realities (*ma'ání ú ḥaqá'iq*) hidden behind the words that symbolise them".

۸۷ See II 3232 and the note *ad loc.*

۹۰ تیغ خورشید حسام الدین. Cf. IV 16 *sqq.*

۹۳ با منجّم. For the astronomer or astrologer as a type of those who follow false lights, cf. I 540.

۹۵ ناخوشت نآید. So all my MSS. originally: see the *app. crit.* Fa reads *tá khwash-at.*

لا أُحِبُّ الخ, *Qur.* VI 76.

۹۶ قُزَح, an old Arabian sky-god (see *EI*, art. ḳaws Ḳuzaḥ), described by some Moslem authorities as a *shayṭán*. Astronomers would naturally be familiar with him.

وَٱنْشَقَّ القمر, *Qur.* LIV 1. See the note on I 1077.

۹۷ شَمْس كُوِّرَت, *Qur.* LXXXI 1: *idhá 'l-shamsu kuwwirat.*

۹۸ از ستاره الخ. Weather forecasts from the risings and settings of the stars form part of the Moslem science of astrology. Cf. Lane, art. نَوْء.

إِذا ٱلنَّجْمُ هَوَى, a misquotation of *Qur.* LIII 1: *wa-'l-najmi idhá hawá*, "(I swear) by the star when it sets". Rúmí, however, adopts the view of many theologians who interpret the text as a reference to the dissolution of the stars and heaven itself on the Last Day.

۹۹–۱۰۰ All effects are determined and produced by God (*Mu'aththir-i ḥaqíqí*): if it be His will, even that which is indispensable to life becomes an instrument of death.

۱۰۲ ای فلان. BKP and Fa have *ay fulán.*

۱۰۳ که مقالید الخ, from *Qur.* XXXIX 63: *lahu maqálídu 'l-samáwáti wa-'l-arḍi.*

۱۰۵ این ستارهٔ بی‌جهت, *i.e.* the Light of Divine inspiration displayed in Ḥusámu'ddín and, through him, in the *Mathnawí*. For the metaphor, cf. I 754 *sqq.*, III 2965, IV 513 *sqq.*

۱۰۶ گُرگ, *i.e.* the *nafs* or the Devil. Fa, perhaps rightly, reads *gurg-i mát* and translates it by *gurg-i mawt.*

۱۰۷ لمعهٔ. Fa: *sha'sha'a-i.*

۱۰۸ پیک ماه الخ. The moon is depicted as a lover consumed by his passion.

۱۱۵ نجم ما. The Universal Spirit of the Perfect Man.

۱۱٦ جای‌سوز اندر مکان. Fa has *ján-i bí-sú dar makán*, a reading wh does not occur in any of my MSS.

۱۱۸ مثل نبود الخ. See the note on III 1942.

۱۲٦-۱۲۸ See the note on I 3165–3168.

۱۳۲ For the allegorical meaning of *shahr* and *dih*, see III 515–523, 26 and the notes *ad loc.*

۱۳۳ خاك آن دُم باش, *i.e.* "follow devotedly any one who in spirit (reali is travelling towards the Truth, though in the body (superficially) h turned the opposite way".

۱۳۴-۱۳۷ Cf. III 1437 *sqq.*

۱۳۹ كرّمنا, *Qur.* XVII 72. See the notes on II 3773–3774, III 24 2407.

۱۴۲-۱۴۷ Cf. II 702 *sqq.* and the notes *ad loc.*

۱۴۷ Fa reads *dar zamán az ṣad 'ajiz-at.*

۱۵۰ After this verse Fa adds two verses which are omitted in all my M. See the *app. crit.*

۱۵۲ جان اوّل, *i.e.* the rudimentary ("animal" or "intelligential") s that has not yet attained to real knowledge of God (*ma'rifah*). *Math.* III 3080 the phrase is used in a different sense. See the note *ad* . جانِ جان, *i.e.* the transcendental "prophetic" soul, which is mirror of God. Cf. *Díwán, SP*, XXII 7: *ján-i duvum-rá kih na-dánand kh*

۱۵۳ جان نو, *i.e.* the spirit of Adam. All powers in heaven and ea are subject to the Perfect Man: their relation to him is that of body its spirit. For "(till)" in the Translation read "(but)". Pure thou the angels were, they paid homage to the Divine glory revealed Adam.

۱۵۴ See I 2647–2666 and the notes *ad loc.*

۱۵۷ The Perfect Man, acting as God's Khalífah, can re-unite with hims those who are severed from him by infidelity and sin: cf. *Qur.* XXXII *wa-law shi'ná la-átayná kulla nafsin hudáhá*, and the Ḥadíth cited in note on II 2675.

۱٦۰ زآن زكات. For *zakát = pákí*, cf. *yáqút-i zakát* (I 2924). Fa take in the sense of *'aṭá-yi rúḥání.*

۱٦۱-۱٦۲ خر عيسى. See the note on II 1850.

۱٦۳ نَختِمُ عَلَى أَفْواهِهِم, *Qur.* XXXVI 65, where these words refer infidels unable to deny their guilt on the Day of Judgement. Rúr however, is thinking of hearts that are closed against reception of Truth in the present life.

۱٦٦ انّا فتحنا, *Qur.* XLVIII 1. See the note on Book III, p. ۲۵ Heading.

۱۶۸ تو مهشان نما. Cf. the Ḥadíth: *sa-tarawna Rabbakum yawma 'l-qiyámati ka-má tarawna 'l-qamara laylata 'l-badri lá tuḍámúna*. For *ín jabán* = *dar ín jabán*, cf. III 3468.

۱۷۴ المُراد = *al-ḥaṣil*, "to sum up". Cf. I 659, II 3690.

۱۷۶–۱۷۷ These verses refer to the Moslem saints, the Faithful *par excellence*, who are spiritual children of the Prophet, according to the Ḥadíth *ana min Núri 'lláhi wa-'l-mu'minúna minní*. *Khalífah-zádagán* may be = *Ádam-zádagán* (cf. Book IV, p. ۴۶۷, Heading), but see I 2496, note.

۱۷۸–۱۷۹ Metaphors illustrating the essential unity of prophets and *awliyá* with the *Núr-i Muḥammadí*, which first manifested itself in Adam. See II 909, note.

P. ۲۸۱, Heading. ناموسهای پوسیده. See I 1546, note.

۱۸۳ صقال روح. G writes *ṣiqál-i*, but *ṣaqál-i* = *ṣaqqál-i* is an equally good reading.

۱۹۱ Cf. I 136 and the note *ad loc*.

۱۹۴–۱۹۹ Abú Ṭálib, the Prophet's uncle, died a pagan. See art. in *EI* and Margoliouth, *Mohammed*, 175.

۱۹۷ كُلّ سِرّ الخ. See I 1049 and the note *ad loc*.

۲۰۲ زين كمين, literally, "on account of this ambush", *i.e.* the terrible dangers involved in the power to choose good or evil. This and the following verses allude to the *amánah* (see the note on I 1958–1959), which implies free-will and moral responsibility.

۲۰۶ رزم همچون بزم نيست. Cf. IV 3782 *sqq*. and see I 308–312, 683–685, 1456–1466, with the notes *ad loc*.

۲۰۷ أشْفَقْنَ الخ, *Qur*. XXXIII 72.

P. ۲۸۳, Heading. چنانك بيمار باشد الخ. Cf. I 623 *sqq*.

۲۱۷ ايقاظ الخ, *Qur*. XVIII 17: *wa-taḥsibuhum ayqáẓ^an^*. Fa and my MSS., except G, read *z-ayquẓ*. See the note on I 392.

۲۱۹ Referring to the same verse of the *Qur'án*.

۲۲۰ صد هزاران سال الخ, *i.e.* in eternity (*azal*) before the material world came into existence. Cf. *Díwán*, *SP*, XXXV 9:

> *dil guft: ba-kár-khánah búdam*
> *tá khána-i áb u gil pazídan.*
> *az khána-i ṣun' mí-parídam*
> *tá khána-i ṣun' áfarídan.*

۲۲۲ چارميخ چارشاخ, an allusion to the four elements which compose the prison-house where the soul is crucified.

۲۲۴ در سر سرمست خود. Fa: *dar su-yi*. All my MSS. give the text-reading.

۲۲۸ نیستی, *i.e.* *'adam-i ikhtiyár* artificially induced. Such *nístí*, un that which God bestows on His elect, is invariably followed by a rel into self-consciousness. The context shows that the subject of *mí-kashí* cannot be any one who refrains from using wine, etc., means of escape from himself, though some commentators explain verse in this way.

۲۲۹–۲۳۰ A paraphrase of *Qur.* LV 33. See the note on *Math.* I 1924

۲۳۱ يقي من حراس الشُّهب, *i.e.* saves (the devout spirit) from be repelled when it seeks union with God. See the note on I 757. plural *hirás* (GK) is anomalous. Fa reads *hurás* (for *hurrás*). *Hi 'l-shuhbi* may be translated: "the shooting stars by which Heave guarded", but cf. *Qur.* LXXII 8: *harasan shadídan wa-shuhuban*, where *h* refers to angels.

۲۳۴ See V 1855 *sqq.*, 1918 *sqq.*

۲۳۷ منتهاء کار او الخ. See the note on V 1959. Two of my MSS. ag with Fa in reading *mahmúd shud*, which would necessitate the substitu of *dúd shud* for *dúr shud* in the first hemistich.

۲۳۸ Translate: "the steadfastness of Ayáz was too firm for him to (those) precautions in fear of arrogance", *i.e.* since he was a Pe Man, utterly selfless, it would be absurd to suppose that he was af of egoism: his motive, as explained in the verses immediately follow was something quite different. The translation given in Vol. VI, p. though supported by Mq and Nahífí, is clearly erroneous.

۲۴۰ پی تعلیم. Cf. the notes on III ۱۴۰۰–۱۴۰۵ and ۲۱۴۰۸–۲۱۴۰۹.

۲۴۲ تا گشاید الخ, *i.e.* "in order that the body in which the sou entombed might open", referring to the mystical resurrection (I 2 note). *Dakhmah* is used (I 1928) in the sense of *gúr-i tan*. Fa, howe says that *dakhmah* here signifies *dafína-i wujúd-i haqqání ú asrár-i rab i.e.* the buried treasures of the world that is "founded on not-bei (has no material existence). This interpretation may appear to acc better with *nístí* in the preceding verse; but Rúmí often leaps from meaning to another. *Dakhmah* inevitably suggests decay and corrupt and *vv.* ۲۴۳–۲۴۸ favour the view that *dakhmah k-án bar nísti-st* poetical image of *dunyá-yi fání*.

۲۴۶ See the note on I 3700.

P. ۲۸۵, Heading. This Story, illustrating the vanity of worldly pleasu may be compared with the Story of the Prince and the Witch of K (IV 3085 *sqq.*).

۲۶۰ See the note on I 3216.

۲۶۲ The master of exoteric knowledge resembles a magnate whose ho is crowded with guests, but all he knows about them is the nar

titles, and descriptions whispered into his ear by the functionary (*mu'arrif*) who announces and presents each one in turn. See *infra*, *vv.* ۴۴۰۱ *sqq.*

۲۶۷ دست پیمان, a form of betrothal like the Irish "hand-promise".

۲۷۶ ستی. See the note on I 2396.

۲۸۱ مادرغری. For this term of revilement, see III 1602, V 3496, and cf. III 1571.

۲۸۳ گراءکی. *Garrá* (to which the diminutive suffix is here added) means (1) slave, (2) barber. In the latter sense it is sometimes used as the equivalent of "low fellow" (*siflah*).

P. ۲۸۷, Heading. نه سیخ سوزد الخ, proverbial. See the note on I 1671.

۲۸۵ تا مکر. Fa: *tá ba-makr.*

۳۱۳ دَه بداد. The phrase *dah* (*angusht*) *dádan* is not explained in the lexx., nor have I met with it outside of the *Mathnawí* (see *infra*, *vv.* ۳۳۰–۳۳۲, ۳۴۱, ۳۴۴, ۳۵۰). For the meaning, cf. Dante, *Inferno*, XXV, 1–3:

> al fine delle sue parole il ladro
> le mani alzò con ambedue le fiche,
> gridando: "Togli, Dio, chè a te le squadro."

۳۱۵ The second hemistich alludes to a Story related in Book V 1333 *sqq.*

۳۲۴ بر زمین رو الخ. Cf. *Qur.* XXV 64: *wa-'ibádu 'l-Raḥmáni 'lladhína yamshúna 'alá 'l-arḍi hawnan.*

۳۲۶ Cf. Ibn Sírín, *Muntakhabu 'l-kalám fí tafsíri 'l-aḥlám*, 41, marg., 5: *fa-in ra'á ka-annahu rufi'a wa-wuḍi'a 'alá jinázatin wa-ḥamalahu 'l-rijálu 'alá aktáfihim fa-innahu yanálu sulṭánan wa-rif'atan wa-yudhillu a'náqa 'l-rijál.*

۳۳۰–۳۳۲ An exhortation to abandon worldliness in good time. Fa and Mq misinterpret this passage. The words *aknún kih chún shahr-at numúd* cannot be translated: "now when the city (of Reality) has appeared to you"; and *ṣad bustán-t bast* refers to worldly, not spiritual, possessions.

۳۳۳–۳۳۶ It is related that the Prophet said to his freedman (*mawlá*), Thawbán ibn Bujdud (see Nawawí, 182 *seq.*): *lá tas'ali 'l-nása shay'an aḍman laka 'l-jannah.*

۳۳۵ عیار with *fatḥah* (GK) may represent either عَیّار (for the omission of the *tashdíd*, cf. III 2081) or Arabic عِیار, which Persian lexicographers write with *fatḥah* instead of *kasrah*. Fa, adopting the latter explanation, renders *'ayár* by *khális az ghishsh u ghill* (like a touchstone); but in my opinion the word stands for *'ayyár* and means "adept (in *tawakkul*)".

۳۳۶ از کَفَش افتاد راست. Fa offers alternative constructions and renderings of *rást*: (1) *az kaf-i rást-ash uftád* (obviously inadmissible); (2) *ṣaḥíḥ az kaf-ash uftád*. Although my translation, "fell right out of his hand", may be justified, I am now rather inclined to join *rást* with *khwad firúd ámad* in the sense of "straightway", "directly".

۳۴۰ See the palmary text: *Qur.* xviii 64–80.

۳۴۳ تا رهد دستان تو. For the construction, cf. ii 787, v 4232, *v.* ۱۸۲ *supra*. Fa suggests that possibly *dastán* = *qiṣṣah*, but this is ou the question here. *Dú dast*, followed by a verb in the singular, woul normal.

۳۴۴ After this verse my MSS. (ABK) add three verses (see the *crit.*) which have been supplied in the margin of G by a later h As two of them end with the words *dab mí-diband*, it is practic certain that their omission in G is due to a mistake of the scribe, therefore I give the translation:

> "When bitter pain is produced in a thief by the amputation (of hand), he curses, like a woman, the pleasure of stealing.
>
> You have observed the gesture of malediction made by the h of the aggrieved (woman): (now) observe the same gesture m by this one (the thief) whose hand is cut off.
>
> Similarly, at the moment when pain (punishment) is inflicted, coiner, the murderer, and the dissolute scoundrel execrate pleasure (which they enjoyed)."

۳۴۵–۳۴۹ Cf. iv 2291–2300. In *v.* ۳۴۵ Fa reads *súy-i nár*.

۳۵۲ كاوهن الرّحمن الخ. Cf. *Qur.* viii 18: *wa-inna 'lláha múhinu k 'l-káfirín*.

P. ۲۹۱, Heading (1). كلّما أوقدوا الخ, *Qur.* v 69: "as often as they Jews) kindle a fire for war, God shall extinguish it." Rúmí's in pretation of the Verse has no reference to the Qur'ánic context.

۳۵۷–۳۶۲ Cf. i 384–386, where the same ideas and metaphors are u though not in the form of a story.

۳۶۴ Cf. iv 153.

۳۷۰ Fa translates *sham' rúshan* without the *iḍáfat*, and this seems to the better reading.

۳۷۱ بگيرايى. Fa and three of my MSS. have *zi-giráyí*.

۳۷۳ Concerning the legend of Nimrod's attempted ascent to Hea for the purpose of making war on the God of Abraham, and his shoot an arrow at God, see art. Namrūd in *EI*.

۳۷۴ According to Fa, when a Mongol fell dangerously ill it was custom among some tribes for his next of kin to assemble and sh arrows at Heaven in order to scare away the Angel of Death.

۳۷۵–۳۷۶ Cf. i 970 and the note *ad loc.*

۳۸۰ A paraphrase of the Ḥadíth: *istafti qalbaka wa-in aftáka 'l-mufti* *i.e.* "let the inner light be your guide".

۳۸۴ كار خودرا الخ, *i.e.* Divine justice will take its course whether perceive it or not.

۳۹۹ ناقص الدر کرّ و فر, *i.e.* unable to attack (a problem) successfully. See II 3150, note. The Amírs exemplify the limitations of the discursive reason in contrast to Ayáz, who is a type of Universal Reason.

۴۰۶–۴۰۴ The Qur'ánic citations are from VII 22 and 15.

۴۰۷ See the note on I 617. Students of the *Mathnawí* are already familiar with the argument of this passage: for references, see I 472–473, note.

۴۰۹ كُود. See the note on I 3766.

۴۱۵ جنبش از خور بین. Notwithstanding the obvious antithesis of *khwar* and *sáyah*, Fa reads *jumbish az khwad bín* and explains *sáyah* as meaning "suggestions of the Devil". This hemistich, however, merely illustrates the blindness of one who blames others instead of imputing his sin to himself.

۴۲۱–۴۲۰ See III 3445–3463 and the notes *ad loc.*

۴۲۴ احکم این، حاکمین. Cf. *Qur.* XI 47: *wa-anta aḥkamu 'l-ḥákimín.*

۴۲۹ کلب را = *nafs-rá*: see I 2876–2877, note.

کَهدانی, not *gub-dání*, "frequenting the dung-hill" (which Fa gives as an alternative), is the correct reading. Cf. *Ḥadíqah* (Stephenson), p. 18, penult:

sag-i kah-dání archib farbih shud,
nah zi-tázi ba-kár-há bih shud.

For the pronunciation of کاهل with *fatḥah* in rhyme, cf. I 1236, note.

۴۳۱ فَمَنْ يَعْمَلْ الخ. See *Qur.* XCIX 7–8.

P. ۲۹۹, Heading. The "clever bird" in this Story represents the man of carnal reason, while the "fowler to whom it falls a prey" is the Devil or one of his agents—a self-centred hypocrite—posing as a *murshid* and ascetic. As Whinfield says, "the moral is that it is not destiny which leads people into afflictions, but their own errors and vices".

کاد الفقر الخ. See II 517, note.

۴۵۷ انّما الدُّنيا لَعِب. See *Qur.* XLVII 38.

۴۵۸ جامه, *i.e. jáma-i 'umr ú libás-i dín.*

۴۶۲ بَسَّك, *bass* (Persian *bas*) + the Arabic pronominal suffix. Dozy (*Supplément*, under بس) gives examples from *Alf Laylah.*

P. ۲۹۸, Heading (2). لا رهبانيّة الخ. See the note on Book V, p. ۳۸, Heading.

۴۸۲ خَيرُ ناس الخ. The reading *án yanfa'u 'l-nás*, if genuine, is a metrical substitute for *man yanfa'u 'l-nás*; but possibly *an yanfa'a 'l-nás* (K) should be preferred. The Ḥadíth, in the form given by Fa, is *khayru 'l-nási anfa'uhum li-'l-nási.*

۴۸۳ امّت مرحوم. See the Ḥadíth cited in the note on I 3120. A this verse Fa and my 14th-century MSS. (ABK) add two verses; anc after v. ۴۸۵; and four more after v. ۴۸۶ or ۴۸۷. See the *app.* In my opinion all seven are interpolations, and the rhyming of , with *tark* (though parallels occur at I 3525 and V 1270) may be regai as circumstantially suspicious.

۴۸۹ کلوخان. For the use of the plural suffix *-án* when a neuter nou personified, cf. *durúgh-án* (II 3639).

۴۹۳ نبیّ سیف. Cf. the verse of Ka'b ibn Zuhayr (Nöldeke's *Del* 114, 5):

inna 'l-Rasúla la-núr^un yustaḍá'u bihi,
muhannad^un min suyúfi 'lláhi maslúlu.

۴۹۶ Cf. the saying *al-firáru mimmá lá yuṭáqu min sunani 'l-mursalín.*

۴۹۷ یاران کم نیاید یاررا. For a plural subject followed or precedec a verb in the singular, see v. ۳۴۳ *supra* and the note *ad loc.*

۴۹۹ See *Qur.* XII 11 *sqq.*

۵۰۲ Fa and my 14th-century MSS. (ABK) insert three verses here. the *app. crit.*

۵۰۴ GK omit the verses added in AB and Fa after this verse and v. ،

۵۰۹ در ره این ترس الخ. Translate: "on the road...by this terror.

۵۱۰ پُر نشان پایها, *i.e.* (the road) trodden by prophets and saints true believers.

۵۱۱ *I.e.* "I will suppose that *tarabbub* enables you to elude the Dev Fa reads نیآید instead of نیابد.

۵۲۱ Read بر رُوی کاغذها رَقَم.

۵۲۲ گر نه پیوندد. Fa: *paywand-ash.*

۵۲۳ حق زقر جنسی الخ. Cf. *Qur.* LI 49.

۵۲۶ گندم, *i.e.* "the forbidden fruit" with which Satan tempts destroys the God-forsaken folk who entrust him with their fortune

۵۲۸ من مضطرّ الخ. Cf. *Qur.* II 168, V 5, and the note on *Math.* p. ۹۶, Heading. The Qur'ánic indulgence is not applicable to cases involve a sinful intention (*ghayra mutajánif^in li-ithm^in*).

۵۳۳ یاسین والأنعام, *i.e.* Súrahs XXXVI and VI.

۵۳۴ افسوس. Fa reads افسون.

۵۳۶-۵۳۷ These verses refer to the proverb *ba'da kharábi 'l-Ba* (*Arabum Proverbia*, III[1], No. 774), *i.e.* it is useless to send or imp help after all has been lost. Baṣrah was sacked by the Zanj negroe A.D. 871 (see Nöldeke, *Sketches from Eastern History*, 158 *sqq.*).

۵۳۸ وأعتفر. So Fa correctly. None of my MSS. gives this reading. BGK have واغتفر.

۵۴۵ آمدند الدر نقاب. Cf. the Arabic phrase *laqituhu niqdban*, "I met him unexpectedly". Fa translates: "they came with their faces veiled."

۵۵۲ أعوذ. See *Qur.* CXIV.

۵۵۶ لا تأسوا الخ, *Qur.* LVII 23.

۵۵۸ نَشاف, *metri causâ* for *nashshâf*.

۵۶۱ شکربخشی. Three of my four MSS. (AGK) have this reading, which Fa only mentions as a variant of *sukr-bakhshî* (B).

۵۶۵ See I 610 and the note *ad loc.*

۵۶۷ پنج نهان. See the note on I 3576.

۵۷۸ او ندارد خواب و خور. Cf. *Qur.* II 256 and VI 14.

۵۷۹ هم‌خوی من. Cf. the Hadîth *takhallaqû bi-akhlâqi 'llâhi.*

۵۸۵–۵۸۶ The mystic is similarly described at III 1450 *sqq.*

۵۸۸ خوابناکی الخ, *i.e.* a worldly man who is inclined to rouse himself from the *khwâb-i ghaflat* and turn to God in repentance.

۵۹۰ In the first hemistich read *az bîkh-i khwâb* and translate: "you (if you are wise) will uproot yourself from your slumber."

همچو تشنه الخ, alluding to a Story related in Book IV 745 *sqq.* (cf. II 1192 *sqq.*).

۵۹۶ که بهختم الخ. Cf. *v.* ۱۴۰۲۹ *infra* and I 2408, note.

۵۹۹ گرم‌دار. *Garm-dâr* (I 3270, note) would seem to be the better reading in this context.

یار غار. See the note on II 2252.

۶۰۴ آنچ بر ما می‌رسد الخ, referring to the proverb *az mâ-st kih bar mâ-st*. See *Amthâl u Hikam*, I 147, and a passage (cited *ad loc.*) from the *Dîwân* of Nâṣir-i Khusraw (Teheran, A.H. 1304–1307, p. 449 *seq.*), in which an eagle is described, soaring on high and exulting in its power and freedom:

> *bisyâr manî kard u zi-taqdîr na-tarsîd:*
> *bi-ngar kih az-în charkh-i jafâ-pîshah chih bar khâst.*
> *nâgah zi-kamîn-gâh yakî sakht-kamânî*
> *tîrî zi-qadâ u qadar andâkht bar-û râst.*
> *bar bâl-i 'uqâb âmadah ân tîr-i jigar-dûz,*
> *az 'âlam-i afrâz-ash zi shîb firû kâst.*
> *bar khâk biy-uftâd u bi-ghaltîd chu mâhî,*
> *w-ângah nazar-i khwîsh figand az chap u az râst.*
> *sakht-ash 'ajab âmad kih zi-chûbî u zi-âhan*
> *ân tîzî u tundî ba-chih sân gashtah buwaydâ-st.*

zí tír nigah kard u par-i khwísh dar án díd:
guftá: zi-kih nálím kih az má-st kih bar má-st.

٦٠٦ گردگان ما الخ, *i.e.* "our bodies are crushed in the mill of Divine Love". Cf. I 706.

٦١١ Cf. III 3850.

٦٢٥ See the account of the conversion (*tawbah*) of Faridu'ddín 'Aṭṭár (*Nafaḥát*, 698, 3 *sqq.*), which concludes with the words *dukkán bar-ham zad ú ba-ín ṭaríq dar ámad.*

٦٢٦ لَمْ يَكُنْ الخ. See *Qur.* CXII 4.

٦٢٧ ای مزوّر الخ. Cf. III 678 *sqq.* The gist of this passage lies in the doctrine that mystical "intoxication" (*sukr*), though indispensable, is only a prelude (and therefore relatively inferior) to the complete unitive experience denoted by the term "sobriety" (*saḥw*) in which the mystic rises from negation of the Many to affirmation of the One revealed in the Many. See I 2066, 2102, 3752–3756; *Tá'iyyah*, 233–235, 481–482 = *SIM*, 221, 243, and the notes *ad loc.* Here Rúmí calls the *ahl-i sukr* "false" (*muzawwir*) because their *faná az díd-i hastí-yi khwad ú hastí-yi khalq* ignores the fact that all things are *mawjúd ba-wujúdi* Ḥaqq and that *man 'arafa nafsahu fa-qad 'arafa* Rabbahu.

٦٢٨ در جهان حیّ الخ, *i.e.* *ashyá-rá ba-Ḥaqq zindah ú ba-dhát-i ú qá'im ú páyandah bi-bín* (WM).

٦٣٠ مستی‌بخش باش (cf. V 4207 *sqq.*), *i.e.* "be the Perfect Man who having attained to *baqá ba'da 'l-faná*, can inspire others and make them perfect (*kámil-i mukmil*)".

زین تلوّن الخ. See I 1435–1437 and *Tá'iyyah*, 230–232 = *SIM*, 220, with the notes *ad loc.* *Istiwá* depicts the Divine Essence transcending all spatial and temporal relations: cf. *Passion*, 634.

٦٣٢–٦٣٣ See II 188 and the note *ad loc.*

٦٣٥ أَرْضُ اللّه. See I 3182, note.

٦٣٧ رَو سرافیلی شو الخ. Cf. I 1930 *sqq.*

٦٣٩–٦٤١ Cf. the mystical interpretation of *lá iláha illá 'lláh* (I 1926, 3054; IV 2948, and the notes *ad loc.*).

P. ٣٠٩ Heading. انّ للّه تعالی شرابًا الخ. The remainder of the Ḥadíth (in the version given by Mq) runs as follows: *wa-idhá ṭábú táshú wa-idhá táshú ṭárú wa-idhá ṭárú balaghú wa-idhá balaghú ṣalú wa-idhá ṣalú 'ttaṣalú wa-idhá 'ttaṣalú 'nfaṣalú wa-idhá 'nfaṣalú faní wa-idhá faní baqú wa-idhá baqú ṣárú mulúk*[an] *fí maq'adi ṣidq*[in] *'inda malík*[in] *muqtadir*[in] (*Qur.* LIV 55).

إِنَّ الأَبرار يشربون. *See Qur.* LXXVI 5.

٦٤٦ The two "minstrels", *i.e.* producers of spiritual or sensual delight, are the *khâṭiru 'l-rúḥ* and the *khâṭiru 'l-nafs*. See I 1505–1507, IV 1319–1323 and the notes *ad loc.*, and cf. the saying of Dhú 'l-Nún (*Luma'*, 271, 8 *sqq.*) cited and explained by Hujwírí (*Kashf*, *Eng.* 404).

٦٤٧ این حَسَن تا آن حَسَن. See IV 1234 *sqq.*

٦٤٨ کو آسمان الخ, *i.e.* in reality they are as different as chalk and cheese. See *Amthál u Ḥikam*, I 34 under *ásmán u rismán.*

٦٥٦ See *Qur.* II 24 and cf. *Math.*, Book I, Preface, p. ١, ll. ٦–٨.

٦٥٧ معدوم شی, an allusion to the Mu'tazilite doctrine that "the non-existent is a thing". See Shahrastání, *Niháyatu 'l-iqdám*, ed. Guillaume, 151, 2 *sqq.*

٦٥٩–٦٦١ Fa identifies *muṭrib* in these verses with the "spiritual minstrel", *i.e.* the *murshid* who, in co-operation with Divine Love, leads the *sálik* to the "tavern" of Reality (*ḥaqíqah*): cf. I 1925 *sqq.* and the note on Book I, p. ١١٩, Heading. But this passage, I think, develops the topic of *v.* ٦٤٦ *supra* and refers to sensual as well as spiritual influences.

٦٦٢ در سَرِ آنچ هست الخ. Cf. *Kashf*, *Eng.* 402: "auditors (*mustami'án*) may be divided into two classes: (1) those who hear the spiritual meaning, (2) those who hear the sensible sound....When the stuff of a man's temperament is evil, that which he hears will be evil too." The usage of the *Mathnawí* does not support Fa's view that *dar sir* suits the context better than *dar sar* (G).

در سَرِ او صفراست الخ, a medical analogy. The bilious humour, when inflamed, becomes atrabilious; similarly, the desires and emotions kindled by the *muṭrib* produce effects corresponding to their nature. Fa interprets *ṣafrá* as *'aql* and *sawdá* as *bí-'aqlí.*

٦٦٣ *I.e.* at the moment of "intoxication" all distinctions of subject and object, cause and effect, disappear: the *muṭrib* and the *mustami'* are absorbed and unified in the essence of *samá'*.

٦٦٦ غایةُ القُرْبِ الخ. Cf. I 1115–1120 and *GR*, 122 *sqq.* In the first hemistich Fa and three of my MSS. (ABK) read *in lam aráh*, and G has *in lá aráh*. Probably the former reading should be restored. We need not defend it by reference to Wright, II § 252, for in such matters Rúmí is very often a law unto himself.

٦٦٨ جِئْتَ أَقْرَبُ الخ. See *Qur.* L 15.

أَقُلْ, *metri causâ* for أَقُولُ.

یا نِدآءً لِلْبَعِید. The invocation *yá iláhí* implies consciousness of duality and separation. Cf. *Tá'iyyah*, 218 = *SIM*, 219 and the note on *Math.*, Book I, p. ١٨٨, Heading.

۱٦٩ ممَّن أغيار, *i.e.* from the uninitiated (*aghyár*, *ná-maḥramán*). To divulge the mystery of "union" is to incur Divine jealousy (*ghayrat*). See I 1760–1763 and the notes *ad loc.*

۱۷۳ غيورئ رسول. See the Ḥadíth cited in Book I, p. ۱۰۸, Heading.

۱۷۸ در افگندم بکیوان گوی را, a metaphor depicting the transcendence of the *Núr-i Muḥammadí.*

۱۸۰–۱۸۱ Although the Logos is never absent from the world, its temporary occultation in "dark night" (cf. II 299, note) is a merciful dispensation of Providence whereby the worldly are enabled to display themselves, like stars after sunset. See I 2063–2070 and the note *ad loc.*

۱۸۳ بنگرید آن پای خودرا. See II 3757, V 498, and the notes *ad loc.*

۱۸۵ امرِ کُن, *i.e.* the Perfect Man (Logos), mystically identified with the Creative Word of which he is the final object. Cf. I 1789, note. Here too Fa and other commentaries read *amr-kun* = *ámir.*

۱۸۷ با دستها, *i.e.* symbolically, because lovers are dumb in the presence of those who cannot see and understand.

۱۸۸ این نُصُوح (so G), referring to the *Mathnawí.* Fa reads *naṣúḥ*, an epithet applicable to the spiritual Reason (*'aql-i ma'ád*), though the commentator thinks it refers to Rúmí.

۱۹۳–۱۹۴ The passionate lover of Divine Beauty is jealous of his own senses and faculties: see the note on I 2696–2697 and cf. *Tá'iyyah*, 144–147.

۱۹۹ Cf. the verse:

nikú-rú táb-i mastúrí na-dárad:
chu bandí dar zi-rawzan sar bar árad.

In the Translation read "(and display Himself)".

۱۹۷ در خموشی گفت ما الخ, *i.e.* "when the *lisán-i qál* is reduced to silence, the *lisán-i ḥál* (the tongue of inward rapture) speaks with an eloquence more revealing than any words". This is the interpretation given by Fa, but WM, reading *khamúshí-(yi) guft-i má* (with *fakk-i iḍáfat*), translates: "In the silencing of our speech, He becomes more manifest (than in our speaking)."

۱۹۸ The effect of the Divine *tajallí* in the mystic's heart is frequently likened to waves and foam: cf. *Díwán*, *SP*, XIX 4 *sqq.*

أحببتُ الخ. See I 2861 *sqq.* and the note *ad loc.*

۷۰۰–۷۰۲ The ecstatic expressions (*shaṭḥiyyát*) used by saints do not convey the real knowledge of God which can only be gained from immediate experience: their purpose is rather to disguise the mystery and guard it from persons unfit to enter the inmost shrine.

۷۰۱ بقُل = *ba-qawl.* See II 862, note.

۷۰۳ Cf. IV 731–743 and the notes *ad loc.*

۷۰۷ The reading *mí-kushí*, sanctioned by Fa in both hemistichs, is not admissible in either.

۷۰۹ حواره. See II 536, note, where it should have been stated that WM explains the meaning of the word correctly.

۷۱۰ عَلَيْها. I have not been able to verify my conjecture that this is equivalent to *'alá 'l-fawr*, "on the spot". WM renders it by *bughtat^an ú nágáh*, Fa by *sharr ú ḍarar*, while others take it in the sense of *jazá* and suppose a reference to *Qur.* XLI 46: *man 'amila ṣáliḥ^an fa-li-nafsihi wa-man asá'a fa-'alayhá.*

۷۱۳ مقصود بر. Cf. I 1216, note.

۷۱۵ مُرِى, *muré* with *imálah*, stands for *murá* (Arabic مُرَآءٍ) = *riyá kunandah*, not for *murí* (Arabic مُرٍ) = *irá'at kunandah*, which is Fa's reading. The rhyme requires *yá-yi majhúl*, but there is no necessity to read with WM *miré* (cf. I 281, note) = *ṣáḥib-miré.*

۷۱۷ تنقيح مناط, "pruning and trimming the problem", *i.e.* eliminating false ideas about it in detail instead of declaring its true nature at once.

۷۱۸ ناشْتاب. The readings *ná-shitáb* (Fa) and *bá-shitáb* are incorrect. None of my MSS. gives the latter.

۷۲۰–۷۲۲ Here the *muṭrib* speaks as a *murshid* exhorting his disciples to follow the path of self-negation (*faná*) in order that they may attain to the reality of union with God. Cf. the note on *v.* ۱۲۷ *supra.*

P. ۳۱۴, Heading. مُوتُوا قَبْلَ أَنْ تَمُوتُوا. For the full text of this celebrated Ḥadíth, see the note on IV 2272.

كى ادريس الخ. The legend of Idrís, who was transported to Paradise after he had given up his spirit to the Angel of Death and received it back again, is summarised in *EI*, II 449 *seq.*

۷۲۷ مَنِّ الأخير. The poet likens *mawt-i ikhtiyárí* (IV 2543–2544, note) to the last bale put into an overladen ship, causing it to founder, and to the morning-star of Truth which rises at the end of the night of error and delusion.

۷۲۸ كو طارقست. See *Qur.* LXXXVI 1–3; but the epithet may also describe *faná* as "death coming suddenly in the night": cf. the phrase *ṭáriqu 'l-manáyá* (Lane, under طارق).

۷۳۰ مات شو در صبح الخ. Cf. I 475–478 and the notes *ad loc.*

۷۳۲ گرز بر خود زن, alluding to *v.* ۷۱۰ *supra.*

۷۳۳–۷۳۵ See the notes on I 1319–1332.

۷۳۶ نَفْى, *i.e. basti-yi mawhúm*, which is relatively non-existent as opposed to *basti-yi ḥaqíqí.*

۷۳۸ ذو لُباب probably means "possessor of *'aql-i ma'ád*": cf. IV 3013 note.

۷۴۲–۷۴۹ These verses paraphrase and expound the Ḥadíth *man aráda an yanẓura ilá mayyitin yamshí 'alá wajhi 'l-arḍi fa-l-yanẓur ilá Abí Bakr* (or *ilá 'bni Abí Quḥafah*).

۷۴۶ Cf. the Ḥadíth *al-mu'minúna lá yamútúna bal yunqalúna min dárin ilá dárin* and *Math*. III 3429 *sqq.*, 3527 *sqq.*

۷۴۸ On the *ṣiddíqín* and the pre-eminent *ṣiddíqiyyah* of Abú Bakr, see *Qút*, II 78, 19 *sqq.* and cf. *Math*. I 2688, note.

۷۵۰–۷۵۳ See IV 1478–1481, a closely parallel passage, and the note *ad loc.*

۷۵۱ زادهٔ ثانیست. Cf. I 3675, III 3576 *sqq.* and the notes *ad loc.*

۷۵۳ *I.e.* "do not presume to question me about the lesser (temporal) resurrection (*qiyámat-i ṣughrá*), but concern yourselves with the greater (spiritual) resurrection (*qiyámat-i kubrá*), of which I am the very essence".

۷۶۰ See I 580, 2763, with the notes *ad loc.*, and cf. the line: *nukta-há ba...* *basí, maḥram-i asrár kujá-st?*

۷۶۱–۷۶۴ *I.e.* "die to self, escape from the illusion of time, and then you will regard not only your neighbours but human beings in general as suffering the agony of death here and now, and your heart will be filled with compassion for them, no matter what evil they may speak of you".

۷۶۶ In the first hemistich read زین نظر for این نظر (misprint).

۷۶۷ دانك با عاجز الخ. Cf. *v.* ۳۶۴ *supra*.

۷۷۰ لَفی خُسرٍ. See *Qur*. CIII 2.

۷۷۱ *I.e.* "while professing to worship God alone (*lá iláha illá 'lláh*) I was in fact making an idol of my 'self' (*a-fa-ra'ayta man ittakhadh iláhahu hawáhu*)".

۷۷۲ This verse is addressed by the poet to the reader. Translate: "is it more incumbent (on you) to think of what you (yourself) have made (*ṣun'-at = maṣnú'-at*) or of death? (Of death): death is like autumn, and you are the root of the leaves (which autumn destroys)."

P. ۳۱۷, Heading. The following passage is interesting as an early reference to the popularity of the annual Muḥarram celebrations in a city whose inhabitants were largely Shí'ite. The verse,

bi-shmarand án ẓulm-há ú imtiḥán
k-az Yazíd ú Shimr díd án khánadán,

foreshadows the subsequent development and dramatic presentation of this theme in the Persian passion-play (*ta'ziyah*).

۷۹۱ قدر عشق الخ, *i.e.* the more one loves the Prophet, the more will he love Ḥusayn. Cf. the proverb (*Amthál ú Ḥikam*, III 1333): *gul* *'azíz-ast gúshwár-ash ham 'azíz-ast.*

۷۹۵ خفته بودستید الخ. This analogy depicts the worldly man's *khwáb-i ghaflat*, which remains undisturbed till on his death-bed he rouses himself, realises what has happened, and breaks into lamentations as belated and futile as those of the Shí'ites of Aleppo.

۷۹۷ چه دُرانیم. Fa: *chih darrím*.

۸۰۳–۸۰۵ The true mystic is known by the qualities which he displays: *al-ẓáhir 'unwánu 'l-báṭin*.

۸۰۵ آنك جو دید. Translate: "he that has seen (found) a river."
آن دریا و میغ, *i.e.* the infinite grace and bounty of God.

۸۰۶ Fa reads *larzán buvad* in the first hemistich and *'umydn buvad* in the second.

۸۰۸ معدوم شی. See the note on *v.* ۶۵۷ *supra*.

۸۰۹ Perhaps it would be better to translate: "thou hast regarded... because thou art devoted...."

۸۱۰ کیوان‌را بیمن. Cf. *Qur.* LI 22: *wa-fi 'l-samá'i rizqukum wa-má tú'adúna*.

۸۱۲ آدمی دیدست الخ. See the note on I 1406.
هرچه چشمش الخ, *i.e.* the real nature of a man is that of the objects of his vision and aspiration. Cf. the saying *qímatu 'l-mar'i kullu má yudrikuhu* and *Díwán*, *SP*, XVIII 6, note.

۸۱۳–۸۱۴ Rúmí often uses this metaphor. Cf. II 1361 *sqq.*

۸۱۵ قُل. See *v.* ۷۰۱ *supra* and the note *ad loc.*

۸۱۶ For the rhyme, cf. III 3780 and see the note on I 796.

۸۱۷ در ماهیی دریا بود. Cf. the Ḥadíth-i qudsí cited and translated in the note on I 1017. WM, reading *gar* for *dar*, interprets the verse as follows: "since Divine grace (*fayḍ*) reaches the people of this world through the medium of the Perfect Man, who resembles a jar open to the Sea of the Absolute and, like a fish, derives his being from that Sea and depends on it for his subsistence, no wonder if he is (essentially) the Sea itself (*'ayn-i daryá*)."

۸۱۸ مَمَرّ in this verse refers to the "jar (*khum*)" through which the "water" passes, *i.e.* the Perfect Man; and مُسْتَقَرّ to the "Sea", *i.e.* the Divine Essence whence all things emanate and whither all return. The translation of the second hemistich should run: "thou regardest him as (only) a thoroughfare, while (in reality) he is the permanent resting-place."

۸۱۹ Cf. I 332, note, and *Qur.* LVII 3: *Huwa 'l-awwalu wa-'l-ákhiru wa-'l-ẓáhiru wa-'l-báṭinu*.

۸۲۴ سیب. The Truth (*ḥaqíqah*) cannot be plucked like an apple, *i.e.* attained by means of self-activity. *Sayb*, "benefit", is an inferior reading.

۸۱۳–۸۱۴ This passage illustrates the doctrine that Divine grace, thoug infinite, is bestowed only where it is ardently and unselfishly desire See, however, I 2694, note.

۸۲۳–۸۲۵ Cf. *supra*, v. ۹ *sqq.*, and the note *ad loc.* Here the poet addressing himself or Ḥusámu'ddín.

P. ۳۲۱, Heading. سحوری می‌زد. See Lane, *Modern Egyptians*, II 207 *sq* "Every night during Ramaḍán criers called 'Musaḥḥirs' go about, fir to recite a complimentary cry before the house of each Muslim who able to reward them, and at a later hour to announce the period of th 'saḥoor', or last meal (before the recommencement of the fast at dawn).. He (the Musaḥḥir) begins his rounds about two hours, or a little mor after sunset (that is, shortly after the night-prayers have been said holding with his left hand a small drum called 'báz' or 'ṭablat e musaḥḥir', and in his right hand a small stick or strap with which h beats it." Rúmí, of course, uses the *musaḥḥir* as a type of the saint who immediate vision of Reality seems irrelevant and absurd to people sun in the slumber of ignorance.

۸۵۳–۸۶۰ Cf. IV 3524–3539 and the notes *ad loc.*

۸۶۵ Cf. II 2244 *sqq.*

۸۶۶ *I.e.* there is really nothing in hearts that lack the inner light, howev full they may be of worldly thoughts and sensuous images.

۸۶۷ *I.e.* in order to find any one's essential form and character, th illumined mystic need only look in his own heart. Cf. I 3485, note.

۸۶۸–۸۶۹ *I.e.* the *'árif* at all times has God dwelling in his heart: to hi the "House of God" is never closed, while in the case of other men is not opened except when they turn thither in want and distress.

۸۷۰–۸۷۱ See the note on I 1578.

۸۷۹ See the note on I 2709.

۸۸۰ نَجِس...مُقْتَبِس. So two of the best MSS., but I agree with F that the readings *najas* and *muqtabas* are preferable.

۸۸۴ مر خلیلی‌را الخ. The epithet *awwáb* is applied to Abraham i *Qur.* IX 115, XI 77.

P. ۳۲۴, Heading. The oldest source of this Story concerning the pe secution of Bilál (the Abyssinian slave who afterwards became th Prophet's muezzin) is Ibn Hishám, 205.

خواجه‌اش از تعصب جهود الخ. The owner of Bilál was not a Jew as Rúmí represents him. His name was Umayyah ibn Khalaf and h belonged to the tribe of Jumaḥ.

همچون سحرهٔ فرعون. See *Qur.* XXVI 44–51.

و جرجیس. See the note on III 1727 and cf. Book V, p. V Heading.

٨٩٤ گفت کردم توبه, *i.e.* "I will refrain from divulging the mystery of the Divine Unity". With this passage cf. *infra*, *v.* ٩٦٧ *sqq.*, and I 3528–3554.

٩٠٤–٩٠٥ Bilál is said to have been tall and thin. We need not assume, however, that the poet reversed an historical fact for the sake of a play on words. Here "Bilál" may signify the gross (bodily) nature as opposed to the subtle (spiritual) essence of man. Cf. *vv.* ١١١١–١١١٢ *infra*.

٩١١ Cf. I 821 and the note *ad loc.*

٩١٢ See I 394 and the note *ad loc.*

٩١٥ بسکلد. Fa: بگسلد, which is in none of my MSS. except A. The "branch" symbolises the secondary causes (*asbáb*) that men grasp in the vain hope of saving themselves from being swept along by the "River" of Divine action.

٩١٩ دو گاو خرآس. Cf. II 1632 and the note *ad loc.*

٩٢٢ Cf. I 388 *sqq.*

٩٣٠ See I 92 and the note *ad loc.*

٩٣١ کز ذَنَب الخ. See the notes on I 2453 and 3991.

٩٣٢–٩٣٣ Fa cites the Ḥadíth: *malakun min malá'ikati 'lláhi muwakkalun bi 'l-saḥábi ma'ahu makhártqu min nárin yasúqu bihá 'l-saḥába ḥaythu shá'a 'lláhu.* Cf. III 3125, note.

٩٣٥ آن خسوف رُو. Fa: آن کسوف او, and in the next verse *munkasif* for *munkhasif*.

٩٣٧ این بود تقریر الخ. So all my MSS. with the possible exception of K, but the correct reading must be تقدیر (Fa, Bul., and the Teheran ed.). Translate: "this is (the principle of) adaptation in (dealing) justice."

٩٣٩–٩٤٧ In this description of rapture and ecstasy Rúmí, though apparently speaking in his own person, identifies himself with Bilál.

٩٤٥ اسپند سوز. Cf. II 127, note.

٩٥١ از سوی معراج. According to Traditions cited by Bukhárí (**19**, 17; **62**, 23), the Prophet declared that he had heard the sound of Bilál's sandals in Paradise.

P. ٣٢٨, Heading. باز گردانیدن has here the meaning of Arabic *radda* in the phrase *radda 'l-amra ilayhi*. Abú Bakr *referred* the whole matter of Bilál's maltreatment, etc., to the Prophet. Correct the Translation accordingly.

٩٥٥–٩٦٤ Cf. II 1131 *sqq.* and the notes *ad loc.*

٩٧١ عشق الخ, a controversial statement (*Kashf*, *Eng.* 310). See V 2186–2187 and the note *ad loc.*

٩٨٢ عاشق و معشوق, *i.e.* the false lover and the unreal object of his desire.

٩٨٣ امر نور اوست. *Amr* stands for *'álamu 'l-amr*, of which *'ála 'l-khalq* is only the shadow. See the note on II 1103.

٩٩٥ See III 1163–1164 and the note *ad loc.*

بنمايد. Read بپمايد (BGK and Fa) and translate: "he measu out such moonshine." The text-reading (also given in Bul.) is corru

١٠٠٠ اين گهر, *i.e.* a saint like Bilál.

١٠٠٤ در سبزه‌زار. Cf. v 2467 and II 1289, note.

١٠٠٥ احسن التقويم. See *Qur.* xcv 4: *la-qad khalaqná 'l-insána fí aḥs 'l-taqwím*, which Najmu'ddín Kubrá interprets by *jama'ná fíhi 'l-ḥaqá' 'l-láhútiyyah wa-'l-daqá'iqa 'l-jabarútiyyah wa-'l-raqá'iqa 'l-malakútiyyah.*

جان, *i.e. rúḥ-i insání*: see the notes on I 1978, II 188.

١٠١٦ Cf. the Ḥadíth *inna 'lláha yaqúlu 'l-ḥaqqa 'alá lisáni 'abdihi.*

١٠١٧ از سنگی الخ, alluding to *Qur.* II 57.

١٠١٨ اِسپر خود الخ. Cf. III 3149 *sqq.*

١٠١٩–١٠٢٠ The eye is supposed to be the source of vision; but in real God brings vision into existence by creating light in the eye and causi it to emanate (see the note on I 676–677). There is no *essential* connexi between sight and the eye, hearing and the ear, etc. Cf. IV 2402–24 and the notes *ad loc.*

١٠٢١ باد جاذبش. According to Moslem physiologists, the internal air the cavity of the ear receives, assimilates, and conveys to the brain sounds that are brought in by the external air.

١٠٢٤ الأُذُنان من الرأس. This Ḥadíth refers to the ritual ablution. original meaning is that the ears may be reckoned as part of the he and therefore do not require a fresh supply of water for the purpose cleansing them; but the poet uses it analogically in the sense that hum speech and hearing are mere derivatives, of no account in relation their ultimate principle—God, who is the only real Speaker and Hear

١٠٤٢ ديدهٔ اين هفت رنگ جسمها. Cf. II 756 *seq.* and the note *ad l Haft rang* cannot be, as Fa thinks, synonymous with *haft andám*.

١٠٤٣ مكيسى (GK), for *mikású* (AB) by *imálah.*

١٠٥٢ لكُم دينُ الخ, alluding to *Qur.* CIX 6.

١٠٥٤ همچو گور كافران الخ. Cf. III 130 *sqq.* and the note *ad loc.*

١٠٥٧ قَرّ و قُرّ, an onomatopoetic phrase, not in the lexx.

١٠٦٨ در حَمَل. See II 1593, note.

١٠٧١ سبب. For the omission of the plural suffix, cf. IV 2463 and t note *ad loc.*

١٠٧٥ انباز. Fa: *ham-báz.*

١٠٧٧ يارِ غار. See II 2252, note.

۱۰۸۳–۱۰۸۴ Cf. II 74–75, 93–108, and the notes *ad loc.*

۱۰۸۸ یوسفستانی, *i.e.* "I beheld in thee a complete manifestation of the Attributes of Beauty (*ṣifát-i Jamál*)". The reading یوسف ثانی (Fa) is a misprint.

۱۰۸۹ جنّتی بنمود الخ. The Paradise of gnosis (*ma'rifah*) was revealed to Abú Bakr in the person of the Prophet. Fa quotes a mystic saying: *inna fí 'l-dunyá la-jannatan 'ájilatan man dakhalahá lá yashtáqu ilá 'l-jannati 'l-ájilah.*

۱۰۹۱–۱۰۹۲ See II 1720 *sqq.*

۱۰۹۸ أرِحْنا يا بلال. See I 1986, note, and cf. V 217–225.

۱۱۰۱–۱۱۰۲ *Man 'arafa 'lláha kalla lisánuhu*: this rule of silence should be carefully observed; for though he who has "attained" may proclaim the mystery of *tawḥíd* implicitly (*bi-lisáni ḥálihi*) to those capable of understanding, any attempt to express it in words is sure to mislead the ignorant.

۱۱۰۳–۱۱۰۶ These verses depict the *khwáb-i ghaflat*, which causes men to spurn the teaching of the saints and blindly resist the *jadhba-i Ḥaqq* that would draw them along the Path of tribulation to everlasting felicity.

۱۱۰۷ God in one aspect or another is the *real* object of all seekers, whether they know it or not. See II 2927–2928, 2987–2997 and the notes *ad loc.*

۱۱۰۸ Cf. the Ḥadíths cited in the notes on IV 100 and V 1993 and see I 1565–1566, note.

۱۱۰۹ نیز کوران را الخ. Cf. the Ḥadíth cited in the following Heading.

P. ۳۳۷, Heading. The hero of this Story is another Abyssinian slave, Hilál, who belonged to Mughírah ibn Shu'bah (see art. in *EI*). Abú Hurayrah relates that one day the Prophet saw Hilál entering the mosque and said, "Here comes a man of Paradise (*rajulun min ahli 'l-jannah*); he has such real faith (*yaqín*) that if he were to adjure God to pardon all mankind his prayer would be granted" (Mq, VI 164 *seq.*, where Abú Hurayrah's account of the veneration of this hidden saint by the Prophet and 'Umar is given in full from a work entitled *Kitábu 'l-Ta'ríf*). The Persian verse is probably quoted from the *Ḥadíqah* of Saná'í. For its mystical application, see the note on V 698.

لِيُبْصِرَهُ بِهِمَا ٱلْغَيْبَ. ABK, Fa and other edd. conclude the Heading with a Persian verse (see the *app. crit.*) which has been supplied in the margin of G and is probably genuine. Translation: "Obtain this way (of access to the Unseen) by (leading) the spiritual life, for the bodily life is characteristic of (him who is merely) an animal."

۱۱۱۱ ضعف هلال, *i.e.* his self-mortification.

۱۱۱۲ Fa, like G, reads *bīsh* in both hemistichs.

۱۱۱۴ بر رسید. See IV 1810 and the note *ad loc.* Further examples given by Vullers, *Lex. Pers.* II 37, col. 1.

۱۱۲۷–۱۱۲۸ See *Qur.* XVIII 59 and the note on *Math.* III 1968–1969. precise meaning of *majma'u 'l-baḥrayn* in the *Qur'án* is doubtful. Ṣı use it as a description of the mystic's *ultima Thule*, which for enraptu lovers of God is no farther off than "the breadth of a blanket": V 2180–2182 and the notes *ad loc.*

۱۱۳۰ در سیاقت تاختند. See the note on V 3739. For *shab-suwár-án* this connexion, cf. II 907.

در پایگه انداختند, *i.e.* they rested in the low world instead hastening on the Way to God.

۱۱۳۱–۱۱۳۴ A parable showing the necessity of *tajríd* in preparation *wiṣál.* Cf. I 2770–2772 and the note *ad loc.*

۱۱۳۷ بلیسانه نظر. See I 3216, note.

۱۱۴۰–۱۱۴۹ Holy men are regarded from different points of view infidels, ordinary believers, and mystics. Their essential nature (sı which Rúmí likens to a hair because it is so subtle and abstruse, beyond the range of the unillumined intellect.

۱۱۴۶ مرد اوسط, *i.e.* one who stands midway between ignorance and knowledge. See II 477 *seq.* and the note *ad loc.*

۱۱۵۰ غمّاز حال. Cf. I 33–34, note, and 1268.

۱۱۵۲ مُحْسِنی. See the notes on I 1765, 3179; II 1253.

۱۱۵۷ اصْحابی نُجومٌ الخ. See the Ḥadíth cited in the note on I 29:

وللطّاغی رجومٌ. Cf. I 3656 and the note *ad loc.*

۱۱۶۶ Here Fa adds a verse (see the *app. crit.*) which G omits; it occ in ABK and may be genuine.

۱۱۶۸ بهر جاسوسی. Cf. a saying of Aḥmad ibn 'Áṣim al-An (II 1478, note).

۱۱۷۶ بوی جنسیّت الخ. Cf. IV 2669 *sqq.* and *infra*, *v.* ۲۹۸۱ *sqq.*

۱۱۷۸ دوست کی گردد الخ. Translate: "how should he (any one) made a friend by having his neck bound?"

P. ۳۴۲, Heading. لو ازداد یقینه الخ. The promised explanation this Ḥadíth is given in *v.* ۱۱۸۸ *infra*: since the faith (*yaqín*) of Jesus less than that of Mohammed, he could not attain to the Prophet's uni mystical experience on the night of the *Mi'ráj.*

۱۱۸۷ یقین. Read یقینش (ABK and Fa).

۱۱۸۸ مستصحب شدم = *bá Ḥaqq muṣáḥib shudam* (Fa). Cf. the note IV 2588. BU suggests that the meaning is: "I took my body along v me", an interpretation which seems to me improbable. There is m

to be said, however, for taking *mustaṣḥib shudam* in connexion with *rákib shudam* and translating: "I was accompanied" (by the Buráq of Divine Love: cf. I 3437–3440 and the notes *ad loc.*).

۱۱۹۰ For the description of the *walí* as a "lion", cf. II 1427, note.

۱۱۹۳ چونی بخش. The Perfect Man in his absoluteness bestows all that appertains to contingency, *i.e.* he supplies earth-bound souls, not only with material goods, but with whatever *rizq* in the way of discipline or instruction is most suitable to their conditions and capacities. Cf. IV 698, note, and V 875–880.

۱۱۹۴ دهدشان استخوان. Cf. I 2752, note.

در جنابت الخ. So long as the *muríd* is spiritually "unclean", he must not presume to approach the saintly *murshid*, whose heart is pure as the *Qur'án* itself.

این سوره مخوان. Cf. II 158–159 and the note *ad loc.*

۱۱۹۵ تو برین مُصحف الخ, alluding to *Qur.* LVI 78: *lá yamassuhu illá 'l-muṭahharín.*

۱۱۹۶ Here the poet expresses the thought of the *muríd.* See the note on V 2663.

۱۱۹۷ در آب حوض. For the analogy, cf. II 1361–1370 and the notes *ad loc.*

۱۱۹۹–۱۲۰۱ Cf. the fine description (V 200–235) of the saint as water that washes away all defilement.

۱۲۰۷–۱۲۰۹ In this passage *hilál* does not specially refer to the negro slave who was visited by the Prophet, but to the sincere seeker of God (*tálib-i ṣádiq*) in general, while *badr* signifies the adept (*pír-i kámil*) under whose guidance he advances, stage by stage, towards perfection until at last the "new-moon" becomes the "full-moon", *i.e.* he realises his essential oneness with God revealed in the Perfect Man. See II 74, 1987, and the notes *ad loc.*

۱۲۱۲ دیگرا الخ. Cf. III 4159–4189 and the notes *ad loc.*

تدریج, for *ba-tadríj.*

جوش. Other references to verses in which Rúmí uses *júshídan* as a transitive verb have been given in the note on V 2110.

۱۲۱۳ Cf. *Qur.* II 111.

۱۲۱۴ See *Qur.* VII 52 and XXII 46.

۱۲۱۶ چهل صُبح بود, according to the Ḥadíth-i qudsí: *khamartu ṭínata Ádama bi-yadayya arba'ína ṣabáḥan.*

۱۲۱۷–۱۲۲۱ These verses depict the upstart who poses as a *murshid* without having undergone the slow and painful discipline of the Path.

P. ۳۴۴, Heading. جندره, a pair of tweezers for plucking out hair on the face (cf. *v.* ۱۲۶۸ *infra*).

P. ۳۴۵, Heading (1). The following anecdote illustrates the folly judging by appearances, but we can only guess why the Khwájah Gílán was so unhappy in his home.

۱۲۴۰–۱۲۴۲ Apologies of this kind, based on the Hadíth *kallimú 'l-... 'alá qadari 'uqúlihim*, are frequently offered by Rúmí. In the first hemist of *v.* ۱۲۴۰ three of my MSS. (ABK) read *bad-dil kunand*. Fa gives text-reading (G).

P. ۳۴۵, Heading (2). Omitted in Fa.

۱۲۴۲ پیغاره, "scandal", probably refers to low-minded persons in *majlis*.

۱۲۴۳ افسانهٔ عجوزه, *i.e.* the allegory of the religious hypocrite.

۱۲۴۴ مرد. See I 90, note; V 4025 *sqq.*

P. ۳۴۶, Heading. می‌گفت. *Mí-guftand* (so all my MSS. except G) i better and more idiomatic reading.

۱۲۵۹–۱۲۶۳ This passage, in which the attributes of the true saint described as birds, may be compared with II 3749–3758.

۱۲۶۳ نه چو لکلک. See II 1662, note.

۱۲۶۴ ترا با چه خورند, "you are inedible and indigestible", *i.e.* good-f nothing.

۱۲۶۵ دکان با مکاسان, *i.e.* *'álam-i asbáb*. Fa and B read *bá-mikisán* (see note on *v.* ۱۰۴۳ *supra*).

کالله اشتری. See the note on I 2709.

۱۲۶۷ زآنک قصدش الخ. Cf. II 2635–2637 and the note *ad loc.*

۱۲۶۸ آن خریف may be rendered "that crazy one", as Fa prefers; l the metaphor of "the sere, the yellow leaf" is more apropos.

۱۲۷۱ عشرهای مصحف. *'Ashr* denotes one of the subsections (litera ten verses) into which every *hizb* of the *Qur'án* is divided by Mosler Here the term is applied loosely to any small fragment of the H Book or perhaps in particular to the coloured circular figure (*'áshir* that in some copies marks the end of each *'ashr*.

۱۲۷۷ بی‌ورود. See I 980, note.

۱۲۸۰ دزدپیس. Fa reads دزد پیس, "leprous thief"!

۱۲۸۱ از علم کتاب. The variant *az harf-i Kitáb* (A and Fa) means "of letter (as opposed to the inward sense) of the *Qur'án*".

تا شود الخ = *tá surkh-rú shaví*. This line supports Fa's view t *'ashr* in *v.* ۱۲۷۱ *supra* is synonymous with *nuqta-i mulawwan*.

۱۲۸۷ دفتر خود الخ. Cf. II 158 *seq.*

۱۲۸۸ یوسف صاحب‌قران represents the Perfect Man in whom the Div Beauty is revealed.

۱۲۹۰ Cf. IV 3497 and the note *ad loc.*

۱۲۹۱ نقد جو الخ, *i.e.* "seeing that your hypocrisy is incurable, you may as well indulge it without any regard to the penalties which you are eternally predestined to incur hereafter". This ironical prescription for a hopeless case (cf. II 70, note) is illustrated by the following Story.

۱۲۹۵ رو بجو الخ, *i.e.* "consult a *ṭabíb-i iláhí*, who is in immediate touch with men's hearts" (Mq). According to Fa, the pronouns in the second hemistich denote the pulse itself, which bears the same relation to the physical heart as outward actions (*a'málu 'l-jawáriḥ*) to inward feelings (*aḥwálu 'l-qulúb*); but surely the point is that the sick soul cannot diagnose and treat its own malady: cf. the notes on Book I, p. ٥, Heading; I 97, 149–153.

۱۲۹۸ Though Divine Love is hidden, yet in God's lovers the signs thereof are evident: *símáhum fí wujúhihim* (*Qur*. XLVIII 29).

۱۳۰۰–۱۳۱۰ In this interesting passage Rúmí argues that it is the essential nature of all miracles to bestow spiritual life, knowledge, and power on those who are capable of being "converted". Nevertheless there is a distinction in that respect between the evidentiary miracle (*mu'jizah*) of the prophet and the secret miracle (*karámah*) of the saint. While the psychological effects of the *mu'jizah* are associated with a manifest breach in the world-order, the miraculous influence of the *murshid* on the *muríd* is a gift of Divine grace (*karámah, mu'jiza-i báṭin*) working invisibly and directly (*bí wásiṭa-i jamádát*) in the heart.

۱۳۰۱ This verse alludes to *Qur*. XXII 2, where it is said that on the Day of Resurrection *tará 'l-násá sukárá wa-má hum bi-sukárá*.

۱۳۰۲ پس جلیس الله الخ. Cf. I 1529 *sqq.*, a passage which explains the inner sense of the saying *man aráda an yajlisa ma'a 'lláhi fa-'l-yajlis ma'a ahli 'l-taṣawwuf*.

۱۳۰۴–۱۳۰۶ Real faith is the fruit of immediate spiritual experience; no external evidence can be more than a secondary cause (*sabab*), and faith produced by that means is inferior in degree. Cf. I 3633 *sqq*.

۱۳۰۷ خوان مسیحی (see *Qur*. V 114), *i.e.* the pure food of *ma'rifah* and *yaqín*.

میوهٔ مریمی, referring to *Qur*. III 32.

۱۳۱۱–۱۳۱۲ Mystics intuitively recognise a saint when they see him; to others he is made known through acquaintance with his holy words and works. Knowledge thus acquired may serve as a stepping-stone from *taqlíd* to *taḥqíq*. Cf. II 2987–2998 and the notes *ad loc*.

۱۳۲۶ اِعْمَلُوا ما شِئْتُم, *Qur*. XLI 40: "do what ye will! Verily, He seeth what ye do"—a veiled threat. See the note on *v*. ۱۲۹۱ *supra* and cf. the Ḥadíth *idhá lam tastaḥi fa-'ṣna' má shi'ta*.

۱۳۲۷ جانِ عمر, a curious form of address in this context, but cf. *v. infra*. Here the phrase seems to be used colloquially in the sens "my dear sir". Cf. also *ay pidar*, addressed to a girl, at v 3382.

۱۳۳۱ حمزه‌پوست, implying that the Şúfí was a greedy fellow. See note on v 3777.

۱۳۳۳ لا تُلقُوا الخ, *Qur.* II 191. See the note on I 3930.

۱۳۳۴ چون دیگران occurs in G only. The variants are *káhilán* (A) *bad-dilán* (BK and Fa). I think دیگران may be a corruption of لان "cowards", which is probably the original reading.

۱۳۳۶ Here Fa adds an obviously spurious verse. See the *app. crit.*

۱۳۴۲ تکونا خالدین, for *takúná mina 'l-khálidín* (*Qur.* VII 19).

۱۳۴۵ Cf. II 3464 *seq.* and the notes *ad loc.*

۱۳۴۸ قعر نیل‌را: See the note on I 1188.

۱۳۴۹ اوفتید. WM's assertion that *úftíd* = *úftád* written with *in* (*i.e.* with *yá-yi majhúl*) is erroneous. Another example of the *úftídan* (with *yá-yi ma'rúf*) occurs in the *Díwán-i Shams-i Tabríz* (Luckn A.H. 1302), 505, 9:

az án báng ú nidá az 'álam-i kull
bad-ín dunyá-yi fání úftídím.

۱۳۵۱ زین مناره, *i.e.* from prosperity and high estate.

۱۳۵۳ رسن‌بازی. See III 4214 and the note *ad loc.*

۱۳۵۶ Translate: "The beginning of the line (the present life rega as a preparation for the life hereafter: cf. v 600) is permanently succe (only) in the case of one who does not take the bait, etc.", *i.e.* no ir resistance to temptation can be maintained without clear vision of final consequences of yielding to it. Cf. II 2996–3007 and the n *ad loc.*

۱۳۵۷ تن‌را از فساد, *i.e.* they preserve him from bodily actions (*a'*, *jawáriḥ*) that lead to perdition.

۱۳۶۱ عدمهارا, *i.e.* the unseen, ultimate and eternal things.

هستهارا, *i.e.* everything belonging to the phenomenal world. paradoxical terminology is found in many parts of the *Mathnawí*. the notes on I 606–610, 1448, 3093, 3684–3685; II 688–690, 938– which sufficiently explain the ideas illustrated in the present passa

۱۳۶۳-۱۳۶۵ که نیست = *ma'dúm*. The pronoun is certainly rela though Fa regards *istifhám* as admissible throughout.

۱۳۶۶ سوی پس. Fa: *súy-i pusht.*

۱۳۶۸-۱۳۷۱ See I 3201–3211 and the notes *ad loc.*

۱۳۷۲ اندر عدم, *i.e.* in the *'álamu 'l-ghayb*, the realm of ends and causes. The real object of all seekers is Allah whose "non-existe (invisible) action brings their quest into being and carries it to

appointed result; yet, unless they be gnostics, they remain in ignorance of God and turn away from the "non-existence" (*faná fí 'lláh*) that unites them with the essential source of everything desired and sought.

۱۳۷۳–۱۳۷۴ In these verses my MSS. are equally divided between the readings طمع (BG) and طمع (AK; also Fa and most edd.). The irregular form *ṭam'* (for *ṭama'*) is common in the *Mat͟hnawí*.

۱۳۷۶–۱۳۷۷ *I.e.* "in pursuing a worldly ambition, you fix your thoughts and hopes on some object that is only potentially existent: why, then, will you not devote yourself to Him who can actualise all the spiritual potentialities He has bestowed on you?"

۱۳۷۸ بمرگ‌را. Cf. *v.* ۱۴۵۲ *infra* and see the note on I 2237. *Marg*, of course, is *marg-i ik͟htiyárí*, the mystical dying to self.

۱۳۷۹–۱۳۸۱ Concerning the Divine *makr* and *siḥr*, see V 420–453, 1036 *sqq.*

۱۳۸۱ تا که مرگ الخ. Translate: "so that (its false conception of) death (as hideous and hateful) has cast it into the pit (of perdition)."

۱۳۸۲ بشنو دمِ عطّار نیز. Dr Ritter (*OLZ*, 1935, No. 4, col. 244) has identified the following Story of Sultan Maḥmúd and the Hindú slave with the Story of Maḥmúd and Ayáz in *Manṭiq*, 3057 *sqq.*; but though the weeping slave is a feature common to both, other details, including the reasons given in each case for his display of emotion, are different; moreover, I think Rúmí must have known as well as 'Awfí and the author of *C͟hahár Maqálah* that Ayáz was a Turcoman (II 1049, note). In the Translation, p. 335, note 4, I accepted a precise statement (Fa, VI, 321, 4 fr. foot and foll.) that the Story with which we are now concerned is to be found in 'Aṭṭár's *Muṣíbat-námah* "near the end of the thirtieth *maqálah*". This reference, however, seems to be erroneous: as I have ascertained from a MS. (V 7) in the Browne collection, the Story that occurs in that part of the *Muṣíbat-námah* is about Maḥmúd and a thief who suffered in silence the penalty—*dast burídan*—publicly inflicted on him by command of the Sultan. In my opinion 'Aṭṭár's version of the present Story (which looks like a "doublet" of the Maḥmúd and Ayáz legend) has not yet been discovered. Nowhere else in the *Mat͟hnawí* does Rúmí acknowledge his numerous debts of this kind to the druggist of Níshápúr. Allegorically, the "slave" is Man, whose "father" (*'aql*) and "mother" (*nafs*) pull him in opposite directions when he endeavours to advance on the Way to God.

۱۳۸۹ فوق املاکی الخ. If this line be interpreted in its mystical sense as referring to the Perfect Man, *fawq-i amlák* would naturally mean "above the angels" (I 2650–2651 and the note *ad loc.*). Rúmí uses both *amlák* (II 1614) and *milák* or *malák* (V 3620) = *malá'ik*. For *amlák* = *mulúk*, see Dozy (*Supplément*) under مَلَك.

۱۴۰۰ فقر is here synonymous with *faná* and *'adam*. Cf. *infra*, *v*. ۱۴۴۹.

۱۴۰۱ عاقبت محمود باد. See v 1959 and the note *ad loc.*

۱۴۰۳ گردی is a better reading than کردی.

۱۴۰۹ See the opening verse of Book II and the note *ad loc.*

۱۴۱۱–۱۴۱۷ An exposition of the saying *al-ṣabru miftáḥu 'l-faraj* and a description of the signs of *bí-ṣabrí*. Cf. IV 1739 *sqq.*, V 2434 *sqq.*

۱۴۱۳ مُسْتَوحِش (not *mustawḥash*, which Fa reads), *i.e.* distressed in consequence of having no friendship (*uns*) with God.

۱۴۱۴ In the first hemistich Fa has *zi-ilf-i bí-wafá*.

۱۴۲۵–۱۴۲۹ These verses depict the character of a religious hypocrite in terms applicable to a hermaphrodite.

۱۴۲۸ زآن کس مکتوم او الخ, *i.e.* "We will expose the vicious nature which he conceals." The verse alludes to *Qur.* LXVIII. 16, where an enemy of the Prophet—Walíd ibnu 'l-Mughírah—is threatened with "branding on the nose" (*sa-nasimuhu 'alá 'l-khurṭúm*). Walíd, in fact, had his nose slashed while fighting in the ranks of the Quraysh at Badr and bore this conspicuous mark of ignominy for the rest of his life.

۱۴۳۰ از هر ذکر نآید نری. Cf. I 90, note; V 4025 *sqq.*

۱۴۳۲ نفزویدت (GK and Fa). Two of my 14th-century MSS. read *n-afzáyad-at*, but the anomalous form is required by the rhyme: it occurs again in *Díwán*, *SP*, XVIII 5, and *Díwán*, *Tab.* 167, 1; cf. *na-farsíyad* (*ibid.* 167, 2).

۱۴۴۲ For the distinction between *jabr-i maḥmúd* and *jabr-i madhmúm*, see I 470–471, 637–641, 1068–1075, 1463, and the notes *ad loc.*

۱۴۴۸, هیچ نی الخ. Translate: "a mere nothing has waylaid (captivated) a mere nothing." *Híchi ní* = *lá shay'*.

P. ۳۵۶, Heading. Another Ḥadíth to this effect is cited in Book V, p. ۴۰, Heading. See the note *ad loc.* and cf. *Qur.* XXXIX 57: *yá ḥasratá 'alá má farraṭtu fí janbi 'lláhi*.

۱۴۵۲ مرکّبا. See the note on *v*. ۱۳۷۸ *supra*.

۱۴۵۶ آن کفها, *i.e.* the bodies of the dead.

۱۴۵۷ The medical term *buḥrán*, which suggests a state of pause and suspense, is here opposed to *jawlán* and used (for the sake of the *tajnís* with *baḥr*) to denote the immobility of a corpse. Cf. *v*. ۲۰۰۰ *infra*.

۱۴۶۱ Cf. *supra*, *v*. ۸۱۱ *seq.* and I 1406, note.

۱۴۶۲ In respect of his body, Man is of less account than the animals whose flesh supplies him with food, while their fat produces wax candles for his benefit.

۱۴۶۵ سرمه, *i.e.* the means of curing spiritual blindness, namely, *dhikr* (cf. *v*. ۱۴۷۵ *infra*) and *ma'rifah*. See also II 1119–1125.

اعلم بالسّرار. G writes *bi-'l-sirár*. There is no authority for *sirár* in the sense of *asrár*; perhaps we should read *sarár* and explain it as a contracted form of *sará'ir*. Cf. v 3620, where *malák* may stand for *malá'ik*. *Sirár*, however, may be used by Rúmí in the sense of *sirr*: cf. *v.* ۲۵۵۷ *infra*, where it stands in antithesis to *jihár*.

۱۴۶۹–۱۴۶۲ Cf. *vv.* ۱۳۶۰–۱۳۷۲ *supra*, and see especially II 688–690 and the notes *ad loc.*

۱۴۷۱–۱۴۷۰ See the note on I 3201.

۱۴۷۱ Fa: *bálá-tar ṭabaq*.

۱۴۷۲ بی جسم و مال, *i.e.* he is *faqír* both inwardly and outwardly: he has mortified his carnal nature (*faná'u 'l-bashariyyah*) and abandoned all his possessions. See the notes on II 830, 3497.

۱۴۷۳ See Book I, p. ۱۶۹, Heading, and I 2752–2756, with the notes *ad loc.* The real dervish does not beg from God's creatures, for he is content with God alone.

۱۴۷۴ سوی نیست. Fa: *súy-i dúst*.

۱۴۸۰–۱۴۷۵ Though the *sálik* cannot either begin his journey or reach his goal without Divine grace (*jadhbah*), he must exert himself in seeking God by every means in his power (*sulúk*, *mujáhadah*). See the notes on I 683–684, 929–947, 1938.

۱۴۷۹ *I.e.* "do not speculate on what God has eternally decreed concerning your salvation or perdition: fulfil His commandments". See II 2645, note.

۱۴۸۰ چون بدیدی صبح الخ. For the metaphor, cf. I 476: *kushtah báshí nímshab sham'-i wiṣál* and the note *ad loc.* The meaning is expressed in *Qur.* xv 99: *wa-'bud Rabbaka ḥattá ya'tiyaka 'l-yaqín*, if *al-yaqín* (which in this text is said to signify "death") be understood in its mystical sense. *Jadhbah* does not bring *'ibádah* to an end, but raises it to a higher plane: see the notes on I 423, 935.

۱۴۸۷ می‌جود. See the note on I 3766.

۱۴۹۲ دیو در شیشه الخ. See the note on III 471.

۱۴۹۹ Having drawn an analogy between the cadi as the emblem (phenomenal manifestation) of Divine Justice, and the red afterglow of sunset (*shafaq*) as an emblem indicating the existence and reflecting the nature of the sun, Rúmí proceeds to quote a Qur'ánic verse (LXXXIV 16) where, according to his interpretation, *shafaq* is used as an emblem of the body of Mohammed in which the Sun of Reality (the Divine Essence) is immanent. The words *kallá wa-'l-shafaq* do not occur in the *Qur'án* but represent nearly enough the actual text: *fa-lá uqsimu bi-'l-shafaq*. Cf. the poet's exposition of *Qur.* XCIII 1–2 (*wa-'l-ḍuḥá wa-'l-layl*) in *Math.* II 295 *sqq.*

۱۵۰۰ According to Fa, the "ant", the "grain", and the "stack" sym-

bolise the seeker of justice, the cadi's justice, and Divine Justice respectively; but the verse is better explained by WM, who translates: "wherefore should the ant (Man) have trembled for (dreaded to lose) the grain of corn (bodily existence), if from that single grain it had known (inferred) the stack (God who is the Essence of all phenomenal forms)?"

۱۵۰۹ محتسب may refer to the Wrath of God or to one of the *malá'ikatu 'l-'adhdb.*

یا مُحِب. So AK. There is no authority in my MSS. (see *app. crit.*) for *yá muḥibb* (Fa) = *ay muḥibb* (Mq). After this verse Fa has the Heading which is given in Bul.

۱۵۱۴ دیت بر عاقلست. Here the *'áqilah*, on whom the responsibility falls, is God himself, as the following verse (interpolated in the Teheran edition after *v.* ۱۵۱۴) explains:

'áqila-i ú kist dání? Hast Ḥaq:
súy-i baytu 'l-mál bar gardán waraq.

See III 2470 and the note *ad loc.*

۱۵۱۹ Fa cites the opinion of Abú Ḥanífah to this effect: *idhá ḍaraba 'l-abu 'bnabu 'alá ta'límí 'l-Qur'ání awi 'l-adabi fa-máta qála Abú Ḥanífah 'alayhi 'l-diyatu wa-lá yarithuhu* Other Moslem jurists, however, took the contrary view. Inasmuch as the son is bound to serve his father's interests, Rúmí argues that the father's motive in correcting the faults of his son (*ta'díb-i walad*) is really self-interest: therefore he must be held responsible if his unsparing use of the rod has fatal consequences. On the other hand, a father who flogs his son "for God's sake", *i.e.* inflicts on him the penalty prescribed in certain cases by the religious law, enjoys immunity, whatever the consequences may be.

۱۵۱۸–۱۵۲۰. Goldziher (*ERE*, v 204) gives interesting details on the subject of corporal punishment in Moslem schools. Though excessive severity was discouraged by regulations which it was the business of the *muḥtasib* to enforce, an exasperated teacher knew that if the worst came to the worst he had, as Rúmí says, nothing to fear. The author of the *Nuqáyah* (Brockelmann, I 377) states this definitely: *al-mu'allim idhá ḍaraba 'l-ṣabiyya bi-idhni abíhi fa-máta lam yaḍman.* If the *mu'allim*, acting as deputy of Him who "taught Adam the Names", finds it necessary to chastise his pupils, the benefit is wholly theirs: his position in regard to them is that of a trustee (*amín*) who incurs no personal responsibility for unavoidable damage or destruction of property placed in his charge.

۱۵۲۲ ذو الفقار (II 2300, note) = *qáṭi'-i sar-i nafs.* Cf. I 132–133 and the notes *ad loc.*

۱۵۲۳ ما رَمَیتَ الخ. See the note on I 615.

۱۵۲۴ The selfless mystic is *aminu 'lláh*: all claims against him are paid from the Divine Treasury. Cf. the verse cited in the note on *v.* ۱۵۱۴ *supra.*

۱۵۲۵–۱۵۲۸ Since the preceding verses have touched on questions of law (*fiqh*), it is natural for the poet to remind his hearers that the essence of the *Mat͟hnawí* is pure mysticism (*asrár-i tawḥíd*), although, like many other books devoted to a particular subject, it includes matter that is merely accessory and incidental to its main purpose.

۱۵۲۸ آن بُتست. Any one who delights in the stories and anecdotes of the *Mat͟hnawí*, without perceiving their real significance, resembles a worshipper of false gods; nevertheless by this means he may be led to the Truth. Cf. I 111, note.

۱۵۲۹–۱۵۳۱ This passage refers to two notorious verses which, in the original text of the *Qur'án*, immediately followed *vv.* 19–20 of Súrah LIII (*Súratu 'l-Najm*) but were afterwards expunged and replaced by *vv.* 21–23 of the standard text. They record an attempt by the Prophet to compromise with idolatry (see *LHA*, 155 *seq.*; Nöldeke-Schwally, 100 *sqq.*).

الغرانیق العُلی, a phrase of doubtful meaning, is quoted from the verses in question—*tilka 'l-g͟haráníqu 'l-'ulá, wa-inna s͟hafá'atahunna la-turtajá*—and describes the so-called "daughters of Allah" (al-Lát, al-'Uzzá, and Manát) as venerable beings who intercede with Him on behalf of their worshippers.

۱۵۳۱ هر سری بود, *i.e.* the mystery of Divine Unity (*al-majázu 'aynu 'l-ḥaqíqah*). God reveals Himself in all forms of worship: an idol in its essence is not unreal (*kih but az rúy-i hastí níst báṭil*: *GR*, 869). See *SIM*, 130 *sqq.*

۱۵۳۲ با سلیمان الخ, *i.e.* "the truth of this matter is known to the elect: be guided by them and do not engage in discussion with those who lack the inner light". Cf. IV 1263 *sqq.*

۱۵۳۴ The proverb *t͟habbiti 'l-'ars͟h t͟humma 'l-naqs͟h* is applied here in the sense of "you must first establish the *corpus delicti*: until that has been done, I cannot give judgement in the case".

۱۵۳۵–۱۵۵۸ Throughout this passage the "sick man" who struck the Ṣúfí (*supra, v.* ۱۳۲۱ *sqq.*) is represented as virtually "dead" (cf. the Ḥadít͟h *al-násu kulluhum mawtá illá 'l-'álimún*) and therefore beyond the Cadi's jurisdiction. Rúmí takes full advantage of the ambiguity of the term "death", which, in addition to its literal meaning, may denote the state either of worldlings or of mystics who have "passed away" from the world. The "sick man", of course, belongs to the former class.

۱۵۳۹–۱۵۴۰ Cf. IV 2960–2965 and the Ḥadít͟h-i qudsí cited in the notes *ad loc.*

۱۵۴۱ در سِرار. See the note on *v.* ۱۴۶۵ *supra.*

۱۵۲۴ Cf. II 667 and the note *ad loc.*

اهل گورستان. Cf. III 517–523 and the Ḥadíths cited *ad loc.* in wh *ahlu 'l-kufúr, i.e.* persons devoid of understanding, are likened to *a 'l-qubúr.*

۱۵۲۵ See the Translation, p. 344, note 1.

۱۵۲۷–۱۵۲۸ Fa quotes Sa'dí (*Búslán*, v, 136 *seq.*):

dar-ín naw'í az shirk-i púshídah hast
kih Zayd-am biy-ázurd u 'Amr-am bi-khast.
gar-at dídah bakhshad Khudáwand-i amr,
na-bíní digar súrat-i Zayd u 'Amr.

۱۵۲۹ زنده, *i.e.* one whom God has inspired with real life (*baqá ba 'l-faná*).

۱۵۵۱–۱۵۵۲ For the metaphor, see III 4681 and the note *ad loc.*

۱۵۵۵ همین بر آ الخ, *i.e.* practise self-mortification and thereby attain gnosis.

۱۵۵۶ نیستش بر خر نشاندن الخ. The Cadi who plays a leading p in the Story of the Greedy Insolvent disagrees with this view. ! II 648 *sqq.*

۱۵۵۸ See the note on I 2354.

۱۵۶۳ The commentators (Fa and Mq) regard this verse as a descript of the Ṣúfí; but see *v.* ۱۵۷۴ *infra.*

۱۵۶۹ Cf. the Ḥadíth: *lá yu'minu aḥadukum ḥattá yuḥibba li-akhíhi yuḥibbu li-nafsihi.*

۱۵۷۱ See I 1308, note.

۱۵۷۶ Cf. Bayhaqí, *al-Maḥásin wa-'l-masáwí*, ed. Schwally, 132, 13: *wa-aṣába a'rábiyyun jirwa dhi'bin fa-'ḥtamalahu ilá khibá'ihi wa-qarraba l shátan fa-lam yazal yamtaṣṣu min labanihá ḥattá samina wa-kabura thum shadda 'alá 'l-sháti fa-qatalahá.* Numerous parallels (Greek, Arabic, a Persian) are given by Nöldeke in his article *Das Gleichniss vom Aufzie eines jungen Raubtiers* (*E. G. Browne Presentation Volume*, 371 *sqq.*).

۱۵۷۸ حکم زبر, *i.e.* the Divine decree inscribed in the *Lawḥ al-maḥf.*

۱۵۷۹ Cf. I 819–820 and the note *ad loc.*; V 134–143.

۱۵۸۰ A poetical version of the Ḥadíth: *kathratu 'l-ḍaḥk tumítu 'l-qalb.*

۱۵۸۱ وابکوا کثیرا. *Qur.* IX 83 has *wa-'l-yabkú.* See V 137, note.

۱۵۸۵ چون جهنم الخ, equivalent to *chún yád-i jahannam giryah árad.* T construction would be normal in Arabic. *lammá anna jahannama yu dhikruhá bi-'l-buká.* It is impossible to accept the translation (Fa a Mq): "since Hell causes weeping, the thought of it (also cau weeping)." Hell, considered as an object of meditation for the *sá* has greater spiritual value than Paradise.

۱۵۸۸ بازگونه نعل. See I 2481, note.

۱۵۸۹ Cf. II 24–32, V 738 *sqq.*, on the necessity of associating with a *murshid*.

۱۵۹۰ أَمرهم شُورَى, *Qur.* XLII 36. Cf. V 167, note, and *infra*, *v.* ۲۶۱۱ *sqq.*

۱۵۹۱ بارست راه. Cf. the saying of Jesus (St John xiv 6): "I am the way, the truth, and the life: no one cometh unto the Father but by me."

۱۵۹۲ Cf. II 158 *sqq.* and the notes *ad loc.*

۱۵۹۴ چون نشان جویی. The meaning is made perfectly clear by the next two verses. Fa mistranslates: "if you seek to become a (man of) mark", *i.e.* an eminent Ṣúfí.

۱۵۹۵ Referring to the Ḥadíth (cited in the note on I 2925–2926), which Ṣúfís often apply to their Shaykhs.

۱۵۹۸ Translate: "haven't you read, O distraught one, that talk is entangled (so that) the draw of talk draws it along (into various topics)?" See II 1562 and the proverb cited *ad loc.*

فی شجون. The metaphor is derived from tangled branches: if you pull one branch, it inevitably draws others after it. Cf. the saying *al-ḥadíthu dhú shujún* (Lane under شَجَن) and the Persian phrase *sháki u barg sákhtan*, "to talk at large". WM, explaining *shujún* as the plural of *shajan*, "grief and anxiety", and reading *jarrabu jarra 'l-kalám*, renders the verse literally as follows: *kalám kardan dar waqt-i ḥájat-há mí-kashad án kalam-rá kalám kashídaní*. The words *ay mustahám* lend plausibility to this interpretation, but on the whole I think it must be rejected.

۱۶۰۲ ما يَنطق الخ, *Qur.* LIII 3.

۱۶۰۳ همچو من. The Cadi, speaking as a *murshid*, exhorts the Ṣúfí to be free, as he himself is free, from attachment to outward forms.

P. ۳۹۴, Heading (1). The following questions are prompted by the Cadi's insistence on *riḍá bi-'l-qaḍá* (*v.* ۱۵۷۷ *supra*). Since all things are eternally decreed, why are some good and others evil? Is it credible that God reveals Himself in everything that exists? How can the Many—this ever-changing world of opposites—have their ultimate source in One Real Being which in its essence transcends all plurality and mutability?

۱۶۱۰ چون خدا فرمود الخ. Cf. *Qur.* VI 154: *wa-anna hádhá ṣiráṭí mustaqím*[an]; XXIX 69: *wa-'lladhína jáhadú fíná la-nahdiyannahum subulaná.*

۱۶۱۱ الولد سِرّ ابیه. For a mystical interpretation of this Ḥadíth, see V 1927–1931, and cf. the Ḥadíth-i qudsí *al-insánu sirr*[un] *min asrárí* (I 1938, note).

۱۶۱۴–۱۶۱۶ This analogy illustrates the relation of the Essence as the sole Ground and Cause (*mu'aththir*) of existence to the phenomenal forms in which its effects (*áthár*) are manifested.

۱۲۱۹–۱۲۲۱ If things (*ashyá*) are essentially other than God, they must be either like Him (*nidd*) or unlike (*didd*), and in either case the consequence involves an absurdity. Would God create anything irreconcilable with His nature?—for *al-diddáni lá yajtami'áni*—or so similar in essence, attributes, and actions that it might fairly claim the title *aḥsanu 'l-khálíqín* which He has bestowed on Himself (*Qur.* xxiii 14)?

۱۲۲۳ برد و مات بحر, *i.e.* the contrary aspects of Divine action—Mercy and Wrath, etc.

۱۲۲۴ این چگونه و چون جان الخ. Even the nature of the human spirit is a mystery: cf. *Qur.* xvii 87 and *infra*, *v.* ۲۸۷۷ *seq.*

۱۲۲۵ See the Translation, p. 348, note 3. Fa reads *dar har qaṭra-i án.*

۱۲۲۹ عقل گوید الخ. Reason describes the *martaba-i Ḥaqíqah* as "the abode of bewilderment", because intellectual superiority counts for nothing where knowledge of Reality is concerned; here ordinary standards of merit are reversed: the master of exoteric learning finds himself left far behind by the dervish whose "ignorance" he despises. See i 311–312 and the note *ad loc.*

۱۲۳۲–۱۲۳۴ It is related that the Prophet used to ask a blessing from poor and homeless Moslems (*yastaftiḥu bi-ṣa'álíki 'l-Muhájirín*). His motive, according to Rúmí, was a purely mystical one: in the hearts of these *fuqará*, emptied of self and illumined by Divine *tajalliyát*, he discerned "the treasure buried in ruins" (cf. *vv.* ۱۱۶۷–۱۱۷۰ *supra*); since there could be no question of his divulging that secret to Moslems generally, the view that his object was to give them instruction (*ta'lím*), whether mystical or moral, is clearly inadmissible.

۱۲۳۶ حقیقت در حقیقت غرقه شد. Reality in its outward and "contingent" aspect = Man is essentially one with Reality in its inward and "necessary" aspect = God. This is the *sirr-i tawḥíd*, realised by the mystic who, in escaping from the illusion of selfhood, "sinks into the Eternal and Absolute and apprehends and feels in everything the Image and Presence of the Divine" (Hegel). He *is* the Truth, which other men seek by so many diverse paths (cf. *infra*, *v.* ۲۲۵۹, ii 2923 *sqq.*, and the note on Book iii, p. ۷۲, Heading).

۱۲۳۷ The questions asked by the Ṣúfí were apparently (but cf. *v.* ۱۷۵۵ *infra*) those of a novice. Here the Cadi admonishes him in terms suitable to his understanding. For a similar transition from *'ilm-i ḥaqíqah* to *'ilm-i ṭaríqah*, see *v.* ۲۲۵۳ *infra.*

۱۲۳۸ In Fa and other edd. this verse is followed by a verse which occurs in my three 14th-century MSS. (ABK) and may well be genuine. See the *app. crit.* and note on v 3422.

۱۲۴۳–۱۲۴۴ See i 381, note, and 1951 *sqq.*

P. ۳٦۷, Heading (1). قصّهٔ ترك و درزی را. A skeleton version of this Story is quoted by Damírí in his extraordinarily discursive article on the domestic ass (*al-ḥimár al-ahlí*) from an unknown work entitled *Nuzhatu 'l-abṣár fí akhbári mulúki 'l-amṣár*. The translation (Jayakar, I 567) runs as follows: "A tailor in the service of a nobleman was once present to cut a coat for him; he commenced to measure and cut for it, but could not find an opportunity (to steal), as the nobleman kept on looking at him that he might not deceive him and steal some of the cloth. The tailor then broke wind with a sound, upon which the nobleman laughed so much that he fell down, while the tailor took as much cloth out of the coat as he wanted. The nobleman then sat up and said, 'O tailor, out with another emission of wind', but the tailor replied, 'No, for fear of the coat becoming too tight.'" Damírí's anecdote also occurs in *Kitábu 'l-Aḍhkiyá*, 106, penult, which agrees with Rúmí in describing the tailor's employer as a Turk. For the moral of the Story, see *infra*, *v.* ۱۷۰۹ *sqq*.

۱٦۵۰ تهی رو, from *tihí raftan* (see Vullers, I 485, col. 2), "to make a useless journey". The reading *tihí-rú*, which Fa gives as a variant, is inferior.

۱٦۵۴ درزی نامهٔ. Though all my MSS. have *duzdí-náma-í*, "a book of thievery", I ventured to make this emendation without being aware that it is the reading of the Teheran edition. Now, however, I think the MSS. (and Fa) are probably right. Cf. *v.* ۱٦٦۵ *infra*.

۱٦۵۵ جملهٔ اجزایش الخ. Cf. III 1147–1148 and the note *ad loc*.

۱٦۵٦ Fa reads: *garmí-yi wajd-i mu'allim*.

۱٦۵۷ بیست و چار. See I 2193–2194 and the note *ad loc*.

۱٦٦۱ آن دمِ لُولاك الخ. See the notes on I 589 and II 974.

نظّار = *naẓẓár*.

۱٦٦۳ *I.e.* God bestows on worldly folk the only goods they are fit to receive. Cf. I 3604 *sqq*. and the Ḥadíth cited in the note on I 2325.

۱٦٦۴ See I 1022 *seq*., II 1425, III 208 *seq*., and the notes *ad loc*.

۱٦٦٦ The Turk was indignant at the idea that a person of *his* intelligence could be bamboozled by "tricks of the trade".

۱٦۷۳ Púr-i Shush is the correct form of the name; not "Pír-i Shush", as inadvertently stated in the Translation, p. 351, and the Index, p. ۵٦۳.

۱٦۷۸ مُطْمِعانش. Translate: "those who excited his desire", *i.e.* egged him on by opposing him. Cf. the proverb *al-insánu ḥariṣun 'alá má muni'a*. There is no evidence that the Turk had any "backers".

رهان را بر گشود. So all my MSS. except A, which (like Fa) has a corrupt reading: *dahán-rá*.

۱۶۸۴ زحدّ ترك بيش. Translate: "exceeding (what was due to) the Turk's (social) rank."

۱۶۸۹ روى كار. Cf. *v.* ۱۸۶۷ *infra* and *Marzubán-námah*, 26, 21: *bar rúy-i kár-i khwísh bakhya-i shayní uftádah dánad.*

۱۶۹۱ زتحشيراتشان. For *tahshír* in the sense of miserly "hoarding", cf. v 2791 and *v.* ۱۷۳۴ *infra*. Fa reads *takhshírát*, deriving the word from *khushárah*, "worthless leavings of food": see the note on I 84.

۱۶۹۷ در لاغ اچى (BGK); *dar lágh-i akhí* (A); *dar lágh ay achí* (Fa). The reading *achí* is supported by the very similar verse (۴۵۷۶, *infra*):

dalw-i chíh ú habl-i chíh ú charkh-i chí?
in mithál-i bas rakík-ast ay achí.

It is quite in Rúmí's style to confer the title *achí* = "vizier", "pasha", or "efendi" on the tailor, and though *akhí* (see the note on Book I, Preface, p. ۲, l. ۷) might describe him more accurately, this does not justify departure from the reading favoured by the rhyme and confirmed by the best MSS.

۱۶۹۸ خدا...مفتذا. The MSS. write خذا. See the note on I 796.

۱۷۰۳ مُولَهه. If the final ه is not merely added for the rhyme's sake, it may be the Arabic feminine ending; in which case the Turk is depicted as a distraught woman.

۱۷۰۹ فسانه گشته, *i.e.* absorbed in vanities. Cf. *v.* ۱۶۵۵ *supra* and the note *ad loc.*

۱۷۱۰ بر لب گور الخ, *i.e.* "meditate on thy spiritual corruption and endeavour to repair it". Cf. III 128–137 and the notes *ad loc.*

۱۷۱۴ اين درزئ عامر, *i.e.* "Father Time" (*Pír-i falak*) or "Fortune", according to the astrological conception of the (ninth) celestial sphere. See Gibb, *Hist. of Ottoman Poetry*, I 44, note 3.

۱۷۲۰ خيّاط غرور. Fa and WM read *gharúr.*

۱۷۲۲ زتربيعات او. See III 472, note.

۱۷۲۴ زهرهٔ طرب. See I 2077, note.

۱۷۲۶ The meaning of this verse is explained by the poet himself in *vv.* ۱۷۳۳–۱۷۳۵: *qallábí-yi in akhtarán* refers to sorrows and anxieties arising from love of the deceitful World (*qalb-zan*). The Turkish commentator (Fa) gives what seems to me a very artificial and far-fetched interpretation, though it is suggested by the parable that immediately follows: he reads *qalb-i zan* and, taking *qalb* in its rhetorical sense, regards *zan* as an anagram of *naz*, which by means of another figure (*tashíf*) becomes *nar*, "male". So, according to Fa, the purport of the verse is: "do not find fault with those who are beguiled by the charms of women: think how much viler is your own addiction to *liwáṭah*!"

P. ٣٧٢, Heading (1). This parable illustrates the point of the preceding verse. The *fons et origo mali* is man's inordinate sensuality; he has no right to complain of being tempted and seduced by the multitude of pleasures which God has provided for his benefit.

١٧٣٤ تحشير. Fa reads *takhshír*. See the note on *v.* ١٦٩١ *supra*.

١٧٣٦–١٧٣٨ See the notes on I 547, II 929.

P. ٣٧٣, Heading. Many passages in the *Mathnawí* enforce the argument used here. Cf. I 1130, II 1816 *sqq.*, 2938 *sqq.*, and the notes *ad loc.*

١٧٥١ صابرين...و منفقين. See *Qur.* III 15.

١٧٥٣ راه و بی‌رهیست. Divine Wisdom involves *hidáyat* and *iḍlál* (*Qur.* II 24). This is the reading of GK, while AB and Fa have *ráh-i bí-rahí-st*.

١٧٥٩ خواری چرا. G writes *chará* (= *charídan*), but *chirá* (Fa) is possible: "how long, (and) for what purpose?"

١٧٧١ Cf. I 1578 and the note *ad loc.*

١٧٧٢–١٧٧٤ The poor in spirit who suffer for God's sake are loved and cared for by His saints: cf. the Ḥadíth-i qudsí cited in the note on II 1737–1739 and the Story of Hilál, *supra*, ١١٥٠ *sqq.*

١٧٧٦ For the metaphor, cf. III 4159 *sqq.*, and for *turk-júsh* in the sense of *ním-pukhtah*, III 3749.

١٧٧٧ ناشی تری = *ná-maḥram-tarí*. Cf. *v.* ١٦٢٥ *supra* and the Translation, p. 348, note 3.

١٧٧٨ شاگردیش. The pronominal suffix refers to God or Love.

١٧٧٩ *I.e.* "you complain of tribulation and ignore God's lovingkindness shown in the fond care and affection of your parents and countless other blessings bestowed on you every day and night".

١٧٨٣ ثرید, *i.e.* worldly goods and sensual pleasures.

١٧٨٥ Cf. IV 3030 *sqq.*

١٧٨٨ See II 2484, note.

١٧٩٠ See III 374, note.

١٧٩١ Fa and two of my MSS. (BK) read *girdáb-i zaft*.

١٧٩٢ این عجلی الخ, *i.e.* the body and its faculties.

١٧٩٣ گاوطبعی. See the note on I 534.

١٨٠١ و آن یخ پیش. Cf. *v.* ١٨١٩ *infra*. References to the use of ice as a refrigerant in hot weather are given by Mez, *Renaissance*, 381, 408.

١٨٠٧ همچو مریم الخ. See Book III, p. ٢١١, Heading, and the note *ad loc.*

١٨١٢ این موالید, mystical "states" and ecstatic expressions (*shaṭḥiyyát*), contrasted with the *mawálíd-i thaláthah* of the sensible world. See the note on I 1287.

۱۸۱۵ شاه قُل. Fa, reading *sháh qul*, translates: "in order that the King may say, 'Speak'"; but the *iḍáfat* (written in G) is correct. Cf. *ahl-i qul* IV 3259 and the note *ad loc.*

۱۸۱۷ هر دو کون, *i.e. ḥál u maqál.*

۱۸۱۸ احبال و حشر ما مضی, *i.e.* past impregnations (by Divine grace) and (spiritual) resurrections (revelations of Reality). This may refer to the experience of the souls of the blest in pre-existence (*rúz-i Alast*). See II 1666–1668, note. Fa has *aḥbál-i ḥashr*. The reading *iḥyá u ḥashr*, found in some edd. but in none of my MSS., is obviously a copyist's emendation.

۱۸۱۹ در تموز مُسْتَجَد. *Mustajadd*, an epithet applicable to a new garment depicts the change from winter frost and gloom to fine bright summer weather.

۱۸۲۴–۱۸۲۷ *I.e.* "when overtaken by affliction, do not lose faith and hope but call yourself to account: how can you, whose whole being bears witness to the bounties God has heaped on you, have any thought of ingratitude towards Him?"

۱۸۲۴ وا جُستنی (G), a better reading and rhyme than یا جَستنی given by Fa as a variant. Cf. *wá purs* in the preceding verse.

۱۸۳۳ زیرکان و عاقلان. Fa: *zírakán-i mú-shikáf.*

دیده بر خرطوم الخ. See the note on *v.* ۱۴۲۸ *supra.*

P. ۳۷۸, Heading. باقیِ قصّهٔ فقیر. So all my MSS. Fa and other edd omit *báqi-yi*, but the following verse would seem to indicate that the dervish mentioned here is the same one whose argument with his wife was related in *vv.* ۱۷۵۸–۱۷۶۶ *supra.*

۱۸۳۵ نگهبان رعا. *Ri'á* (plural of *rá'in*) may = *mulúk u saláṭín.* But in this context it should be understood in the sense of *ra'iyyah.* God is the Shepherd of all His creatures.

۱۸۳۷ پنج حسّ دیگری. See I 3576, note.

۱۸۴۱–۱۸۴۲ See III 1450 *sqq.*

۱۸۴۵ ارجاء, *i.e.* God's causing him to have good hope that his prayer would soon be answered.

۱۸۴۷ خافضاست و رافعست الخ. Cf. the Ḥadíth: *inna 'lláha lá yanám wa-lá yanbaghí lahu an yanáma: yakhfiḍu 'l-qisṭa wa-yarfa'uhu.*

۱۸۵۳ See I 393, II 1554, and the notes *ad loc.*

۱۸۵۴ در شمال الخ. The construction is *dar shamál-i ba'th u dar samúm-marg*: the former a state of *raf'*, the latter a state of *khafḍ.*

۱۸۵۵ خمِ یکرنگیِ عیسیِ ما. For the metaphor, see I 500 *seq.*, 766, and the notes *ad loc.*

۱۸۵۹ Cf. II 1344 *seq.* and the notes *ad loc.*

۱۸۶۱–۱۸۶۴ The mystic, when his heart is purified and illumined by the *Núr-i Muḥammadí* (I 1947–1950, note), realises that all forms of worship are essentially one: see III 2124–2132 and the notes *ad loc.*

۱۸۶۵–۱۸۶۷ At the Resurrection every "shadow" and veil by which the Truth is obscured in this world will disappear: the real relation between the diversity of religious beliefs and the absolute Divine Unity will be made evident to all. Cf. I 2445–2468 and the notes *ad loc.*

۱۸۶۶ Cf. the notes on II 965–967, IV 3662 *seq.*

۱۸۶۷ این بطانه الخ, *i.e.* all *saráʼir* (secret thoughts, motives, and intentions) will be turned inside out. Cf. the Ḥadíth: *yubʻathu 'l-násu ʻalá niyyátihim.*

۱۸۶۸ سرها مثال گاو پیس. See the note on II 1345, where پیسها is used in a similar context.

۱۸۷۰ For the metaphorical sense of *Zangí* and *Rúmí*, cf. I 3511–3522 and the notes *ad loc.*

۱۸۷۵ جوهر انسان الخ, *i.e.* the victory of the essential men (true believers) will be complete: they will possess "a Paradise as wide as are the heavens and the earth" (*Qur.* III 127).

پیسه گاوان. Cf. *Qur.* VII 178: *úláʼika ka-'l-anʻámi bal hum aḍallu úláʼika 'l-gháfilún.*

۱۸۷۷ مرغان آب. Cf. III 3487 and the note *ad loc.* The elect are assured of a safe and easy voyage at the Last Judgement.

۱۸۷۸ While the first half of this verse contains an exact quotation from *Qur.* VIII 44, the second hemistich paraphrases the words that immediately follow it: *wa-yaḥyá man ḥayya ʻan bayyinatⁱⁿ.*

۱۸۷۹–۱۸۸۰ The "Day of Slaughter" will reveal and justify the *sirru 'l-qadar* which makes some men "falcons" (lovers of God) and lets others wallow, like crows, in sensuality. In the Translation, read "is bones and pieces of dung".

۱۸۸۴ همچون مریمی. According to a Ḥadíth cited in Fa, there are only two perfect women: Ásiyah, the wife of Pharaoh, and Maryam, the daughter of ʻImrán (cf. *Qur.* III 31 *seq.*).

۱۸۹۱ Cf. I 3121 *sqq.*

۱۸۹۲ پرّ و پای مرغ. Fa: *parr u bál-i murgh.*

۱۸۹۵ عتبه و ذو الخمار. ʻUtbah ibn Rabíʻah, a chieftain of Quraysh, fought heroically against the Moslems at Badr (Ibn Hishám, 443). For Dhú 'l-Khimár, who headed a rising in Yemen shortly before the Prophet's death, see art. al-Aswad in *EI.*

۱۸۹۶ کعبهٔ جبریل و جانها. So all my MSS. Fa and other edd. read *Jibríl-i ján-há*, "spirits endowed with the qualities of Gabriel".

سدوه. See I 1066 *seq.* and the note *ad loc.*

١٨٩٨ قبله مُطمِع. Fa renders *muṭmi'* (so vocalised in G) by *dhú ṭama'*, "covetous"; and this seems to be the sense required here. Cf. *muqniṣ* = *qániṣ* (II 1315) and the note on v 4214. The meaning "flatterer" (see *v.* ١٦٧٨ *supra*) does not make such a good antithesis to *záhid* in the first hemistich.

١٩٠٢ عقار = *sharáb-i 'ishq ú ma'rifah.*

وآن سكالرا الخ. Cf. *supra, vv.* ١٦٦٣–١٦٦٤ and ١٨٧٢.

١٩٠٣–١٩٠٤ These verses give a mystical turn to *Qur.* XLIII 31: *Naḥnu qasamná baynahum ma'íshatahum fí 'l-ḥayáti 'l-dunyá wa-rafa'ná ba'ḍahum fawqa ba'ḍin darajátin.*

١٩٠٥–١٩٠٦ Cf. *vv.* ١٤٢٥–١٤٢٩ *supra* and the notes *ad loc.*

P. ٣٨١, Heading. This Story is one of many allegories in which the object of the mystic's quest is represented as a hidden treasure: see IV 2540 *sqq.* and the notes *ad loc.*

١٩٠٨ واقعهٔ بی‌خواب. See the note on II 224 and cf. II 1670 *sqq.*

١٩١٥ لا تَقْنَطوا, *Qur.* XXXIX 54.

١٩١٩ شَصْد. So written in G only.

١٩٢٠ شد سرافراز. The reading *sazáwár* (B and Fa) is corrupt.

١٩٢٢ In the second hemistich Fa has *gúsh-i ú bi-shníd az Ḥaḍrat khiṭáb* and gives the text-reading, which is that of all my MSS., as a variant.

١٩٣٢ Cf. I 3445 *sqq.*

١٩٣٣–١٩٣٤ See the note on I 3486.

چرخ با نهیب, referring to the formidable influences which were supposed to emanate from the planets and the Ninth celestial Sphere (I 149, note).

١٩٣٥–١٩٣٦ Universal Reason, the first thing that God created, is the essence of the Perfect Man. Cf. *infra, v.* ٢١٠٢ *sqq.*, II 970–974; Book IV, p. ٣٠٩, Heading; IV 2179; and the notes *ad loc.*

١٩٣٩–١٩٤٢ The allegorical meaning of these verses is explained as follows: "go forth from the 'city' of human nature and turn your back on the 'dome' of carnal reason and the 'shrine' of the animal soul; then face the '*qiblah*' of Unity and shoot the 'arrow' of aspiration from the 'bow' of *mujáhadah* in order that you may attain to *mushábadah.*"

١٩٤٠ در فرقدست. Cf. I 396, note. Fa: *dar farqad-ast.*

١٩٤٢ سُعاد, a woman's name associated with Arabian love-poetry: here it might be rendered by "beloved soul", but probably is used as a substitute for *sa'íd.*

١٩٤٥ خود ندید الخ. For the cause of his failure, see *infra, v.* ٢٣٤٧ *sqq*

۱۹۵۸ همچو عنقا. See III 4694, note.

۱۹۶۲ که بسوزد گل الخ, *i.e.* to sacrifice what is pleasant and useful for the sake of what is painful and unprofitable.

۱۹۶۹ سخت‌رویی الخ, *i.e.* one who faces temptation with fortitude and relies on nothing except God.

۱۹۷۲ فتوّت. See I 711, note, and cf. the Ḥadíth-i qudsí: *al-futuwwatu an tarudda nafsaka ilayya ṭáhiratan ka-má qabiltahá minní ṭáhiratan*.

۱۹۷۳–۱۹۷۴ Cf. the description of the disinterested lover of God at III 1905–1922.

۱۹۷۸ در ده, *i.e.* in the material world. Cf. III 2618 *seq.*, 2711.

۱۹۸۲ طبّ جمله عقلها الخ. Cf. IV 1287 *sqq.* Earthly knowledge and beauty are but shadows of Love, *i.e.* the Real Beloved (I 23, note).

۱۹۸۳ در روی خود, *i.e.* "towards Him who is thy essential self".

۱۹۸۴ لیس للانسان الخ, *Qur.* LIII 40. For the use of *sa'á* in this context, cf. *laborare est orare*.

۱۹۸۶–۱۹۸۸ See the note on I 1578.

۱۹۹۱ Concerning the ideas to which the poet gives expression in the following passage, see II 74–76 and the notes *ad loc.*, and cf. I 1727–1733, where his mystical devotion to Ḥusámu'ddín typifies, as it also does here, the *faná* of the lover in the Beloved and the union of the individual soul with the Soul of the world.

۲۰۰۰ بحر آن اوست...بُحران اوست. For the word-play, cf. *v.* ۱۴۵۷ *supra*. At the critical moment (*buḥrán*) of his self-mortification the mystic attains to the Essence of all life and energy (*baḥr*): *man kána li-'lláhi kána 'lláhu lahu*. See IV 2613–2615 and the notes *ad loc.*

۲۰۰۱ All that Rúmí, inspired by Ḥusámu'ddín, divulges in the *Mathnawí* is only a partial revelation of the Truth; there are mysteries ineffable and incommunicable which remain hidden in his inmost consciousness. Cf. the saying of Abú Hurayrah: *ḥafiẓtu min Rasúli 'lláhi* (*ṣallá 'lláhu 'alayhi wa-sallama*) *wi'á'ayni mina 'l-'ulúmi fa-bathathtu aḥadahumá fa-lam abuththa 'l-ákhara fa-law bathathtuhu la-quṭi'a hádhá 'l-bul'úmu*.

۲۰۰۲–۲۰۰۶ The metaphor of the reed-flute (*nay*) is familiar in this connexion. See, *e.g.*, the opening verse of the poem and the note *ad loc.*

۲۰۰۶ گر نبودی با لبش الخ. Cf. I 27–28. It makes no essential difference whether the pronouns in this and the preceding verse are referred to God, *Náfikh-i ḥaqíqí u Fayyáḍ-i azalí* (Fa), or to Ḥusámu'ddín, the God-Man.

۲۰۰۷ با که گفتی الخ. Cf. I 137 *sqq.*

۲۰۰۸ اُبِيتُ عند ربّى. See the Hadíth cited in Book IV, p. ۳۷۵, Heading and cf. I 3740–3741, note. The second hemistich depicts mystic "absorption" (*istighráq*): see *Kashf*, *Eng.* 385, under *Kulliyyat.*

۲۰۰۹ يا نارُ الخ. *Qur.* XXI 69. Cf. III 954 and the note *ad loc.*

۲۰۱۰–۲۰۱۱ See I 428 *sqq.* and the note *ad loc.*

۲۰۱۲ در دل کُه الخ, alluding to the belief that rubies and other gems are formed by the action of solar heat (see I 1973, note). Here Ḥusámu'ddín (*Ḍiyá'u 'l-Ḥaqq*) is the medium through whom the Divine Sun fills the universe with light and beauty.

۲۰۱۴ چون على الخ. See IV 2232 and the note *ad loc.* The legend explains the significance of the *nay*: it was originally a shepherd's pipe fashioned from a reed that grew up in the well to which 'Alí had confided the Prophet's mysterious lore. See Aflákí tr. by Redhouse, *Mesnevi*, 84 *seq.*

۲۰۱۶–۲۰۱۷ The poet, transported by Love, now throws reserve aside and announces his intention to glorify Ḥusámu'ddín in defiance of ignorant and envious critics.

۲۰۱۸–۲۰۲۱ *I.e.* "in my present state of ecstasy do not expect me to resume the Story of the Fakir and the Buried Treasure and help him (*i.e.* any one like him) on his way to the Truth".

۲۰۲۰ پرواى آن اِسناد نيست. So BGK correctly. Fa says that *isnád* is wrong and reads *ustád* in the sense of *ustádí* = *irshád*; but this is clearly indefensible.

۲۰۲۲ در ده اى ساقى الخ, *i.e.* "O Ḥusámu'ddín, inspire with love of God the sceptic who cavils at us".

۲۰۲۳ سبالى مى‌زند. Some MSS. read *sibílí* (with *imálah*), which F confuses with *sabílí*, taking *sabíl zadan* as synonymous with *ráh zadan* "to waylay".

۲۰۲۵–۲۰۲۶ See II 167, note.

۲۰۲۷ Cf. III 3564 *seq.* and the note *ad loc.*

۲۰۲۸–۲۰۲۹ An appeal to the "Khwájah". Cf. I 537–542.

۲۰۳۰ گوهر و ماهيش الخ. See the notes on I 504 and 1112.

۲۰۳۴ جز دوى الخ. "The reality of *tawḥíd* is silence outwardly and inwardly" (Ibnu 'l-'Arabí). Any verbal profession involves the existence of a *muwaḥḥid* and a *muwaḥḥad*, *i.e.* virtually a denial of Unity, as Ibnu 'l-'Arabí says in the verse,

má waḥḥida 'l-Wáḥidu min wáḥid
wa-kullu man waḥḥadahu jáḥid.

۲۰۴۰ خوش مُدارا كن الخ. There is Prophetic authority for dissimulation of this kind. See IV 3811–3817 and the notes *ad loc.*

۲۰۴۳ نوحیان, with particular reference to Noah's wife (see *Qur.* LXVI 10 and cf. *infra*, *v.* ۲۱۱۰), who told the people he was mad and whose character is exhibited in the following Story of Abú 'l-Ḥasan Kharraqání.

P. ۳۸۹, Heading. Concerning this celebrated saint, see the note on Book IV, p. ۳۸۱۴, Heading (2).

The Story related here is a very free adaptation of an anecdote in *TA*, II 207, 7 *sqq.*, which runs as follows: Bú 'Alí Síná (Avicenna), hearing of the Shaykh's renown, made a journey to Kharraqán for the purpose of paying his respects. When he called at the house, the Shaykh (as it happened) had gone out to gather fire-wood, so Bú 'Alí asked his wife where he was. She replied, "What business have you with that liar and *zindíq*?" and much else in the same strain. Bú 'Alí set out to find the Shaykh and saw him returning home, accompanied by a lion which was carrying a load of wormwood on its back. "O Shaykh," he cried in amazement, "what marvel is this?" "Yes," he answered; "unless I bore patiently the burden of such a wolf"—meaning his wife —"such a lion would not bear the burden I have laid on it" (cf. *infra*, *v.* ۲۱۲۶ *seq.* and *v.* ۲۱۳۸).

۲۰۴۴ طالقان was an important town in the Merv district.

بو الحُسین, a metrical variation of Bú 'l-Ḥasan.

۲۰۴۵ با صدق و نیاز. These words, I think, refer to the dervish, not to the Shaykh, and G writes شیْخ with *sukún*, as in the text. Correct the Translation accordingly.

۲۰۴۹ ذو الکرم. Fa and all my MSS. except G read *bú 'l-karam*.

۲۰۵۰ ریش بین, "look at your (his) beard!", *i.e.* "what a fool you are (he is)!" Cf. II 544 and the note on I 533.

۲۰۵۳ دوشاخه بر نهاد. For the metaphor, see V 158 *seq.*

۲۰۶۱ Here the Shaykh's wife expresses a view held by many legalists and theologians who were shocked by the extravagances of saint-worship.

۲۰۶۲ جیفهٔ اللّیلست, *i.e.* he keeps no vigils. Cf. the phrase *muḥyí 'l-layl*, used in the opposite sense.

۲۰۶۳–۲۰۶۷ The legend of Abú 'l-Ḥasan Kharraqání (*TA*, II 201–255) amply justifies this orthodox attack on Ṣúfí antinomianism: see also *MI*, 133–138; from Rúmí's standpoint, however, the critics are fools and knaves.

۲۰۶۸ روز روشن الخ, *i.e.* any attempt to shake the faith of those who "see by the Light of God" is as futile and irrelevant as a night-patrol at noonday.

۲۰۷۰ آفتاب حق الخ. The epiphany of the Perfect Man is likened to the rising of the vernal sun.

۲۰۷۳ عجل الخ. Cf. IV 3331–3334 and the note *ad loc.* The true mysti sees and worships God in the "calf" which He has inspired to low *i.e.* in the saint who displays His attributes. This verse alludes t *v.* ۲۰٦٤ *supra.*

۲۰۷۷ Cf. I 538–540, 2647–2666 and the notes *ad loc.*

۲۰۷۸ شمع حق‌را پُف کنی الخ. Cf. *Qur.* LXI 8 and *SIM*, 37.

۲۰۸۳ The spiritually purblind dream of a world in which they will n more be troubled by the dazzling light of prophecy and saintship.

۲۰۸٤ موجهای تیز الخ, *i.e.* the manifestations of the majesty of the Hol Spirit (*Rúḥu 'l-Quds*).

۲۰۸٥ موی رُست. See I 1394, note. The Story of Canaan (*Qur.* XI 44 *sqq.* is related in *Math.* III 1308 *sqq.* Cf. also IV 3360–3364.

۲۰۸۷ همرهان مه, *i.e.* those who follow a Perfect Man on the way t God.

۲۰۹۰–۲۰۹۳ The reply to *v.* ۲۰٦٥ *supra.* For this doctrine of perfection see *Asráru 'l-tawḥíd*, 42, 1 *sqq.*, translated in *SIM*, 62 *seq.*, and cf. *Kashj Eng.* 200 *sqq.*

۲۰۹۳ امر معروف الخ, *i.e.* the *Shaykh-i kámil* is not subject to the Law for he has passed beyond all distinctions: he is both the Law-giver an the Law, both the Hierophant and the Mystery (cf. the Ḥadíth-i qudsí *al-insánu sirr^un min asrárí*).

۲۰۹٥ چون انا‌الحق گفت شیخ. I do not agree with Fa's view that *an 'l-Ḥaqq* may be used here as a formula of mystical "deification" withou reference to Ḥalláj, and that "the Shaykh" may signify either Báyazí or Abú 'l-Ḥasan Kharraqání himself.

۲۰۹٦–۲۰۹۷ See I 3052–3055 and the notes *ad loc.*

۲۱۰۱ طبل‌خوار. Cf. *v.* ۲۰٦۰ *supra.*

۲۱۰۲–۲۱۰۷ See the note on IV 698.

۲۱۰۸–۲۱۰۹ Cf. V 2749–2751 and note 1 in the Translation *ad loc.*

۲۱۱۰ عیال کافر الخ. Cf. *vv.* ٤٤٧٢–٤٤٧٤ *infra.*

۲۱۲٥ آزر با خلیل. See V 1685, note.

۲۱۲۹–۲۱۳۲ In Moslem religious literature and art the saint is ofte depicted riding on a lion and manifesting by this miracle the triump of the spirit over the flesh. For the comparison of the *nafs-i ammára* to a *shír-i báṭin*, see I 1374.

۲۱۳۹ P has *bukhti-yím*; but there is preponderant MS. authority for th text-reading.

اندر سبق. Cf. V 3739 and the note *ad loc.* The explanation th *andar sabaq* = *andar azal* seems less appropriate here.

٢١٤٢ God is represented as playing a game of dice with the selfless soul and throwing odd or even, *i.e.* determining all its diverse experiences. See the notes on I 393 *seq.* For "sensual desire" in the Translation, read "self-will".

٢١٤٥ سنا برق الخ, from *Qur.* XXIV 43: *yakádu saná barqihi yadhhabu bi-'l-abṣár.*

٢١٥١–٢١٥٢ Cf. I 1128–1135 and the notes *ad loc.*

P. ٣٩٥, Heading. إِنّى جاعِل الخ, *Qur.* II 28. Cf. the notes on *Math.* I 2559 *seq.*

٢١٥٣ Cf. I 3485 *seq.*, IV 1194, and the notes *ad loc.*

٢١٥٥ دو علَم, *i.e. mazhar-i núr-i hidáyah* and *mazhar-i zulmat-i ḍalálah.*

٢١٦٠–٢١٦١ See I 547, note.

٢١٦٦ See *Qur.* XI 70.

٢١٦٧ See the note on Book I, p. ٥٣, Heading.

٢١٦٨–٢١٦٩ See I 864, note, and II 2367 *seq.*

٢١٧٠–٢١٧٨ An argument illustrating the unreality of all secondary causes (*asbáb*) to which good or evil effects are imputed. See I 548, 830–853 and the notes *ad loc.*

٢١٧٤ زو پناه آرى الخ, *i.e.* "in order that when you feel the effect you may turn with entire submission to its Creator and Causer (*Musabbib*)".

٢١٧٥ تو دو قلّه نيستى. For the metaphor, see the note on II 3309.

قصّهٔ عذاب ظُلّة. See *Qur.* XXVI 189: *fa-kadhdhabúhu fa-akhadhahum 'adhábu yawmi 'l-ẓullati.*

٢١٧٦–٢١٧٨ The people of Shu'ayb (*Aṣḥábu 'l-aykah*: *Qur.* XXVI 176) are said to have been tormented by a heat so intense that their houses afforded them no shelter; then, after seven days, there appeared in the sky what they imagined to be a rain-cloud, which burst into flames and consumed them all.

٢١٨١ زين همى‌گويد الخ, probably referring to *Qur.* LXVII 3–4. See the note on *Math.* I 3629.

٢١٨٢–٢١٨٣ For David and Isráfíl as types of the *murshid-i kámil*, see II 915, note, and I 1930 *seq.*

٢١٨٥ محروم از وجود. Perhaps *wujúd* should be understood here in its ordinary meaning. Those who deny *ḥaqá'iq-i ashyá* virtually deprive themselves of reason, senses, and real existence.

٢١٨٦ The poet says he must refrain from divulging the *sirr-i Huwiyyat-i Iláhí*: he can only point out the right way to discover it.

٢١٨٧ Here *im'án* is derived from *ma'ín*, "running water". For the metaphor, see II 1206–1209 and the notes *ad loc.*

چون زتن جان وست الخ. Cf. IV 557 and the note *ad loc.* When th animal soul (*rúḥ-i ḥayawání*) is purged of its bodily affections, it assume the name and nature of the spirit or reasonable soul (*rawán* = *nafs náṭiqah, rúḥ-i insání*).

۲۱۸۸–۲۱۸۹ In my opinion these verses refer to Saná'í of Ghaznah b the title (*Ḥakím*) which in the *Mathnawí* is invariably used withou addition of the *takhalluṣ*. WM identifies the "philosopher" with Ib Síná, who (according to him) applied the terms *ján* and *rawán* to th *rúḥ-i ḥayawání* and the *nafs-i náṭiqah* respectively in his *Mi'rájiyyah* (s Rieu, *BMPC*, p. 438, col. 2, where the treatise in question is entitle *Sharḥ-i Mi'ráj* and shown to be of dubious authenticity). It is incredibl however, that Rúmí could have described Ibn Síná as a real mystic an pronounced a blessing on him. In the Translation substitute "sage for "philosopher".

۲۱۹۰ کو کلی‌را الخ, *i.e.* a prophet or saint can cause things normall beneficial to become harmful. Cf. *supra*, *v.* ۲۱۶۷ *sqq.*

۲۱۹۱ See the note on I 854.

باد ضایره, an irregular construction, which might have been avoide by writing *ríḥ* instead of *bád*.

۲۱۹۲ The reading of BP (see *app. crit.*) is difficult to explain. I sugge that عسی is used as a noun equivalent to بوك, "may be" in the sen of "hope" (III 3091 and note *ad loc.*), in which case the translation woul run as follows:

"The Wind was (like) the Flood, and the line (drawn by Húd) wa (like) the ship (Ark): there is many a hope (of benefit resulting from such arks and floods (manifestations of Divine *luṭf* and *qahr*).

۲۱۹۳–۲۲۰۲ This passage illustrates the doctrine that partial evil (sel interest, worldly cares and anxieties, etc.) serves the ends of Providenc and in reality is universal good. Cf. I 2063–2070 and the note *ad lo* and *infra*, *v.* ۲۲۸۱ *sqq.*

۲۲۰۷ آن صور, *i.e.* the *ṣifátu 'l-Ḥaqq*, which are revealed only to th Perfect Man.

۲۲۰۹ *I.e.* "God causes you to pass through a continual succession o diverse 'states' (I 393, note): now He plunges you in the Floo of His wrath, now He brings you safe to shore in the Ark of H mercy".

۲۲۱۸ Fear is not originated by the *quwwat-i wáhimah*, as philosophe assert. For *wahm* and its effects, see I 2757, III 1558–1561, and the note *ad loc.*

۲۲۱۹–۲۲۲۲ See I 3454, II 2927–2930, and the notes *ad loc.*

۲۲۲۴ بند دلست. Fa and three of my MSS. (AKP) read *band-i dil-ast*, and Fa explains that God's "ships" are His eternal decrees (*aḥkám*), by which the true believer's heart is enthralled and captivated. The relation between these Divine *aḥkám* and all others, such as intellectual judgements and religious ordinances, is that of the "whole" to its "parts". See the note on I 2801.

۲۲۲۵–۲۲۲۹ Cf. I 1061–1065 and the notes *ad loc.*

۲۲۳۴ قاموا كُسالى (*Qur.* IV 141), referring to the so-called *Munáfiqún*, whose lack of living faith was betrayed by their attitude in the ritual prayers.

۲۲۳۵ This number should have been placed opposite the preceding verse, and the error (caused by the occurrence of آتشى and آتشين at the beginning of successive verses) affects the numeration in the Persian text as far as *v.* ۲۲۵۲ *infra*. The correct numbers are given in the Translation.

۲۲۳۶ آتشى ديدى الخ, *i.e.* the fire that belongs to the sensible world.

آتش جان, *i.e.* the fire of *faná* and *tawḥíd* which consumes the whole world of opposites.

۲۲۳۸ كلّ شىء الخ, *Qur.* XXVIII 88.

۲۲۳۹–۲۲۴۵ In these verses the nature of mystical union is illustrated by an analogy drawn from Arabic grammar, namely, the absorption and disappearance of the *alifu 'l-waṣl*, *e.g.* in the formula بِسْمِ آللّه, where بِسْمِ stands for بِٱسْمِ. The *alifu 'l-waṣl* typifies the "self" which by giving up its external individuality (*wujúd-i 'ayní*) realises that its true existence is in the knowledge of God (*wujúd-i 'ilmí*) and that, as a mode of Divine being (*'ayn-i thábitah*), it is essentially one with Him.

۲۲۴۰ Fa reads *chún alif dar bi-sm pinhán gard u íst.*

۲۲۴۱ حروف كشته مات. *E.g.* the letter ن in مِمّا = مِن ما.

۲۲۴۲ وصل بىّ و سين الخ. Cf. the verse of Ḥalláj (*Ṭawásín*, 162):

bayní wa-baynaka anniyy^un yunázi'uní,
fa-'rfa' bi-luṭfika anniyy^an mina 'l-bayni.

۲۲۴۶ ما رميت الخ. See the note on I 615.

قال اللّه الخ, *i.e.* God was really the speaker of the words uttered by the Prophet in the state of *faná*. Fa reads *az ḍimn-ash bi-jast.*

۲۲۴۷ Here Rúmí, borrowing the language of the *Qur'án*, declares that the *Mathnawí*, in respect of its Divine origin and inspiration, is infinite and imperishable. Cf. *Qur.* XXXI 26: "and if all the trees in the earth were pens, and the sea with seven more seas to extend it (were ink), the words of Allah could never be exhausted." See also the notes on Book I, Preface, p. ۱, l. ۳, and II 3540–3546.

۲۲۴۸ The recitation of the *Mathnawí* will continue so long as there ar bricks (bodies) moulded of clay, *i.e.* until the end of the material work

۲۲۴۹–۲۲۵۰ The poem cannot die; though generations of its copyist and chanters (*mathnawí-khwánán*) pass away, the ocean of Divine energ is ever producing new pens and voices to preserve and perpetuate th truths revealed in it.

۲۲۵۱ حدّثوا عن بحرنا, *i.e.* "relate the Holy Traditions (*aḥádíth-i qudsiyyah* and other sayings drawn from the profundity of the Prophet's mysti knowledge (*'ilm-i ladunní*)". The words *ḥaddithú 'an baḥriná wa-la ḥara* are addressed to the *'ulamá-yi rabbání* and allude to the following Ḥadíth *ḥaddithú 'anní wa-lá ḥaraja fa-rubba ḥámili fiqh*in *ghayru faqíh*in *wa-rubb ḥámili fiqh*in *ilá man huwa afqahu minhu.*

۲۲۵۲ باز گرد از بحر الخ, *i.e.* "let me leave these deep waters and retur to the exoteric aspects of the Story" (cf. *v.* ۲۲۷۱ *infra*). For the metaphor see the note on v 802–805.

۲۲۵۶ جزو الخ. The particular and discursive reason (*'aql-i juz'í*, *'aql-ma'ásh*), which pursues "childish things", is indispensable as a stepping stone to the universal and transcendental reason (*'aql-i kullí*, *'aql-i ma'ád*

۲۲۵۷ Fa makes *bí-riyá* an epithet of *faqír*, but this is impossible.

۲۲۵۹ خود گنج اوست. Cf. the saying of St Augustine, "Man is wha he loves." The true seeker (*tálib*) loses himself in the object of hi search (*maṭlúb*) and becomes one with it. See the notes on *Díwán*, *SP* XVII 11, XVIII 6.

۲۲۶۰ The selfless lover contemplates nothing but his own "face", *i.e.* th Divine Essence and Attributes reflected in his heart, which constitut his real "self". Cf. *Tá'iyyah*, 153–154 = *SIM*, 214:

kiláná muṣallin wáḥidun sájidun ilá
ḥaqíqatihi bi-'l-jam'i fí kulli sijdati.
wa-má kána lí ṣallá siwáya wa-lam takun
ṣalátí li-ghayrí fí adá kulli rak'ati.

۲۲۶۲ دانش او الخ. See *GR*, 121 *sqq.* and the notes *ad loc.*

۲۲۶۳ إنّی انا, referring to the epiphany from the Burning Bush (*Qur* XXVIII 30): *yá Músá inní ana 'lláhu Rabbu 'l-'álamín.*

۲۲۶۴ اسجدوا لآدم, *Qur.* II 32. The adoration of Adam, the God-Man by the angels (I 540, note) symbolises the essential unity of all particula modes of being (*ta'ayyunát*) with the Absolute. Cf. I 538, note, an *Tá'iyyah*, 476 = *SIM*, 242:

wa-fiyya shahidtu 'l-sájidína li-maẓharí
fa-ḥaqqaqtu anní kuntu Ádama sijdatí.

۲۲٦۵ See I 2660 and the note *ad loc.*

۲۲٦٦ See I 1926, 3052–3055, and the notes *ad loc.*

۲۲٦٧ آن حبیب الخ. Probably this line is a description of Ḥusámu'ddín. WM says it refers to the Prophet, while Fa thinks God is meant. In my opinion, however, the words *án khalíl-i bá-rashad* clearly point to the Perfect Man.

۲۲٧٠ This is the language of "deification". The saint in his unitive experience assumes the Divine *iḥáṭah* and says: *ana asma'u wa-ana aqúlu, laysa fí 'l-dári ghayraná dayyárun.*

۲۲٧۲ Fa reads *chashma-i ráḥat.*

۲۲٧۴ این چشمهٔ دریامدد, *i.e.* the man inspired by God.

مُقْتَبِس (AK) is the correct reading here. The majority of my MSS. and most edd., including Fa, have *muktanas.*

۲۲٧٨ چشم‌بند ختم. Cf. *Qur.* II 6: *khatama 'lláhu 'alá qulúbihim wa-'alá sam'ihim wa-'alá abṣárihim ghisháwatun.*

۲۲٨۵ آرد سازد الخ. See the note on II 379 and cf. Bayḍáwí on *Qur.* IV 124.

کوه الخ. See *Qur.* XXXIV 10 and *Math.* III 4268 *sqq.*

P. ۴۰۳, Heading. The dervish, having failed to discover the treasure by his own efforts, repents of his egoism and beseeches God for help and guidance. It now appears that the *ganj-námah* (*supra, v.* ۱۹۰٨ *sqq.*) signifies the *Qur'án*, which contains mysterious clues to the "hidden treasure" of gnosis.

۲۲۹۲ قول حقوا الخ, an injunction based on the claim of the Ṣúfís that their interpretations of the inner meaning of the *Qur'án* are derived immediately from God. See *Luma'*, 105 *seq.* and *MI*, 23 *seq.* Rúmí frequently expresses contempt for rationalistic and subjective exegesis (*tafsír bi-'l-ra'y, ta'wíl*), *e.g.* I 1080 *sqq.*, 3740 *sqq.*, and indicates his agreement with the saying: *man fassara 'l-Qur'ána bi-ra'yihi fa-'l-yatabawwa' maq'adahu mina 'l-nár.*

۲۲۹٦ بر سر خرقه شدن = *ba-jánib-i faqr ú qaná'at raftan* (*lázim-ast*). The *khirqah* is a badge of self-abasement and self-abandonment. Fa has *shudam* in its text, but translates and explains *shudan*, which is the reading given by all my MSS. except K.

۲۲۹٨–۲۳۱۰ In these verses, as in a more familiar passage (I 387–406), Rúmí employs the imagery of night and sleep to depict the seeker's blissful escape from self-consciousness.

۲۳۰۰ Throughout the remainder of this section the poet identifies himself with the dervish and virtually speaks in his own person.

خود همی‌گوید الخ. See II 1666–1668, note. Complete *faná* involves

the disappearance of all "otherness", *i.e.* the assertion and ackno·ledgment by God Himself of His absolute omnipotence. In the fir. hemistich Fa reads *án shāb-i 'alí*, which makes a bad rhyme.

۲۳۰۵ کاندر آن ظلمات الخ. Instead of this line three of my MSS. rea *rúz Yúnus-wár tasbíḥí kunand.* Cf. *Qur.* XXI 87: *fa-nádá fí 'l-ẓulumáti* ι *lá iláha illá anta subḥánaka.* For a mystical application of Jonah's descer into the belly of the Fish, see III 4512 *sqq.*

۲۳۱۰ موسی آنرا الخ. The fire that Moses saw in the Burning Bu: (*Qur.* XXVIII 29) was really a *tajallí-yi núr-i iláhí*.

۲۳۱۲ See V 3109 and the note *ad loc.*

۲۳۱۴ اصحابنا اصحابرا. So all my MSS. *Aṣḥábaná* stands for ز *aṣḥábaná* and refers to members of the Mawlawí brotherhood, whi *aṣḥáb-rá*, as explained in the preceding verse, includes all Ṣúfís who aı devoted to the *Musabbib* and entirely regardless of *asbáb.* At first sigl the context might seem to support another reading, which occurs i the Teheran edition and is given by Fa as a variant, namely, *aṣḥáb ná-aṣḥáb-rá*, a phrase corresponding to *ná-mustaḥiqq ú mustaḥiqq* in tł next verse; but the point is that attainment of the spiritual perfectio and supreme felicity (*ṣadr-i sará*) enjoyed by the *aṣḥáb* depends ultimate. on Divine grace, which takes no account of merit or demerit: see tł note on I 2694.

۲۳۱۶ Cf. I 601–613 and the notes *ad loc.*

۲۳۱۷ اغیاررا. See II 2186, note.

۲۳۱۸ خاك مارا الخ. Cf. I 432–434 and the Ḥadíth-i qudsí cited in tł note on *v.* ۱۹۷۲ *supra.*

۲۳۱۹ تو امر کردی زابتدا. *E.g. ud'úní astajib lakum* (*Qur.* XL 62).

۲۳۲۰ ای عُجاب. Some commentators erroneously take *'ujáb* as an epith of God = *'ajíbu 'l-sha'n.*

۲۳۲۲ دریای رحمت. So G; but four of my MSS. (ABKP) have *daryá-ḥayrat.*

۲۳۲۵ بُدی مرغان من. For the construction, cf. II 787, V 4232, VI 34 497.

۲۳۲۸ دیده‌ورا, *i.e.* "all that I had in view and sought for".

۲۳۲۹ چون الف چیزی ندارم, *i.e.* "I am utterly destitute (of the pow to seek)". See the notes on I 1514 and II 3084.

جز دلی الخ. A heart constricted by distress is often compared t the "eye" of the letter م.

۲۳۳۰ Since *alif* and *mím*, when combined, form the word *um* (*umm* "mother" (fundamental *materia*), Rúmí says that these two lette: constitute the stuff of our sleeping and waking existence, in the sen. that *alif* signifies privation of the activities of the conscious self whic are symbolised by *mím.*

مهر أمر الخ, *i.e.* the soul of the mystic and quietist craves release from the prison-house of self-consciousness.

۲۳۳۱ غافلیست. Elsewhere in the *Mathnawí* the term *ghāfil* is almost invariably associated with the worldly "sleep of ignorance" (*khwáb-i ghaflat*). See II 39, note. *'Áqil*, on the other hand, takes its meaning from the context, though usually it refers to the carnal rather than the spiritual reason.

۲۳۳۸ آبم ده زعین. Fa translates as I have done, but perhaps a better rendering would be: "do Thou give me tears from the fountain (of Thy munificence)." Cf. the following verse.

عینین...هطّالتین. The commentators cite Ḥadíths in which the Prophet, praying for the gift of tears, is said to have used these or similar words, *e.g. Alláhumma a'ṭiní 'aynayni haṭilatayni qabla an yakúna 'l-dam'u dam'an wa-'l-aḍrásu jamr^an*.

۲۳۴۹ سُفتِه or سَفتِه (G) is synonymous with *sanjídah* = *mawzún*. Fa reads سَفتِه and explains it as a "lightened" form of ساخته.

۲۳۴۷–۲۳۶۲ The faculties and attainments on which men plume themselves will never enable them to find "the hidden treasure". With this passage cf. I 1113–1120 and the notes *ad loc.*

۲۳۵۱ پُرّیدن مجو. Fa reads *parrídan*, and translates it (as the sense requires) by *úchúrmaq* = *parránídan*, *i.e.* "do not seek to let the arrow fly (too far)". Apart from the difficulty involved in the causal use of *parrídan*, the reading *purrídan* is confirmed by *pur kun* (*v.* ۲۳۴۹) which Fa renders: *túlú ve qawí chek*.

۲۳۵۳ اقرب از حبل الورید. See IV 3241, note.

۲۳۵۸ جاهَدوا فینا. Commentators refer to *Qur.* XXIX 69: *wa-'lladhína jáhadú fíná la-nahdiyannahum subulaná wa-inna 'lláha ma'a 'l-muḥsinín.* G writes *jáhidú* (imperative), in which case *jáhidú fíná* would represent *wa-jáhidú fí 'lláhi ḥaqqa jihádihi* (*Qur.* XXII 77; cf. V 39, IX 41).

۲۳۵۹–۲۳۶۰. See *Qur.* XI 38–49 and cf. *Math.* IV 3360 *sqq.*

۲۳۶۴–۲۳۶۷ These lines describe philosophers and others who presume to set up their intellectual speculations as a challenge to inspired teachers of the Truth.

۲۳۶۶ گُلْبنان. So all my MSS. Fa and the edd. generally read *gulsitán*.

۲۳۶۷ Cf. IV 1407 *sqq.*

۲۳۷۰ بیشتر اصحاب جنّت الخ, a translation of the Ḥadíth *aktharu ahli 'l-jannati 'l-bulhu.* See the note on I 2925–2926 and cf. IV 1419 *sqq.*

۲۳۷۲ زیرکی. See II 3204, note.

۲۳۷۳ دامِ بُرد و طمع و گاز. G writes *gáz*, but in the Translation I h followed WM, who reads *káz*, a sort of arbour constructed by fow for the purpose of snaring birds (see *supra*, *v.* ۱۴۳۵ *sqq.*) or, accord to the lexx., a scarecrow that serves as a decoy. That this is the t reading seems probable, since *dám* and *káz* are naturally connect I cannot endorse Fa's view that *gáz* = *miqráḍ*, "scissors", is here u in the sense of "duplicity", "secret dualism" (*shirk-i khafí*).

۲۳۷۵ طفل خوردرا الخ. Cf. IV 1415. When the seeker has "pas away" from created things he rises to contemplation of their Crea alone and rests in God, like an infant in its mother's bosom. See v and the note *ad loc.*

P. ۴۰۷, Heading. This Story illustrates the mystical saying *man lam yad lam yadri* (II 3566, note).

۲۳۷۹ مرغزی و رازی الخ. See I 288 and the note *ad loc.*

۲۳۸۴–۲۳۹۴ The discordant elements and faculties forcibly associa with each other during their confinement in the body are always seek to return to the "wholes" of which they are "parts". Cf. III 44 4434.

۲۳۸۵ پر شوق و باد. *Bád* is the reading of all my MSS. except G, wh has *yád*; and *yád* may be right: cf. *v.* ۲۳۸۷ *infra*.

۲۳۹۰ رومی و کشی, *i.e.* widely divergent. Fa and other commenta read *gashí* (G) or *kushí* and offer interpretations that can only be descri as fantastic. The phrase is obviously parallel to *Marghazí ú Rází* (*v.* ۲۳ *supra*). Cf. the similar use of Bulghár and Qutú (III 1414). For Kash ancient town (afterwards known as Shahr-i sabz) in Transoxania, Barthold's article in *EI*.

۲۳۹۲ We remain "snow-bound", *i.e.* deprived of spiritual life, so lo as the light of God's countenance is withdrawn from us. For metaphor, see I 518–520 and the notes *ad loc.*

۲۳۹۳ Cf. III 1008–1009 and the note *ad loc.* The second hemistich allu to *Qur.* LVI 5 and CI 4.

۲۳۹۶ از مطبخ إنّی قریب. See the note on II 3601.

۲۳۹۱ والضیافه الخ. Cf. the Ḥadíth: *al-ḍiyáfah 'alá ahli 'l-wabar wa-la 'alá ahli 'l-madar*. In this passage the "tent-dwellers" and "village represent "simple folk" (*ablahán*: cf. *v.* ۲۳۷۰ *supra*), *i.e.* mystics, contrast to the "townsmen", *i.e.* "clever people" (*zírakán*) who t pride in their book-learning and intellectual culture.

۲۴۰۱ سِوَی آلله مَجید. So G. Other readings are *majíd* (B), *mujíd* Fa has *siwá 'lláhi 'l-majíd* in its text, but translates from the reading 'lláhi majíd, *i.e.* "there is no generous one except God".

۲۴۰۹ Here the Moslem, speaking as a true Ṣúfí, upholds immediate experience (*waqt*) against procrastination (*ṣabr*, *ṭúlu 'l-amal*, *iddikhár*). See I 132–134, III 2628, and the notes *ad loc.*

۲۴۱۰–۲۴۱۲ A mystical interpretation of the Ḥadíth *al-qassám* (*al-qussám*) *fí 'l-nár*, which originally (it is said) refers to those who in dividing an inheritance or other property take more than their fair share.

۲۴۱۳ In three of my MSS. (BKP) this verse is preceded, as in Fa, or followed by one which appears to be a doublet of it. See the *app. crit.*

۲۴۱۹–۲۴۲۰ See I 512–513, III 2124 *sqq.*, VI 1861–1864, and the notes *ad loc.*

۲۴۲۴–۲۴۲۵ These verses exalt the *insán-i kámil*, the man of perfect reason (I 2052, note), above all the rest of humankind. Cf. I 3308–3310 and the notes *ad loc.*

۲۴۲۶ Cf. the saying *ḥayátu 'l-'álim ḥayátu 'l-'álam*, where *'álim* is to be understood in the sense of *'álim-i rabbání* = *'áqil* in this passage, and see *Fuṣúṣ*, 11–14 = *SIM*, 155 *seq.*, and the notes on *Mathn.* I 1679, 1811–1813, II 3558.

۲۴۲۸ گربه بیند دُنبه الخ, *i.e.* the dreamer sees the object that he longs for. Other Persian proverbs to the same effect are cited in *Amthál u Ḥikam*, II 1018, under *shutur dar khwáb bínad panbah-dánah*.

۲۴۲۹–۲۴۵۴ The "dreams" of the Jew and the Christian naturally reproduce the highest mystical experience attained by their respective prophets, namely, the theophany on Mt Sinai (I 25–26, note) and the Ascension of Jesus (I 649, note). The Jew's vision, in some of its features, shows a family likeness to Daqúqí's, as depicted in Book III 1985 *sqq.*

۲۴۳۰ سایه, *i.e.* phenomenal individualisation (*ta'ayyun*).

زآن نور, *i.e.* from the *tajallí* of the Divine Attributes.

۲۴۳۱ نور دیگر, *i.e.* the *tajallí* of the Divine Essence.

۲۴۳۳ کُه سه شاخ شد. Cf. II 508–509 and the note *ad loc.*

۲۴۳۸ عَرْفات (for عَرَفات *metri causâ*), a mountain near Mecca: see art. in *EI.*

۲۴۴۲ Cf. the note on III 2001.

۲۴۴۴–۲۴۴۷ Cf. III 1991–1992 and the note *ad loc.*

۲۴۴۵ اُرْنی (for أَرِنی), *Qur.* VII 139.

۲۴۴۷ اتّحاد انبیاام الخ. See the note on I 325.

۲۴۴۸–۲۴۴۹ Angels with bodies composed of fire or snow are said to have been seen by the Prophet; they figure in popular Traditions concerning the *Mi'ráj*.

٢٤٥١-٢٤٥٢ It is characteristic of Rúmí that he regards every infidel as potentially a true believer and entitled to the full benefit of the doubt.

٢٤٥٥-٢٤٥٦ Cf. *vv.* ٢٤٨٤-٢٤٨٥ *infra*. The Christian, who was transported to heaven, claims that his "dream" is superior to that of the Jew, who remained on earth. In the first hemistich of *v.* ٢٤٥٥ Fa has the same reading as AP: see the *app. crit.*

فخر البنين, according to Fa, stands for *fakhru baní Ádam*; but in this context *al-banín* rather suggests *baní Isrá'íl*.

P. ٤١٢, Heading (1). An apologue showing the futility of traditional knowledge (*naql*) and academic disputation (*qíl u qál*). The camel, of course, represents the mystic (*ṣáḥib-ḥál*).

٢٤٦٠. Fa cites the Ḥadíth: *man lam yuwaqqir kabíraná wa-lam yarḥam ṣaghíraná fa-laysa minná*.

٢٤٦٩ شر و وزرت. So GK, and P also has وِزرت. The reading *sharr u zúr-at* (Fa), which occurs in two 14th-century MSS., is almost certainly corrupt. For *wizr* in this connexion, cf. *Qur*. XVI 27: *alá sá'a má yazirúna*.

٢٤٧٠. Cf. III 3556-3560.

٢٤٧٦ با قبح قربان الخ. See I 227, note. The *Qur'án* (XXXVII 107) does not mention a ram specifically but says: *wa-fadaynáhu bi-dhibḥin 'aẓímin*. Cf. Bayḍáwí *ad loc*.

٢٥٠١ ما خلقت الخ, an inexact citation from *Qur*. LI 56. See *Math*. III 2988 and the note *ad loc*.

٢٥٠٢ سامری‌را الخ. See the notes on I 2258 and IV 3331-3334.

٢٥٠٣ قارون. See I 864, note, and art. in *EI*. For the legend that alchemy, which he is said to have learned from Moses, was the source of his riches, see *Fihrist*, 351, last line and foll.

٢٥٠٤ بو الحکم. See I 782, note.

٢٥٠٥ دل علی النار الدخان. Logical evidence (*istidlál*) can never lead to real knowledge of God. Cf. *Kashf*, *Eng*. 268 *sqq*.

٢٥٠٨ This analogy is developed in Book I 2124-2136.

P. ٤١٥, Heading. See the note on Book II, p. ٣٧٦, Heading (1). Dalqak's headlong ride to Tirmidh exhibits the folly of all speculation and argument about God: it is lost labour, "sound and fury signifying nothing". The Story—in which Rúmí gives full play to his satiric genius—may have some sort of foundation in fact. During the second decade of the 13th century Tirmidh was ruled by Sayyids under the suzerainty of Muḥammad Khwárizmsháh (see *EI*, art. Tirmidh, IV 795, col. 2), and it is more than possible that relations between that prince and his vassals were not always friendly (cf. *infra*, *v.* ٢٥٣٦ *sqq*.).

٢٥٢٩ در عجایب عالمی. For the adjectival use of *'ajá'ib* cf. III 2625: *'ajá'ib makhraji-st*.

۲۵۳۷ خواروشاه, as the metre requires, for خوارزمشاه. Cf. v 866, 868.

۲۵۴۲ After this verse Fa and my 14th-century MSS. (ABK) insert a verse (see the *app. crit.*) which the two oldest MSS. (GP) omit.

۲۵۵۰–۲۵۵۷ In exposing the hypocrisy of Ṣúfís of the class described here, Rúmí points out that their boastful pretensions are unsupported by any sign of real mystical experience: cf. IV 1739–1776 and the notes *ad loc.*, V 2434–2439. For the metaphor of marriage applied to the union (*wiṣál*) of the soul with God, see I 428, 1435–1437, 1989–1992, and the notes *ad loc.*

۲۵۵۵ زآنك از دل الخ. Cf. III 4390 *seq.* and the proverb cited in the note on II 1587.

۲۵۶۲ Fa gives this verse in a different and slightly unmetrical form, which is found in P alone. See the *app. crit.*

۲۵۶۵ سیماهُمْ فی وُجُوهِهِمْ. *Qur.* XLVIII 29 has *fí wujúhihim*. Cf. the poet's exposition of *Qur.* XLVII 32 (*fa-la-'araftahum bi-símáhum wa-la-ta'rifanna-hum fí laḥni 'l-qawli*) in Book III 790 *sqq.*

۲۵۶۹ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ, *Qur.* XLIX 12.

۲۵۷۳ Fa mistranslates the first hemistich, taking the construction to be *mí-zanad ishkam-ash tibí* (='*uryán*) *chún dubul.*

۲۵۷۶ Cf. the Ḥadíth *da' má yuríbuka ilá má lá yuríbuka, fa-inna 'l-ṣidqa ṭuma'nínatun wa-inna 'l-kidhba ríbatun.*

۲۵۹۱ This verse combines two sayings of the Prophet:

(1) *al-ṣadaqatu taruddu 'l-balá'a wa-tazídu 'l-'umra;*

(2) *ḥaṣṣinú amwálakum bi-'l-zakáti wa-dáwú amráḍakum bi-'l-ṣadaqati.*

۲۵۹۳ Cf. v 1090 *seq.* and the verse of Mutanabbí cited *ad loc.*

۲۵۹۵ فرس‌را درگه است. See I 1444, note.

۲۵۹۶ See the note on I 2354.

۲۵۹۷ نیست باطل الخ. Cf. *Qur.* XXXVIII 26.

۲۵۹۸ See the note on I 1996–1997.

۲۶۰۰–۲۶۰۳ Cf. III 4008–4017.

۲۶۱۰ A paraphrase of *Qur.* LXVII 22: "is he who walketh (as though) falling on his face (*yamshí mukibban 'alá wajhihi*) better guided, or he who walketh upright (*yamshí sawiyyan*) on a straight path?" According to Najmu'ddín al-Kubrá, *mukibban* = *mukibban 'alá 'l-ḍalálati wa-'l-jahálati mithla 'l-bahá'im* and *yamshí sawiyyan* = *yamshí bi-'l-'ilmi wa-'l-ma'rifati wa-'l-ímáni mithla 'l-qámati 'l-mu'tadilati 'l-insániyyah.*

۲۶۱۱ شاوِرْهُمْ, from *Qur.* III 153.

۲۶۱۲ أَمْرُهُمْ شُورَى. See *Qur.* XLII 36.

۲۶۱۶ سیرُوا, referring to *Qur.* XXIX 19: *sírú fí 'l-arḍi fa-'nẓurú kayfa bada'a 'l-khalqa, thumma 'lláhu yunshi'u 'l-nash'ata 'l-ákhirata.* The meaning of the poet's injunction to the "traveller" to "try his fortune" is explained in the following passage: cf. III 1946 *sqq.*

۲۶۱۸ زآنك میراث از رسول الخ. Moslem saints have inherited from their Prophet the transcendental reason (*'aql-i ma'ád*) which endows them with knowledge of the Unseen.

۲۶۱۹ آن بصر, *i.e.* the Perfect Man. See III 3523–3526 and the notes *ad loc.*

۲۶۲۰ See the note on Book V, p. ۳۸, Heading.

۲۶۲۲–۲۶۲۵ This description of "the most righteous man" (*aṣlaḥ*), though it may be applied to Ḥusámu'ddín, is intended (I think) to be understood in a general sense, its subject being the Ṣúfí *murshid-i kámil* regarded as the supreme hierophant (*Quṭb*, *Ghawth*).

۲۶۲۴ حجّت ایشان الخ. Cf. *Qur.* XLII 15: *wa-'lladhína yuḥájjúna fí 'lláhi min ba'di má 'stujíba lahu ḥujjatuhum dáḥiḍatun 'inda Rabbihim.*

۲۶۲۶–۲۶۲۷ See the notes on I 2285, 2371.

۲۶۳۱ بِئْسَ ٱلْقَرِین, *Qur.* XLIII 37.

P. ۱۴۲, Heading. This allegory of the soul and its "bad companion" (see *vv.* ۲۷۳۵–۲۷۳۷ *infra*) is founded on the so-called Aesopian fable to which Dante alludes (*Inferno*, XXIII 4–6). "A frog having offered to carry a mouse across a piece of water, tied it to its leg; but when they got half-way, the frog treacherously dived and the mouse was drowned. Suddenly a kite swooped down and devoured both of them" (note in the Temple Classics translation).

۲۶۳۶ الجماعه رحمه. Cf. I 3017, note.

۲۶۴۰ The miraculous effects of companionship with holy men are illustrated by the legend of the roasted fish that was revived by contact with the Water of Life personified in Khaḍir. See *Qur.* XVIII 59 *sqq.* and *EI* (art. Khaḍir), II 862–863. The preponderance of MS. authority favours the reading *mustaqirr* (BGK) against *mustafirr* (Fa), which has no support except from P: *zindah gasht ú súy-i daryá shud mufirr.*

۲۶۴۲ لوح محفوظیست الخ. See the note on I 1063–1065.

۲۶۴۳ اندر قدوم, "in (his) advent", *i.e.* when he (the *murshid*) comes into touch with the *muríd*. Cf. *v.* ۲۹۸۵ *infra* and correct the Translation accordingly.

اصحابی نجوم. See I 2925–2926, note.

۲۶۴۴ نجم اندر ریگ الخ. P and Fa read *anjum.*

۲۶۴۸–۲۶۵۱ See I 1234–1246, 1943–1944, and the notes *ad loc.*

۲۶۴۹ زوی گشتش زبان = *zabán-ash riwáyat kard*. For راوی = زوی, see III 1165, V 2485, and the notes *ad loc*. This meaning would seem to be applicable in other passages where the metaphorical sense of *rawí* has been derived from its use as a technical term in prosody.

۲۶۵۳ رساله, the famous treatise on Ṣúfism composed in A.H. 438/A.D. 1046 by 'Abdu 'l-Karím al-Qushayrí. See Brockelmann, I 432.

قوت القلوب, an earlier and more extensive work on the same subject by Abú Ṭálib al-Makkí (*ob*. A.H. 386/A.D. 996). See Brockelmann, I 200.

۲۶۵۵ In the second hemistich Fa has the reading of P. See the *app. crit*.

۲۶۵۶ چون مسیح. Cf. *Qur*. XIX 30 *sqq*.

۲۶۵۷–۲۶۵۹ See *Qur*. XXXIV 10 and the notes on *Math*. II 493, 915.

۲۶۶۰–۲۶۶۱ See *Qur*. XXXIV 11.

۲۶۶۹ فی صَلاة دائِمون. *Qur*. LXX 23 has *alladhína hum 'alá ṣalátihim dá'imún*. Cf. the Ḥadíth *al-insánu fí ṣalátin má dáma yantaẓiru 'l-ṣaláta*; but of course Rúmí interprets "continuing in (the ritual) prayer" as *dawám-i dhikr ú mushádadah*.

۲۶۷۱ زُر غِبًّا. The Ḥadíth *zur ghibban tazdad ḥubban*, implying that "absence makes the heart grow fonder", is a maxim for the worldly-wise.

۲۶۷۲–۲۶۷۳ See the notes on I 17 and 502–503.

۲۶۷۵ عشق = *ma'shúq*.

مستسقی طلب. For the comparison of the *'áshiq* to a man suffering from dropsy, see III 3884 *sqq*. The mystical doctrine enunciated here has been set forth in the Story of the Wakíl of Bukhárá: see especially III 4389–4399, 4442–4444, with the notes *ad loc*., and III 4597–4600. Fa cites the verse:

'áshiqán harchand mushtáq-i jamál-i dilbar-and,
dilbarán bar 'áshiqán az 'áshiqán 'áshiq-tar-and.

۲۶۷۶–۲۶۷۸ Cf. III 4417 *seq*.

۲۶۷۹ در دل عَذرا الخ. Wámiq is the hero and 'Adhrá the heroine of a love-romance by 'Unṣurí, of which only a few verses have been preserved. See the art. 'Unṣurí in *EI*.

۲۶۸۱ بر یکی اشتر الخ, *i.e.* "lover" and "beloved" are really nothing but names for different aspects of the One Essence (Love). See the note on I 1736–1741 and *Tá'iyyah*, 577–578 = *SIM*, 251.

۲۶۸۵ چون بگوید نفس کُش. Cf. *Qur*. II 51: *fa-túbú ilá Bári'ikum fa-'qtulú anfusakum*.

۲۶۸۹ After this verse Fa has a verse that is found in my 14th-century MSS. (ABK) but omitted in GP. See the *app. crit*. (misplaced) under *v*. ۲۶۸۸.

۲۶۹۱ ده زکات جاه. Cf. I 1795 and the note *ad loc*.

۲۷۰۱ در رصد, *i.e.* in the *'álamu 'l-ghayb*, where God observes all the actions of His creatures: cf. *Qur.* LXXXIX 13. It is not admissible to translate: "the righteous who keep watch over their actions" (Fa).

۲۷۰۲ لا عَیْنٌ رأت, from the Ḥadíth-i qudsí cited in the note on I 245.

۲۷۰۳–۲۷۱۳ Here the mouse is represented as a sinner acknowledging his utter depravity and fixing all his hopes on the boundlessness of Divine grace. Cf. V 1835 *sqq.*

P. ۴۲۷, Heading. والصوفیُ ابنُ الوقت. See the note on *v.* ۲۱۴۰۲ *supra.*

نهری باشد نه دهری. "River" symbolises the indivisible continuity of the spiritual world, where all things "co-exist in an eternal Now". Cf. Inge, *Philosophy of Plotinus*, II 92 and note I *ad loc.* The phrase *dar gulzár-i sarí'u 'l-ḥisábi-yi khwish* in combination with *nahrí* suggests that Rúmí may have had in mind *Qur.* LIV 54–55: *inna 'l-muttaqína fí jannát^in wa-nahar^in fí maq'adi ṣidq^in 'inda malík^in muqtadir^in*.

لا صباح الخ. See I 2201, note.

چنانك از اللّه واحدْ الخ. The edd. and probably more than one of my MSS. read إنّ اللّه واحدٌ, but seeing that this formula does not occur in the *Qur'án*, I prefer to retain the natural construction with از.

۲۷۲۱ آب مَعین. Three of my MSS. read مَعین (مائی) ماءٌ, *Qur.* LXVII 30.

۲۷۲۳ سیماهُم وُجوه, for *simáhum fí wujúhihim* (*Qur.* XLVIII 29). Cf. *v.* ۲۵٦۵ *supra* and V 2082.

۲۷۳۵–۲۷۳۷ These verses explain the inner meaning of the fable. The "mouse" is an emblem of the bodily nature, to which the spirit is tied by the "string" of phantasy (*khayál*) and carnal reason (*'aql-i juzví*): cf. the notes on I 400–401.

۲۷۴۳ مرد نبی, *i.e.* the holy man.

از فنی. So all my MSS. correctly. Fa has زآفتی.

۲۷۴۴ Concerning *firdsah* see the notes on I 32, 1331.

نور دل الخ. See the notes on I 1063–1065, IV 1851.

۲۷۴۵–۲۷۴۸ See *LHA*, 66–68, for an abridged version of Ṭabarí's account of the Abyssinian invasion which threatened to destroy the Ka'bah in "the year of the Elephant" (*circa* A.D. 570). Here Rúmí follows the traditional narrative.

۲۷۴۹ ولیُ با وُرود. According to Fa, *bá wurúd* = *mawṣúf ba-wáridát-i iláhiyyah*; I think the phrase is nearly synonymous with *wáṣil*: cf. the use of *wárid* (I 980, note) and *bí wurúd* in *v.* ۱۲۷۷ *supra.*

۲۷۵۰–۲۷۵٦ See *Qur.* XII 11–13.

۲۷۵۸ در فلسفه بود = *izhár-i ḥikmat-i iláhí kard.*

۲۷۵۹–۲۷٦۳ Cf. the Story of the Hoopoe (I 1214–1261) and the notes *ad loc.*

۲۷٦۰ يَفْعَلُ اللّٰه الخ, *Qur.* III 35.

۲۷٦۴ بو العلا, *i.e.* the mystic exalted by virtue of his complete acquiescence in the Divine pre-ordainment (*ridá bi-'l-qadá*). Cf. III 1872 *sqq.* For *ibtilá* as a mark of holiness, see IV 100, note.

۲۷٦۵ بر معارجها. P and Fa read *ta'áruj-há.*

۲۷۷۱ زآن بيابان الخ. The "Desert" is the illimitable plane of "not-being" (*'álamu 'l-amr*: II 1103, note), the ultimate source of everything that exists in the material world (II 688–690 and the notes *ad loc.*).

۲۷۷۲–۲۷۸۵ Our conscious life is nothing but an ever-changing succession of ideas, thoughts, and experiences emanating from the Unseen Power which creates them, determines their character, and causes them to come and go "like Snow upon the Desert's dusty Face".

۲۷۷۳–۲۷۷۴ For the comparison of the heart to a guest-house and of the *khawáṭir* and *khaydlát* that occupy it to travellers arriving and departing, see Book v, p. ۲۳۳, Heading, and *vv.* 3676–3688 *ad loc.*

۲۷۷۵ The carnal man's "father", *i.e.* the *kháṭiru 'l-nafs*, packs off as soon as his spiritual reason (*kháṭiru 'l-rúḥ*) becomes developed and dominant. Cf. IV 1314–1323 and the notes *ad loc.*

۲۷۸۰ Cf. *Díwán*, *SP*, p. 334, penult:

al-ḥaq nihán sipáhí, púshídah pádisháhí,
har laḥẓah ḥamlah áward, ángah ba-aṣl wá shud.

۲۷۸۲ Inasmuch as the ebb and flow of these ideas never ceases for a single instant, they must be phenomenal manifestations of an Essence which alone is changeless and permanent. See the note on I 1142–1148.

۲۷۸۴–۲۷۸۵ Cf. I 751–759, V 3686 *seq.*, and the notes *ad loc.*

۲۷۸٦–۲۸۱۵ In this passage the "mouse" is the earth-bound soul praying for deliverance.

۲۷۸۷ زآسيب ذنب. See I 3991, note.

۲۷۸۸ از چه و جور رسن. See the notes on I 847–850, 3162.

۲۷۹۰–۲۷۹۵ The analogy is drawn from *Qur.* XII 43–54.

۲۷۹۱ كاللّٰه يُحِبُّ المُحْسِنِين. Cf. *Qur.* III 128.

۲۷۹۲ Here the lean kine symbolise sensual qualities. This interpretation of the dream is reversed in another passage (v 932–936). See the note on Book v, p. ۵۹, Heading.

۲۷۹۵ Cf. *Qur.* XII 33, where Joseph says: "O my Lord, prison is more desirable to me than that unto which they (the women) urge me." Woman, of course, is a type of the appetitive soul (*nafs-i ammárah*).

۲۷۹٦ اِهْبِطُوا, *Qur.* II 34, etc.

۲۷۹۸ در حطمه. See Book IV, Translation, p. 323, note 1.
كيد زنان الخ. Cf. *Qur.* XII 28: *inna kaydakunna 'aẓímun.*

۲۷۹۹ و چون کشتم بدن. All my MSS. except G read *bastam badan*. Fa has هشتم (*sic*) but translates کشتم.

۲۸۰۰ یعقوب, *i.e.* the rational soul (*nafs-i náṭiqah*).

۲۸۰۳–۲۸۰۴ *I.e.* "when I repented and found favour with Thee, I sought to repel every satanic temptation; but my exorcism was of no avail".

۲۸۰۸–۲۸۱۰ He whose inward eye (*oculus cordis*) God has opened can aspire to nothing less than contemplation of God Himself. The mystic's soul hunts its Divine Hunter and makes Him its prey, *i.e.* becomes His prey: see IV 1052 *sqq.*, V 464, and the notes *ad loc.*, and cf. *vv.* ۴۴۳۹–۴۴۴۴ *infra*.

۲۸۱۱ لا أُحِبُّ الآفلين, *Qur.* VI 76. See I 426, note.

۲۸۱۳ See II 3236–3241 and the notes *ad loc.*

P. ۴۳۳, Heading. This Story, illustrating the topic of the last four verses, shows that the spiritual sense *par excellence*, which transcends every other sense and faculty, is immediate vision and recognition of the Divine.

۲۸۲۱ زدیناری دو دانگ. On the small value Ṣúfís attach to hearing in comparison with sight, see V 3905–3908, 3918–3924, with the notes *ad loc.*, and IV 2065 *sqq.*

۲۸۲۳ اندر قیروان. Persian poets use *qayrawán* (the Arabicised form of *kárwán*) in the sense of *aṭráf-i ma'múrah*, as stated in *Farhang-i Rashídí*, *s.v.* Fa connects the word with *qír* and renders *shab andar qayrawán* by "in the pitchy night"!

۲۸۲۴ زلهر من نقبها, referring to intellectual speculation (*baḥth*), which picks holes in the Sacred Law (*sharí'ah*). Cf. *Qur.* II 185: *wa-laysa 'l-birru bi-an ta'tú 'l-buyúta min ẓuhúrihá*.

۲۸۲۹ الناس معادن, a well-known Ḥadíth. See II 2077, note.

۲۸۳۱ که برد بوی از یمن. See the Ḥadíth cited in the note on II 1203.

۲۸۳۵ ما رَمَيْتَ الخ, *Qur.* VIII 17. See note on *Math.* I 615.

۲۸۳۷–۲۸۳۹ In the allegory Maḥmúd signifies God, without whose mercy no sinner is saved.

۲۸۴۱ This verse, omitted in the two oldest MSS., helps to elucidate the following passage and seems to have been put in for that purpose.

۲۸۴۲–۲۸۴۷ The "night-thieves" who break into "the King's Treasury" are types of the carnal soul and reason. Such knowledge of the Truth as they acquire is merely superficial: *e.g.* the *aṣḥáb-i sam'* recite "God is with you" (*Qur.* LVII 4), but actually they do not realise His presence at all. *Vv.* ۲۸۴۳ and ۲۸۴۵ illustrate the *firásah* of the worldly-wise, contrasted with "seeing by the Light of God" (I 32, note). *Ustád-i kamand* (*v.* ۲۸۴۴) describes any leader of those who "for their

bellies' sake Creep and intrude and climb into the fold". Cf. the Ḥadíth: *alá inna li-kulli malikin ḥiman, alá wa-inna ḥimá 'lláhi maḥárimuhu.* For *naqb-zan* see the note on *v.* ۲۸۲۴ *supra.*

۲۸۵۰ کرفتند و ببست. Other examples of this construction occurring in the *Mathnawí* are given in the note on II 320.

۲۸۵۳ In the first hemistich Fa has the same reading as P. See the *app. crit.*

۲۸۵۶ The thief who recognised Maḥmúd when they met by night is now identified with the mystic (*'árif*) who knows and loves God in the dark world of illusion. Fa omits this verse.

۲۸۵۷ وهو معکم, *Qur.* LVII 4.

۲۸۵۹–۲۸۶۰ Cf. IV 2934–2949 and the notes *ad loc.*

۲۸۶۱ ما زاغ بود. See II 3752, note.

۲۸۶۳ الم نشرح. See III 2356, note.

دید آنچ جبرئیل الخ. See the note on I 1066–1068.

۲۸۶۴ مر یتیمی را. Some MSS. have هر, and so Fa, though it translates from the text-reading. The verse alludes to *Qur.* XCIII 6: "Did not He find thee (Mohammed) an orphan and protect thee?"

۲۸۶۶ نامش خدا شاهد نهاد. See *Qur.* XXXIII 44, *Math.* I 3824, note. With the following description of the Perfect Man as God's own witness to all truth and reality, cf. V 242 *sqq.* and *Passion*, 601.

۲۸۶۷ زشب خیزش. Cf. *Qur.* XVII 81 and Goldziher, *Richtungen*, 101.

۲۸۷۴ حبك الخ, a variant of the Ḥadíth cited at I 2645, II 2724.

۲۸۷۶ سِرِّ روح. So all my MSS. Fa reads *sirr-i rúḥ.*

۲۸۷۸ روح را مِنْ أَمْرِ رَبّی الخ. See *Qur.* XVII 87 and cf. *vv.* ۳۳۰۴–۳۳۱۰ *infra.*

۲۸۸۲. منظر حق دل بود. Cf. V 874 *sqq.*

۲۸۸۳–۲۸۸۴ See II 974, V 2735–2741, and the notes *ad loc.*

۲۸۸۵–۲۸۸۶ See I 1463, note; III 1905–1915. From one point of view, the Perfect Man's relation to God is analogous to that of an eye-witness who may be regarded as *ḥákim-i qaḍá* in the sense that his evidence determines the judgement and thus brings into clear light the justice and other hidden qualities of the judge.

۲۸۹۱ كمالُ البِرِّ الخ. Cf. the saying *má 'l-iḥsánu illá bi-l-tamám.*

۲۸۹۲ يا رَبِّ اتمِمْ نُورَنا, from *Qur.* LXVI 8: *yaqúlúna Rabbaná atmim laná núrana wa-'ghfir laná.*

۲۸۹۸ كلّ شيءٍ الخ. See the note on I 3923.

۲۹۰۵ ای مشتری. See I 2709, note.

۲۹۰۶ آنك بود الخ, *i.e.* "he (the gnostic) who attained to perfect union with God".

اندر شب قدر. See the notes on I 2935, III 2533.

۲۹۱۱ نگوساریم. So all my MSS., except B.

۲۹۱۲ فی جیدنا الخ. *Qur.* CXI 5 has *fí jídihá ḥabl^un min masad*, and Fa reads *jídihá*; but all my MSS. have *jídiná*.

۲۹۱۵ نظار, for نظاره. Cf. I 3623, note.

۲۹۱۶ سگ کهفش الخ. Here "dog of the Cave" signifies a devoted follower of the saints (*khádim-i aṣḥáb-i kahf-i ḥaqíqah*): being constantly in touch with them, he knows God, though his knowledge is not yet pure and undefiled. Cf. I 1018–1026, II 2362–2364, and the notes *ad loc.*

۲۹۱۷–۲۹۱۸ Cf. *supra, vv.* ۲۸۲۰–۲۸۲۱ and the note *ad loc.* Spiritual knowledge conveyed through an imperfect medium, *e.g.* a relater of the sayings of the *awliyá*, is an excellent thing so far as it goes.

۲۹۱۹–۲۱۲۱ Cf. IV 2171–2172 and the note *ad loc.*

۲۹۲۰ نباید نام جست, *i.e.* he must never again desire what the world calls "a good name".

P. ۴۳۹, Heading. گاو بحری. Damírí (under *baqaru 'l-má'*) mentions Qazwíní as his authority for the belief that there is a cow which comes out of the water and grazes on herbage, and that its excrement is ambergris. According to Jayakar (I 329), this animal is the hippopotamus; but its description rather indicates a cross between the spermaceti-whale (see Lane under عَنْبَر) and the herbivorous dugong.

گوهر کاویان. Fa rightly connects *káviyán* with *káviyání dirafsh*, the celebrated banner (originally a leathern apron worn by the blacksmith Kávah), which after Farídún's triumph is said to have been studded with jewels taken from the treasury of Ḍaḥḥák. The commentators make no attempt to explain the occurrence of such a peculiar phrase in the present context. Perhaps it was suggested by a word-play (*gáv, káviyán*). Since *káviyání dirafsh* is also known by the name *akhtar-i káviyán*, the epithet might easily be transferred to *gawhar* in the sense of *tábán*, "shining", as Naḥífí renders it.

۲۹۲۶ هرکه چون زنبور الخ. See I 1008–1010, 1813, and the notes *ad loc.* Fa reads *nuqal*, "the plural of *nuql*" (*sic*).

۲۹۳۲ ابلیس‌وار. See I 3216, note.

۲۹۳۳ گاو, *i.e.* a man of bovine nature.

۲۹۳۴ اهْبِطوا. See the note on *v.* ۲۷۹۶ *supra.*

۲۹۳۵ مقیل, referring to the siesta of worldliness (*khwáb-i ghaflat*).

۲۹۳۹ رش حق. Cf. the Ḥadíth cited in the note on I 760.

۲۹۴۴ غراب البَیْن, *i.e.* Death, which seizes and destroys the soul that is attached to the body. Cf. I 706–709 and the notes *ad loc.*

۲۹۵۲–۲۹۷۳ This passage brings out the real cause of friendship between persons no less incongruous in appearance than the frog and the mouse. See I 745, 889–894, and the notes *ad loc.*

۲۹۵۷ بگرفت و فو. For the construction, cf. بر گشت و گریز (v 2567) and the note on II 320.

۲۹۶۲ عقل گوید الخ. Translate: "Reason says to the eye, 'Look well!'"

۲۹۶۴–۲۹۶۵ Cf. III 3951 *sqq.*

۲۹۶۶ قریر. *Rajul*[un] *qariru 'l-'ayn* is explained as meaning "a man whose eye sees that for which it has longed and becomes at rest" (Lane, *s.v.*).

۲۹۶۸ بخضرای دمن. See II 1017 and note *ad loc.* and cf. the Ḥadíth *iyyákum wa-khaḍrá'a 'l-diman.*

۲۹۷۰ Reason, though it can discern good and evil in the world of forms, falls into "another trap" (see I 115, note), from which the only means of escape is the knowledge of God's absolute unity as revealed to His prophets and saints.

۲۹۷۲ لی وَلَك. See III 3567, IV 3075, and the notes *ad loc.*

P. ۴۱۴۲, Heading. According to Fa, 'Abdu 'l-Ghawth was a pious Moslem; but the name is evidently fictitious: it may be equivalent to 'Abdu 'l-Mughíth (cf. *Passion*, 16, note 2). The Story told here has some features in common with the legend of Tamím al-Dárí (see art. in *EI*, IV 647, col. 1), a well-known Companion of the Prophet, who was spirited away by the *jinn*; he, however, after many wonderful experiences returned to live with his wife and family—a *dénouement* involving the elimination of "the other husband". Damírí (tr. Jayakar, I 473 *seq.*) records several cases in which Moslems alleged that they had wedded a female *jinní*. Cf. *EI*, art. djinn.

۲۹۷۸ مُتْواریه, for *mutawárí* on account of the rhyme.

۲۹۸۲ See II 1273 and the note *ad loc.* The Ḥadíths are: *al-sakhá'u wa-ḥusnu 'l-khuluqi ghuṣnáni min shajarati 'l-jannah* and *al-sakhá'u shajarat*[un] *min ashjári 'l-jannati aghṣánuhá mutadalliyát*[un] *fí 'l-dunyá fa-man akhadha ba'ḍ*[an] *min aghṣánihá qádahu dhálika 'l-ghuṣnu ilá 'l-jannah.*

۲۹۸۵–۲۹۹۱ Idrís, whom Moslems identify with Enoch, is described as the first astronomer (*awwalu man naẓara fí 'ilmi 'l-nujúm*).

۲۹۸۷ بعد غیبت. He is said to have asked the Angel of Death to receive his spirit, and it was taken up to heaven for an hour; then it was given back to him. See art. Idrīs in *EI.*

۳۰۰۳–۳۰۰۵ See I 535, note.

لَنَحْنُ آلصّافّون, *Qur.* XXXVII 165.

۳۰۰۸ از مرد هر یابد شرف. All my MSS. have *mard.* Fa reads *murdab.*

٣٠١٠ الجار ثُمَّ الدار. See *Arabum proverbia*, I 303, No. 88. Here the saying is applied metaphorically to the relation between spiritual essence and material form.

P. ۴۴۴, Heading. از هیچ زندهٔ وام او الخ. Cf. the Ḥadíth cited in the note on II 2854, and see the Story of Aḥmad ibn Khiḍrúyah and his creditors (II 376 *sqq.*).

٣٠٢٧ See Book I, p. ٩٩, Heading (2) and the verses following it.

P. ۴۴٥, Heading. Ja'far al-Ṭayyár (II 3565, note) represents the saint in union (*jam'*) with God.

از حقّ جمعیّت عظیم دارد. Cf. the verse:

laysa mina 'lláhi bi-mustankarin
an yajma'a 'l-'álama fí wáḥidi.

٣٠۴٠. This verse seems naturally to belong to the vizier's description of Ja'far. Fa says the speaker is either Ja'far himself (in which case *án qubád* refers to God) or Rúmí.

٣٠۴٣ هوشان, *i.e.* those who look at things from the aspect of "separation" (*ahl-i tafriqah*). See the notes on I 3752–3756, IV 2041.

٣٠۴٦ حُمَیْتی. See I 3348, note.

٣٠٥٥ ماءِ مزن. Here *má'* is used, like "water" by jewellers, in the sense of "lustre", "brilliance". Fa and two of my 14th-century MSS. read *máh-i muzn*.

٣٠٥٨ ذات الصّدور, a Qur'ánic phrase (*Qur.* III 115, 148, etc.).

٣٠٦٠ که زمرّد الخ. See III 2548, note.

مار کر. According to Damírí, the "deaf serpent" (*al-ḥayyatu 'l-ṣammá*) is a very dangerous species; "the Arabs (he says) assert that vipers are deaf, and also the ostrich". *Ḥayyatun ṣammá* may signify "a snake that will not hearken to the voice of charmers" (cf. Psalms, LVIII 4–5). Deafness was not attributed to all snakes, as appears from the proverb *asma'u min ḥayyatin* (*Arabum proverbia*, I 645, No. 143).

٣٠٦٢ لباس عارفی. Translate: "the garment of one who is a knower of God," and cf. *v.* ٣٠٨١ *infra*. *'Árifí* = *ma'rifah* would be parallel to *ṣúfiyí* = *taṣawwuf* (V 364), but that meaning is less suitable here.

٣٠٦٣–٣٠٦۴ For the belief that a garment (*khirqah*) worn by a holy man becomes charged with light emanating from the Divine *tajalliyát* in his heart and thereby acquires miraculous powers, see the references given in the note on II 1769.

٣٠٦٦ Concerning the luminous body (σῶμα πνευματικόν) of the saint, see III 8, IV 473, and the notes *ad loc.*

٣٠٦٧–٣٠٦٩ See *Qur.* XXIV 35 and the note on *Math.* II 1293.

۳۰۷۱ لم یزَل. Read *lam yazul* (G), as required by the rhyme.
۳۰۷۲–۳۰۷۳ A paraphrase of the Ḥadíth-i qudsí cited in the notes on I 1017, 2653.
۳۰۷۵–۳۰۷۶ The "mirror" is the heart or spirit of the Perfect Man. See the note on IV 3268 and cf. *Fuṣúṣ*, 8 *sqq.* = *SIM*, 154–156.
۳۰۷۷ پنجاه عُرس. Cf. I 428, note.
ولی شرحش مهوس, alluding to *Qur.* XVII 87. Cf. *v.* ۳۳۱۰ *infra.*
۳۰۸۱ خرقه عارفی. *Khirqah* of course, like *túbrah* above, carries a double meaning. Cf. *Díwán*, *Tab.* 258, 2:

dar khirqa-i tan-pára-há búdam basí dar kár-há
w-az dast-i khwad ín khirqah-rá bisyár man bi-drídah-am.

۳۰۹۱ In the second hemistich Fa has the same reading as P. See the *app. crit.*
هر قُصور. See I 3141, note, and cf. *Kashf*, 381, 3, where all MSS. read *har ma'áṣí.*
۳۱۰۶ دارُ السَّلام. Cf. *Qur.* VI 127: *lahum dáru 'l-salámi 'inda Rabbihim.* Tabríz in the following passage is depicted as the Holy City of the mystic's quest, the home of the perfect saint and *murshid* through whose favour the soul finds peace in union with God. For the significance of this in relation to Rúmí himself, see the note on I 136:

khwash-tar án báshad kih sirr-i dilbarán
guftah áyad dar ḥadíth-i dígarán.

۳۱۱۰ In the second hemistich two of my MSS. (BP) read:

guft nukhkhí hábuná yá náqatí.

The lexx. do not authorise this use of *nakhkha* as an intransitive verb.
P. ۴۵۰, Heading. ثُمَّ الّذینَ کَفَروا الخ (*Qur.* VI 1) may be rendered: "then those who disbelieve put (their idols) on a level with their Lord" or "then those who disbelieve in their Lord turn aside (from Him)".
۳۱۲۸ طُعمه‌پذیر = *gulú*, *ḥalq*, *i.e.* the capacity to receive and enjoy it. Cf. III 17 *seq.*
۳۱۲۹ طیّبات, spiritual blessings (*arzáq-i ṭayyibah*).
۳۱۳۳ من مروزا الخ. Cf. *Kashf*, 387, 12: *murídán-rá...ta'alluq ba-pírí ba-jáy-i iṣábat-i qiblah (bwad).*
۳۱۳۸ اصطرلاب. For the metaphor, cf. I 110, IV 3685.
۳۱۴۰–۳۱۴۱ The nature of Man, wherein Divine attributes are depicted and exhibited, is analogous to the "spider" (*'ankabút*) or "net" (*shabakah*) of an astrolabe, *i.e.* the uppermost tablet, crossed by lines (*khuṭúṭ*) which give it the appearance of a spider's web, and marked with figures representing the signs of the zodiac, etc.

۳۱۴۴ در چهٔ دنیا فتاوند, *i.e.* fell into error and illusion. In Fa and ABK this verse is followed by another (see the *app. crit.*) which the two oldest MSS. (GP) omit.

۳۱۴۵–۳۱۴۹ See I 1304 *sqq.*

۳۱۵۰ شش = *shash jihat* (II 613, note), *i.e.* the realm of spatial relations.
غلط در هر ششی, correctly explained by WM: *dar har shash ghalaṭ karda-í.* Fa takes *shash ghalaṭ* as equivalent to *shash ḥiss* (IV 427, note), but no satisfactory sense can be obtained by construing the verse in this way.

۳۱۵۱–۳۱۵۴ Cf. I 1319–1332 and the notes *ad loc.*

۳۱۵۵ استارهٔ سنی, *i.e.* Divine Wrath, of which the evil passions that display themselves in men are only a fleeting image; it is idle to fight with shadows: you must look beyond them to the world of substance and reality.

۳۱۶۰ Fa reads *'aks-i naḥs-i án sum-ast.*

۳۱۶۸ آن سَری = *mansúb bad-án sar*, an adjective qualifying *farbihí.* Fa, supposing *sarí* to be Arabic, translates: "that munificent King"—an explanation which ignores *Ḥaqq* (the grammatical subject of *bakhshad*) in the first hemistich.

۳۱۶۹ چون پری‌را الخ. Cf. III 3025 *sqq.*

۳۱۸۰ Cf. I 751–756, II 2812, and the notes *ad loc.*

۳۱۸۱ See I 2437, note, and *Tá'iyyah*, 239–264 = *SIM*, 222 *sqq.*

۳۱۸۴ باز عقلش گفت الخ. From the standpoint of transcendental reason (*'aql-i ma'ád*), which admits no real difference anywhere, to regard the Perfect Man as "other than God" (*supra, v.* ۳۱۲۴ *sqq.*) savours of dualism; for, though he appears in the phenomenal world, he does not belong to it: all his creaturely attributes are "naughted", he has been essentialised, and if he is not God absolutely, at least it may be said of him that he is "God in the likeness of a reflexion".

۳۱۸۶ این موشان. See the note on *v.* ۳۰۴۳ *supra.*

۳۱۸۸ See I 3216, note.

۳۱۸۹ آنك او مسجود شد, referring to the worship of Adam by the angels in pre-existence. See I 540, note.

ساجد مغوان. In the Translation I have followed Fa, which interprets *sájid* as *khádim u sájid-i khalq*; but here *sájid* (*khalq*) is opposed to *masjúd* (*Ḥaqq*). The "deified" man is not an individual worshipper: he has become the subject and object of all worship. Cf. *vv.* ۲۲۵۹–۲۲۶۰ *supra* and the notes *ad loc.*

۳۱۹۱ روغن گل الخ. Cf. Achundow, p. 407 (under *ward, gul-i surkh*): "der medicinische Gebrauch beschränkte sich anfänglich auf ein riechendes Oel, das man durch einen Macerationsprocess mit fettem Oel in unreiner Form darstellte."

٣١٩٢ چون مبدّل الخ. See the notes on I 264 and Book III, p. ١١٣, Heading (2).

٣١٩٣ خاك الخ. See I 2660, note.

٣١٩٤–٣١٩٥ In this analogy, which the poet develops *infra*, *v*. ٣٢٠٤ *sqq*., the river is human nature (*wujúd-i insání*) and the apples reflected in it Divine attributes (*ṣifát-i Rabbání*). Generally their manifestation has the character of a mere appearance (*khayál*), but as displayed by the Perfect Man they constitute his fundamental reality (*ḥaqíqah*) and provide spiritual food for all who believe in him.

٣١٩٦ صُمٌّ وبُكْمٌ, *Qur*. VI 39.

كَذَّبُوا الخ, *Qur*. VI 5.

٣١٩٧ ما رَمَيْتَ الخ, *Qur*. VIII 17. Instead of *khwájah-ast* three of my MSS. (AGK) read *Aḥmad bud-ast*. See, however, I 615, note.

دیدن او الخ. Cf. the Ḥadíth *man ra'ání fa-qad ra'á 'l-Ḥaqq*.

٣١٩٨ خدمت او الخ. Cf. *Qur*. IV 82: *man yuṭi'i 'l-Rasúla fa-qad aṭá' Alláh*.

٣١٩٩–٣٢٠٣ The Perfect Man receives light from God without the intervention of any medium: he is essentially luminous. Cf. II 819–839 and the notes *ad loc*.

٣٢٠٩ سقمونیا = *saqmúniyá*, a drastic purgative. See Achundow, 220 and 377.

٣٢١٣ کی تابد هلال. Fa reads *páyad*.

P. ٤٥٦, Heading. The following Story is a parable of the egoist who "sees double" and cannot realise that all prophets and saints are one with God and with each other. See I 325, 673–677, and the notes *ad loc*.

آن غریب شهر کاش عُمَر نام. Kásh stands for Káshán, an important town in the Jibál province on the high-road between Iṣfahán and Teheran. Its inhabitants were fanatical Shí'ites, to whom the very name of 'Umar was anathema. Cf. the Story of Muḥammad Khwárizmsháh and the people of Sabzawár in Book V, 845 *sqq*.

٣٢٢٤ شدی عُمَر علی, *i.e*. if he had escaped from the bondage of names and forms and perceived that 'Umar and 'Alí are in truth "as one soul", he would have called himself 'Alí; then the object of his desire would have been gained.

٣٢٣٦–٣٢٣٨ See above, *v*. ٣١٩٤ *seq*., and cf. IV 1363 *sqq*.

٣٢٣٩ Those who imagine that the reflexion of Divine attributes in the Perfect Man is unreal will be put to shame, like Bilqís, when she mistook the pavement of transparent glass (*ṣarḥ*) for water and bared her legs in the presence of Solomon (*Qur*. XXVII 44).

۳۲۴۰ همین بیك چوب الخ, *i.e.* "do not apply the same standard to them".

۳۲۴۳ آب خضرست. See I 574, note.

P. ۴۵۸, Heading. توزیع کردن پای‌مرد. For *páy-mard*, cf. II 386. Fa defines the term as *qayyim-i qawm ú naqíb ú kad-khudá-yi shahr*. Since in this Story the Khwájah (*muḥtasib*) represents the Quṭb, the *páy-mard* must be a subordinate member of the hierarchy—probably one of the Abdál.

بطریق توجّه. Examples of *tawajjuh* as practised by Ṣúfí Shaykhs occur in *Nafaḥát*, 459, 3; *ibid.* 6 fr. foot; 463, 4 fr. foot. See *MI*, 140–144.

۳۲۵۱ آمد بدو = *ámad písh-i ú*: cf. *infra*, *vv.* ۳۴۳۳, ۴۲۹۰. Fa translates: "took hold of him with both hands" (*ba-dú dast-ash girift*).

۳۲۵۷ See III 325 and the note *ad loc.*

۳۲۵۸ صَلّوا عَلَیْه, *Qur.* XXXIII 56.

مُحتالٌ إلَیْه, literally, "one to whom men were referred for the discharge of their liabilities". Cf. the Ḥadíth cited in the note on II 2854.

۳۲۶۹ ای چو میکائیل الخ. Cf. V 1586 *seq.* Two of my MSS. have *zád* = *ázád*, and Fa translates from the reading *zád ú rizq-dih*, "giver of provision and sustenance".

۳۲۷۱ بکفت is a misprint for نکفت.

۳۲۷۹ وارثی الخ. Cf. *Qur.* LXVIII 4: *wa-innaka 'alá khuluqin 'aẓímin*.

۳۲۸۱–۳۲۸۶ Moses is said to have herded the flocks of the two daughters of Shu'ayb. See *Qur.* XXVIII 22 *sqq.*

۳۲۸۸–۳۲۹۰ These verses paraphrase a well-known Ḥadíth. See the note on III 4146.

۳۲۹۲–۳۲۹۵ Cf. the Ḥadíth *al-amíru rá'in 'alá ra'iyyatihi wa-huwa mas'úlun 'anhum*, and *Mirṣád*, 218, 7 fr. foot and foll. = 248, 13 *sqq.*

۳۳۰۰ کویی بستان. So all my MSS. For the scansion, see I 290, note. Fa reads *gúyi-yam bi-stán du ṣad chandán zi-man*.

۳۳۰۶ Cf. I 417, note.

۳۳۱۰ مِنْ أمْرِ رَبّی, *Qur.* XVII 87.

۳۳۱۶ چو شیر و بیشه‌اش. For the simile, see II 1427 and the note *ad loc.*

۳۳۲۰ یا هو. See the note on I 472–473. None of my MSS. except P has *há Hú*, which Fa justly describes as an inferior reading.

۳۳۲۱ کاش جولاهانه الخ, *i.e.* "would that we were not self-conscious but in such a state of mystical bewilderment (*ḥayrat*) that our reason might ask in vain, 'where are we?'" But perhaps a more likely explanation is: "would that instead of asking *where* the Khwájah is, I had asked myself *where* we (I and others like me) are and had realised that self-

abandonment (*faná*) is the only way by which we can ascend to the world 'beyond where' (*bí kú kú*) and find him again!" The commentators, in my opinion, have misunderstood the meaning of this line.

۳۳۲۲ Translate: "Where is our reason, that in West and East (*i.e.* in the world of spatial relations) it should (be able to) perceive a hundred kinds of splendour flashing on the spirits (of the elect)?" Cf. *lá sharqiyyah wa-lá gharbiyyah* in reference to the Light of God (*Qur.* xxiv 35).

۳۳۲۸ In the first hemistich Fa has the same reading as A. See the *app. crit.*

۳۳۳۱ كُلٌّ لَدَيْنَا مُحْضَرُونَ. Cf. *Qur.* xxxvi 32 and see the note on I 3672. Here the text is applied to the omnipresence of God, in the sense that His Power and Will never cease from working upon His creatures for a single moment.

۳۳۳۲ Cf. I 611–613.

۳۳۳۳ ثبت و محوی الخ. Cf. *Qur.* xiii 39: *yamḥú 'lláhu má yasháʼu wa-yuthbitu wa-ʻindahu ummu 'l-Kitáb*, and *Math.* I 296, note.

۳۳۴۱ شیدا شود (so all my MSS.) is a finer and more poetical reading than *paydá shavad* (Fa and other edd.).

۳۳۴۴ بی زتقلیدی الخ. This counsel is illustrated by *vv.* ۳۴۶۲–۳۴۶۷ and ۳۴۸۹–۳۵۰۳ *infra*. For *taqlíd* in a relatively good sense, see *vv.* ۳۴۷۶–۳۴۷۸ *infra* and the note *ad loc.*

P. ۴۶۳, Heading. عماد المُلک, according to *Ta'ríkh-i Guzídah*, 498, 14, was the vizier of the Khwárizmsháh Ruknu'ddín Ghúrshánchí; but the Khwárizmsháh of this Story is probably the famous 'Alá'u'ddín Muḥammad (see the notes on Book v, p. ۵۵, Heading, and *supra*, p. ۴۱۵, Heading). Here 'Imádu 'l-Mulk serves as a type of the Perfect Man, like his namesake in Book iv 2933 *sqq.*

در الٰهی نامه فرمود. See iv 2567, note. The following verse occurs in the *Ḥadíqah*, ch. ix (Browne MS. 227*b*, l. 8) in a passage where Saná'í extols his work and declares that it has been ransacked by unscrupulous plagiarists:

duzd-i in-and zírak ú ablah
chún dabírán zi-naqsh-i bismi'llah.
chún zabán-i ḥasad shavad nakhkhás,
Yúsufí yábí az gazí kirbás.

وکانوا فیه من الزاهدین, *Qur.* xii 20.

۳۳۴۶ بگاه. Read بگاه.

۳۳۵۵ فاتحه in this verse signifies God (*al-Fattáḥ*), who is the essence of the *Fátiḥah*.

۳۳۵۶ تمویه اوست. Cf. I 1447, note, and the Ṣúfistic *tafsír* of *zuyyina li'-l-nási ḥubbu 'l-shahawáti* (*Qur.* iii 12): *al-muzayyinu fí 'l-ḥaqíqati huwa 'lláh.*

۳۳۷۴ سوی هکوه. Fa: *súy-i kunj.*

۳۳۸۲ گرمی نداری. So G and Fa, *i.e.* "(if) thou dost not believe in this ardour of mine"; but I think *gar mí-na-dárí* is a better reading.

گفت و قدم. Fa: *guft ú far-am.*

۳۳۸۴ رَبُّ آلعباد is not a Qur'ánic phrase: the English rendering should have been printed in Roman type.

۳۳۹۳ Read خورشید جان and translate: "the spiritual Sun fosters the worm."

۳۳۹۴–۳۳۹۹ In so far as it is God who creates and provides all pleasures that the vulgar enjoy in this dark world, He condones their blind ignorance and ingratitude; but He does not let *ghaflat* go unpunished when the offender is one of His favourites. See the note on II 17–18.

P. ۴۲۲, Heading. See *Qur.* XII 42.

۳۴۰۰ سعدانی. Although *sa'dání* may be derived from *sa'dán*, a desert shrub "which, when it dries, falls upon the ground on its back" (Lane, *s.v.*), I have little doubt that Rúmí connected it with *sa'dán* = *maymún*, an ape: see Dozy, *Supplément*, and cf. *Math.* I 281 *sqq.*, V 2595.

۳۴۰۵ فردانی. The meaning of the term *fardání* is explained by a saying of Ḥalláj quoted in *Kashf*, *Eng.* 311: *ḥasbu 'l-wájid ifrádu 'l-Wáḥid lahu*, where the correct translation runs as follows: "*it is enough for the ecstatic lover that the One should make him single*, *i.e.* that his self-existence (*hastí-yi ú*) should be cleared away from the path of Love and that the dominion of his lower soul (*nafs*) should be naughted in ecstasy."

۳۴۰۷ یاد یوسف الخ, a paraphrase of *fa-ansáhu 'l-shayṭánu dhikra rabbihi* (*Qur.* XII 42). Bayḍáwí gives two different interpretations of the Arabic text: (1) the Devil caused him (Joseph's fellow-prisoner) to forget to mention him (Joseph) to his lord (the king of Egypt); (2) the Devil caused him (Joseph) to forget to think of God. The latter explanation, which Fa has adopted, involves a strained and unnatural rendering of the Persian verse.

۳۴۱۱ چشم باز. P and Fa read *chashm báz*, *i.e.* "thy inward eye (*oculus cordis*) is open".

۳۴۲۴ Cf. IV 2540 *sqq.*

۳۴۲۵–۳۴۲۸ Cf. *iv.* ۲۷۷۰–۲۷۸۰ *supra.* Phenomenal forms conceal the spiritual reality whence they spring: the soul is veiled by the body which it animates.

۳۴۲۹ اینج بر ماست الخ. See *v.* ۱۰۴ *supra* and the note *ad loc.*

۳۴۳۱–۳۴۳۳ These verses (the first of which is incorrectly numbered in the Translation) are spoken by the 'Imádu 'l-Mulk.

۳۴۳۳ مُغیر = *rah-zan.* Cf. II 2521, note.

۳۴۳۷ در تن همچون لحد الخ. Cf. the Ḥadíth *al-qabru rawḍatun min riyáḍi 'l-jannah.*

۳۴۳۸ غیب و سرار. See the note on *v.* ۱۴۶۵ *supra.*

۳۴۴۱ P and Fa read: *marḥabá án barq.*

۳۴۴۵ See I 1077, note.

۳۴۴۶–۳۴۴۷ The Prophet's miracles were produced for the sake of those who were incapable of being directly impressed by his transcendent spirituality. Cf. V 1193 *sqq.* and *supra, v.* ۱۳۰۳ *sqq.*

۳۴۵۲ تو یکسان هر مدان. *Ma-dán,* which is the reading of the oldest MSS., suits the context better than *bi-dán.* Cf. the note on V 1537–1538

۳۴۵۶ کای اچی. So GK, while ABP read اخی.

۳۴۶۱ A variation of Saná'í's verse: see *supra,* p. ۴۶۳, Heading.

۳۴۶۴ جز تخریق نی. For *takhríq,* "trickery", cf. Dozy, *Supplément,* under مَخْرَقَة. Fa and three of my MSS. (AKP) read *taḥríq.*

• ۳۴۶۶ دُرِّ کان, "the precious jewel (of Faith)". Fa reads *zarr-i kán.*

۳۴۶۸ جوشیده, transitive. See V 2110, note.

۳۴۷۲ با چشم مآل. *I.e.* he saw the horse as a temptation which would cause the king to act unjustly and incur retribution hereafter.

۳۴۷۵ جهان‌را جیفه گفت. See the Ḥadíth cited in the note on I 2325.

۳۴۷۶–۳۴۷۸ In this passage the king's submission to the 'Imádu 'l-Mulk exemplifies the virtue (for a *muríd*) of "imitating" a Shaykh and accepting everything he says as authoritative. Such *taqlíd* may develop into *taḥqíq*: see II 566–568, note.

۳۴۷۹ The action of God upon the heart (*qalb*) is compared to the shutting (or opening) of a door (cf. *v.* ۳۵۱۲ *infra*), and the words of the saint, which indicate that action, to the sound made by a door in being shut (or opened).

۳۴۸۳ تُبْصِرون...لا تُبْصِرون. Cf. *Qur.* LXIX 38–39.

۳۴۸۵ Though Fa renders *chu dar* in the first hemistich by "like a door", the construction and meaning are correctly explained as *chún báng-i guftár-i bad ba-zubár áyad* (WM). *Darwá* (an abbreviated form of *darwákh* = *yaqín, paydá*) is used here on account of the word-play with *dar wá mí-shavad* in the second hemistich.

۳۴۹۲ بِحَبْلِ الله. See the note on III 4210–4211.

۳۴۹۵ ماهی الخ. Cf. IV 2280 *sqq.*

۳۴۹۶ Read خشم for چشم (misprint).

۳۴۹۸–۳۵۰۰ Cf. the apologue of the sinner who did not know that God was chastising him (II 3364 *sqq.*).

۳۵۰۱ A paraphrase of *Qur.* LXXIX 40–41: *wa-ammá man kháfa maqáma Rabbihi wa-nahá 'l-nafsa 'ani 'l-hawá fa-inna 'l-jannata hiya 'l-ma'wá.*

۳۵۰۲ See the note on Book I, Preface, p. ۱, l. ۴.

۳۵۰۵–۳۵۰۶ این قدر الخ. This is what the king should have thought to himself when he heard the 'Imádu 'l-Mulk's disparaging criticism of the horse; had he been a *muhaqqiq* instead of a *muqallid*, he would not have accepted such a statement in its literal sense without perceiving its absurdity.

۳۵۰۹ تخریجها. According to Fa, *takhríj* is a kind of balcony or bay-window (*sháh-nishín*), and the term is here applied metaphorically to the head, ears, hands and feet, while *sibríj-há* denotes the mouth, eyes, nose, and stomach. I have not been able to verify this meaning of *takhríj*, and the explanatory details added by the commentator are hardly convincing. We should rather expect the word to be used in connexion with *sibríj*, in which case it might serve as a poetical substitute for *makhraj*, "outlet", "orifice". Cf. I 2708 *sqq.*, III 2099 *sqq.*, and the notes *ad loc.*

۳۵۱۰ عالمی بی منتها, *i.e.* the spiritual nature of Man.

۳۵۱۳ زشترا الخ. See the Hadíth cited in the notes on I 2585 and II 467.

۳۵۱۵ Cf. *vv.* ۳۱۴۷۸–۳۱۴۸۰ *supra*.

۳۵۱۶ مکر حق الخ. See II 1055, note.

قلب الخ. See I 393, note.

۳۵۲۴ آنچ گفتی. See *supra*, *v.* ۳۲۵۱ *sqq.*

۳۵۲۸ تا ندرّد پردهٔ غفلت الخ. Cf. I 2063–2070 and the notes *ad loc.*

۳۵۲۹ کر شد نقش گوش. G writes *kar*, which I have translated. It is impossible to ascertain whether *kar* or *gar* has greater MS. authority, but the parallelism with *khamúsh* favours *kar*. Fa, reading *gar*, translates: "though the outward form of the ear is gone."

۳۵۳۰ عَیْنست آن جهان. So all my MSS. Fa prefers غیبست.

۳۵۳۴ دو سه پاره گُهر. For the allegorical sense, cf. the Preface to Book III, p. ۲, ll. ۲–۴ = Translation, p. 3, l. 4 fr. foot and foll. Some commentators identify the Khwájah with Rúmí and interpret the whole passage as a *wasiyyah* in which the poet gives directions to his spiritual heirs concerning the disposal of the "treasure" contained in the *Mathnawí*: cf. *núr*[un] *li-asháhibina wa-kanz*[un] *li-a'qábiná* (Book IV, Preface, p. ۲۷۱, l. ۱۱).

۳۵۴۲ مُلوك. See the note on Book I, Preface, p. ۲, l. ۱۵.

اِجْتَهِدْ الخ. Cf. the Hadíth *la tu'tú 'l-hikmata ghayra ahlihá fa-tazlimúhá.*

۳۵۴۳ See III 3494–3496 and the note *ad loc.*

٣٥٤٩ The Hadíth in question is: *al-'á'idu fí hibatihi ka-'l-kalbi ya'údu fí aklí qay'ihi.*

٣٥٥٢ از دو سال. Here, according to Fa, Rúmí refers to the completion of the *Mathnawí* in A.H. 670 (*sic*) and his death two years later.

٣٥٦١ خواب دیده الخ. See II 2233, note.

٣٥٦٧–٣٥٦٨ These verses describe the ecstasy (*sukr*, *bí-hushí*) from which the mystic emerges into a state of clairvoyant consciousness (*sahw*, *húsh*). See the notes on I 129, 2066.

٣٥٦٩ توانکری (G). Other MSS. write تانگری or تُنگری. Fa has *mun'imí*.

٣٥٧٠ ضدّ اندر ضدّ الخ. The doctrine of correlated opposites (*záhir* × *bátin*), which Rúmí illustrates here, forms the basis of Ibnu 'l-'Arabí's monistic system. Cf. I 1736–1741, note.

٣٥٧١ روضه الخ. See I 547, note.

٣٥٧٢ The saying *al-samáḥ rabáḥ* is cited as a Hadíth.

٣٥٧٤ Cf. the note on *v.* ٢٥٩١ *supra*. The second hemistich paraphrases *Qur.* XXIX 44: *inna 'l-ṣaláta tanhá 'ani 'l-faḥshá'i wa-'l-munkari.*

٣٥٧٨ در عدم الخ. See the notes on I 606–610.

در سرشت ساجدی الخ. Mq says: *li-kawni Ádama sájid^an ṣára masjúda 'l-malá'ikah.* Cf. the proverb *man khadama khudima* and Hujwírí's comment (*Kashf*, *Eng.* 141–142) on the saying of Muḥammad ibn 'Alí al-Tirmidhí: "any one who is ignorant of the nature of servantship (*'ubúdiyyah*) is yet more ignorant of the nature of lordship (*rubúbiyyah*)."

٣٥٨١–٣٥٨٢ Iblís fell from grace because he regarded only the outward aspect of Adam (I 3216, note).

P. ٤٧٧, Heading. This Story, interrupted by numerous digressions, occupies the remainder of the Poem, but is not fully concluded. Its subject is the soul's descent into the world of forms and the subsequent experiences of the "traveller" (*sálik*) in quest of Reality. The "King" may be said to represent Universal Reason, whose "three sons" are the sensual, intellectual, and spiritual faculties of Man (*nafs*, *'aql*, *rúḥ*); Rúmí, however, often varies the rôles played by his characters, as has been remarked elsewhere (*e.g.* I 1349–1352, note). See the note on *v.* ٤٨٧٦ *infra* for an interpretation of the "three princes" as types of mystical attainment differing in degree, though not in kind.

٣٥٩٢ Here Fa and other edd. insert four verses which all my MSS. except K omit. See the *app. crit.*, where "after *v.* ٣٥٩٢" should be substituted for "after this verse".

٣٥٩٤ نَفَخْتُ (*Qur.* XV 29), *i.e.* the *divinae particula aurae.*

٣٥٩٥ با صنیع محکمش, literally, "in relation to (their being) His con-

summmate handiwork". *Ṣanʿ* = *maṣnūʿ*. Fa explains it incorrectly as synonymous with *ṣániʿ*. Cf. *Qur*. xxxviii 26: *wa-má khalaqná 'l-samá'a wa-'l-arḍa wa-má baynahumá báṭil^an*, and the note on Book iv, p. ۴۴۸, Heading.

P. ۴۷۸, Heading. التجافی عن دار الغرور. These words are quoted from a Ḥadíth on *sharḥu 'l-qalb*. See iv 3082–3083 and the note *ad loc*.

۳۶۱۰–۳۶۱۷ See *Qur*. lix 16–17 and *Math*. iii 4036–4051 with the notes *ad loc*.

۳۶۱۳ انتعاش. Cf. Ṭabarí, i 836, 1: (*wa-kána*) *ḥariṣ^an ʿalá 'ntiʿáshi 'l-ḍuʿafá*.

۳۶۱۹ Cf. *v*. ۱۷۳۲ *supra*, Bayḍáwí on *Qur*. iv 20, and *EI*, art. ziná'.

۳۶۲۰ بِئْسَ المِهاد (*Qur*. iii 10, 196), *i.e*. Hell-fire.

۳۶۲۷ وا خریده از غُرور. See i 2709, note. G reads *gharúr*, *i.e*. the Devil: cf. *Qur*. xxxi 33.

۳۶۲۸ از ناودان, *i.e*. "indirectly by the intervention of a secondary cause (*sabab, wásiṭah*)".

۳۶۲۹ بتَرْك مَشك كرد. Cf. iii 3165.

۳۶۳۱ بُرْجهاش. Fa and two of my MSS. (AB) read و بُرجهاش.

۳۶۳۷ بناكامش نظر. Fa: *ba-nágáh-ash*.

۳۶۳۸ از مَكيد. *Makíd* = *makídah* occurs again in *v*. ۳۸۲۴ *infra*. G reads *án mukíd*.

۳۶۳۹ بهر سو كه نگرد. So all my MSS. Fa: *ba-har sú bi-ngarad*.

۳۶۴۰–۳۶۴۳ The selfless mystic beholds God in all things (i 3766, note).

۳۶۴۲ حَيْثُ وَلَّيْتُمْ الخ = *Qur*. ii 109: *fa-aynamá tuwallú fa-thamma wajhu 'lláhi*.

۳۶۴۳ Fa: *khwarand* and *náẓir-and*.

۳۶۴۷ Cf. i 1770.

۳۶۴۹ أَسْلَمَ الشَّيْطان. See the Ḥadíth cited in the note on ii 2675.
كه يزيدى الخ. See i 2275, note.

۳۶۵۹ حريصٌ ما مُنِع, for *ḥariṣ^un ʿalá má muniʿ* (iii 854, note).

۳۶۶۱ A free paraphrase of *Qur*. ii 24: *yuḍillu bihi kathír^an wa-yahdí bihi kathír^an*.

۳۶۶۲ كى رمد الخ. Cf. *supra*, *v*. ۱۹۹۰ *sqq*.

۳۶۶۶ در ابتداى مثنوى. See i 48 *sqq*.

۳۶۶۷–۳۶۷۱ According to WM, the point which these analogies illustrate is that further explanations of the *istithná* would be futile because their purpose is essentially one, so that they all come to the same thing in the end; but evidently the passage has a much wider application. See i 545, note.

۳۶۶۸ این طُرُق را الخ. Cf. the saying: *al-ṭuruqu ilá 'lláhi bi-'adadi anfási 'l-khalá'iq*, and see I 3086, note.

۳۶۷۱ احول دیده. Fa and my 14th-century MSS. (ABK) read *aḥwal bída-í*.

۳۶۷۲ See I 36 *sqq.*

۳۶۷۷ This is what the physicians would have said if they had perceived the illusion (belief in *asbáb*) from which they suffered.

۳۶۸۰–۳۶۸۹ Cf. the saying of 'Alí, *'araftu 'lláha bi-faskhi 'l-'azá'im*, and III 4456–4472.

۳۶۸۴ صید خوکی ساختی. The reading *sákhtí* instead of *yáftí* is peculiar to G, though it makes a better rhyme.

۳۶۸۵ بهر کَبْس. Dozy (*Supplément*) gives *se farcir* as a meaning of *kabs* without citing his authority. The word appears to be used in that sense here. Fa's rendering, "hidden treasure", is not admissible.

۳۶۹۶ سفسطه. See art. *safsaṭah* in *Dict. of technical terms*, 665 *seq.*, and the notes on I 548, V 3015. The doctrine that God is *Muqallibu 'l-qulúb wa-'l-abṣár wa-'l-aḥwál wa-'l-afkár*, although it implies that things have no real existence *in themselves*, must not be confused with absolute scepticism; on the contrary, it shows that the real existence of all things is *in God*. See the notes on I 606 and *vv.* ۷۳–۷۵ *supra*.

۳۶۹۸ حسبان خیال الخ. See I 991, note. According to the school of Sceptics known as 'Inádiyyah or Ḥisbániyyah: *lá mawjúda aṣlan... fa-'l-ḥaqá'iqu 'indahum ka-sarábin yaḥsabuhu 'l-ẓam'ánu má'an*.

P. ۴۸۴, Heading. ما بندگئ خویش الخ. This is the last couplet of a *ghazal* by Saná'í (*Díwán*, 222, marg., 6–223, 1), beginning:

jáná zi-lab ámúz kunán bandah kharídan,
k-az zulf biy-ámúkhta-i pardah darídán.

The penultimate verse is:

khúbí-st gham-i 'ishq-i tu, múyí-st tan-i man:
hargiz na-tuwán khúb ba-yak múy kashídan.

أَلَمْ يَأْتِكُمْ نَذِيرٌ, *Qur.* LXVII 8.

لَوْ كُنَّا الخ, *Qur.* LXVII 10.

۳۷۰۵ حسّ باطن. See the notes on II 49, 3236.

۳۷۱۱ چونك ریگی الخ. See II 379, note.

۳۷۱۲–۳۷۱۵ Cf. I 2467–2475, 3521–3522, and the notes *ad loc.*

۳۷۱۶–۳۷۱۷ Cf. III 3445 *sqq.* and *supra, v.* ۴۲۰ *sqq.*

۳۷۱۹ این مثل نالایقست, because an analogy which involves the notion of difference (*mughâyarah*) is really inapplicable to the relation between the Divine Essence (*Dhát*) and its forms or modes (*ṣuwar*).

۳۷۲۰ بکارد (GK), followed by *bi-riyad* in the second hemistich, is a much better reading than نگارد (ABP and Fa).

۳۷۲۲–۳۷۲۶ Cf. III 3042–3048 and the notes *ad loc*.

۳۷۲۸–۳۷۴۲ See II 938–982, where a similar argument is developed concerning the relation of "accidents" (forms) to their "substances" (spiritual essences and results).

۳۷۳۲–۳۷۳۶ In each of these verses the second half reveals the "formless" *fá'idah*, *i.e.* the final cause, of the "form" described in the first hemistich.

۳۷۳۹ Cf. I 2461, III 1362–1375, and the notes *ad loc*.

۳۷۴۵ رنگ و بو, *i.e.* the world of *asbáb*.

۳۷۴۸ The Tradition that God created Adam (the Perfect Man) "in His own image" (*'alá súratihi*) belongs to a different order of ideas and does not contradict what is said here. See I 3486, note.

۳۷۵۱ ای روی. See the note on III 1165.

۳۷۵۵ *I.e.* directly or indirectly God is the real object of all our desires, beliefs, and actions, inasmuch as these are determined by the predispositions He has implanted in us which ultimately lead us back to Him. Cf. the notes on I 480–481, 2446–2461.

۳۷۵۶–۳۷۵۷ Cf. I 111, note, III 524–530, and *Tá'iyyah*, 731–749 = *SIM*, 263–265.

P. ۴۸۷, Heading. نقش روی دختر شاه چین را. To fall in love with a portrait is emblematic of *'ishq-i majází*. For the allegorical sense, see *infra*, *v.* ۳۷۸۹ *sqq*.

۳۷۷۴ او توست = *huwa anta*. "He" may refer either to God himself or to the "deified" man who represents Him and speaks in His name. Cf. I 3052–3064, II 74–108, and the notes *ad loc*.

۳۷۷۷ See II 167, note.

۳۷۸۴ See I 490, note, and cf. *v.* ۳۷۹۹ *infra*. *Dhikr-i Haqq* in combination with *lút ú tabaq* hits off well enough the religion of many self-trained dervishes who brought Súfism into disrepute by indulging their carnal appetites.

۳۷۸۹–۳۷۹۲ A description of Divine Beauty (*jamál-i haqíqí*) and Wisdom (*'ilm-i ladunní*) as "a high-born maiden in a palace tower", jealously guarded from the eyes of the profane (*ná-mahramán*). True mystics recognise her "portrait" in forms of earthly beauty and thenceforth devote themselves to her alone. Cf. the Hadíth *utlubú 'l-'ilma wa-law bi-'l-Síní*.

۳۷۸۹ رشك پروینست. Cf. I 3992, note, and *Wisdom of Solomon*, vii 29: "for she is more beautiful than the sun, and above all the order of stars."

۳۷۹۳ *I.e.* it is madness to seek God by the light of one's own reason.

۳۷۹۱ **سیمیش رصد**. For *raṣad*=*hilāl*, see III 3927, note. The context shows that this, rather than "speculation", is the meaning of the word here.

P. ۴۹۰, Heading. The following Story illustrates the Ḥadíth *mútú qabla an tamútú* (I 1985, note). Rúmí seems to have borrowed its most striking feature from a story on the same topic in the *Iláhí-námah* of 'Aṭṭár (*Kulliyyát-i Farídu'ddín 'Aṭṭár* [Lucknow, A.H. 1289], 835, 5 *sqq*.) concerning a madman who besought God to give him a garment of cotton (*kirbás*): God answered his prayer and said, "I will give it you, but only for your shroud":

kih kirbás-at dibam ammá kafan-rá.

Cp. also *vv*. ۳۸۳۴–۳۸۳۱ *infra* with 'Aṭṭár's verse:

bi-báyad murd awwal muflis ú 'úr
kih tá kirbás yábam az tu dar gúr.

صدر جهان بخارا. See the note on Book III, p. ۲۱۰, Heading.

۳۷۹۹ **آن خواجهر اجل**. So GKP. B has **خواجهر**. I cannot find any reference elsewhere to this dialectical form of **خواجه**. Fa reads *ṣadr-i ajall*. On the title *khwája-i buzurg*, see Barthold, *Turkestan*, 229.

۳۸۰۳ **خالقرا زربخش الخ**. See I 178, note.

۳۸۱۱ Cf. the Ḥadíth *man ṣamata najá*.

۳۸۱۵ Cf. the Ḥadíth (Qush. 133, 1) *al-sakhiyyu qaríbun mina 'lláhi qaríbun mina 'l-nási qaríbun mina 'l-jannati ba'ídun mina 'l-nár*.

۳۸۲۲ **از لُباد**. G writes *lubád*, in which case it presumably stands for *lubbádah*; but Fa's reading, *libád* (for *albád*, plural of *libd*), "pieces of felt", is perhaps more likely.

۳۸۲۴ **مکید**. Cf. the note on *v*. ۳۶۳۸ *supra*.

۳۸۴۰. The rhyme-words indicate an allusion to the well-known verse of Ḥalláj cited in the note on I 3934–3935.

۳۸۴۲ **بی زمرد الخ**. See III 2548, note.

P. ۴۹۳, Heading. The "moral" of this curious anecdote is concisely stated in *v*. ۳۸۳۹ and more fully expounded in *vv*. ۳۸۶۹–۳۸۸۰ *infra*.

۳۸۵۱ **خانقاهی الخ**. Cf. the note on I 1872.

۳۸۵۷ **حمزه‌خوار**. See V 3777, note.

۳۸۷۵ **چون فر سیما در وجوه**. These words can be taken in two ways (see the Translation, p. 471 and note 1 *ad loc*.), and possibly their ambiguity is intentional. Fa supports the rendering which I now regret that I adopted by quoting the Ḥadíth *al-shayṭánu yafirru min ẓilli 'Umara*; but *símá dar wujúh* would inevitably recall to Moslems the Qur'ánic phrase *símáhum fí wujúhihim*, describing those of the Faithful in whom

the signs are manifest that they stand firm against the Devil and all his works (cf. *Math*. v 2082 and note 5 in the Translation, p. 125). This, no doubt, expresses the meaning which Rúmí wished to convey.

۳۸۷۸ Cf. the Ḥadíth *nawm*^{un} *'alá khubr*^{in} *khayr*^{un} *min 'ibádati 'l-jáhili.*

۳۸۷۹ WM gives this verse in a form that is found in none of my MSS. except the oldest (P). See the *app. crit.*

۳۸۸۰ ساكن چون عُمُد. The commentators see nothing odd in applying the simile "steady as pillars" to the movement of an expert swimmer. Might *'umud* be used here in the sense of "rafts"? Cf. I 1085: *bar sar-i daryá hamí-rånd ú* (او) *'amad* and the note *ad loc.*

P. ۴۹۵, Heading. منهومان الخ. The full text of the Ḥadíth is cited in Fa on the authority of Ibn Mas'úd: *manhúmáni lá yashba'áni ṭálibu 'l-'ilmi wa-ṭálibu 'l-dunyá wa-humá lá yastawiyáni: ammá ṭálibu 'l-'ilmi fa-yazdádu fí riḍá 'l-Raḥmáni wa-ammá ṭálibu 'l-dunyá fa-yazdádu fí 'l-ṭughyáni.*

۳۸۹۲ همچو زر الخ. Cf. IV 819–822.

۳۹۰۸ درد مهمان تو. Read *dard mihmán-i tu.*

P. ۴۹۷, Heading. This anecdote shows how Divine grace uses pain and affliction to bring about spiritual regeneration. Both the jurist and the king must suffer before they are "restored to good humour".

۳۹۱۵ The imperfect rhyme suggests that the text-reading (AP) is older than the variant (BGK) given in the *app. crit.*

۳۹۲۲ يَشْرَبُون, referring to *Qur*. LXXVI 5: *inna 'l-abrára yashrabúna min ka'sin, etc.*, which agrees with the reading *az may-i abrár* (Fa). All my MSS., however, read *aḥrár*.

۳۹۲۵ گر زگوشش الخ, *i.e.* "if he had any capacity for absorbing the real substance of what he heard".

۳۹۲۸–۳۹۲۹ None but carnal souls burn in Hell: cf. I 3700, note. If the spiritual are smitten by the fire of tribulation, it is only in order to purify and perfect them.

۳۹۳۰ مغز نغز و قشرها, *i.e.* believers, righteous and sinful alike.
مغزرا, *i.e.* the elect (*khåṣṣagán*).

۳۹۳۵–۳۹۳۹ In reality God is the author of all "moves" attributed to human minds.

۳۹۴۲ زقرناقان شاه. *Qirnáq* (a Turkish word) meaning "slave-girl" does not occur again in the *Mathnawí*, and no other example of its use in Persian is known to me. In the first hemistich P (see the *app. crit.*) has the reading فقی = فقیه. Cf. Lane, *Modern Egyptians*, I 74, note 3.

۳۹۴۷ چاق‌چاقی. Cf. III 1046, where *chåqåchåq* imitates the sound made by cords being snapped.

۳۹۵۱ Cf. III 4400 *sqq.*

۳۹۵۲ ويس و رامين. See IV 1828, note.

٣٩٥٥ ینگا (Turkish), also written ینگه, is glossed in the Teheran ed. by *mashshátah*: other meanings are "sister-in-law" and "aunt".

خوش امانت داد الخ. Cf. the Ḥadíth (said to be part of the Prophet's sermon at the Farewell Pilgrimage): *ittaqú 'lláha fí 'l-nisá'i fa-innakum akhadhtumúhunna bi-amánati 'lláhi.*

٣٩٦١ چشمشان الخ. *Andar 'ayn u ghayn uftádan* (cf. *kalábísah shudan* in a similar context, v 3734) describes the shape and appearance of a distorted eye, in which *safíd ú siyah bar du shud 'ayn-i ham.*

٣٩٦٥ پر نکال. *Nakál* (so vocalised in G) = *'uqúbat* is a better reading than *nigál* (red-hot coal). The commentaries (Fa, Mq, and WM) do not even mention the latter as an alternative.

٣٩٧٠ خویش و توش. So all my MSS. The construction is: *kay diham dar khward u túsh-i yár u khwísh?* Fa omits و before توش, but this alteration is unnecessary, though it makes the syntax easier. Some—wrongly, in my opinion—regard *túsh* as a "lightened" form of *tú* with the suffix *-ash* and translate: "how should I give it to friend and kinsman and you?"

٣٩٧٤–٣٩٧٥ Cf. the Ḥadíth related by Abú Dharr al-Ghifárí: *ikhwánu-kum ja'alahumu 'lláhu taḥta aydíkum fa-man ja'ala 'lláhu akháhu taḥta yadayhi fa-'l-yuṭ'imhu mimmá ya'kulu wa-yulbishu mimmá yalbasu.*

٣٩٨٠ هرچه بود الخ. Ce n'est que le premier pas qui coûte. Cf. the notes on II 3764, IV 1549.

٣٩٨٣ همچو ابرهیم ادهم. See the note on Book IV, p. ٣٢١, Heading (2).

٣٩٨٤, See I 547, note. Fa makes *Ibráhím* the subject of *afgand*, an error which involves the rendering of *sar-khwashí* by "rapturously" as well as a bad rhyme.

٣٩٨٥ See I 227, note.

P. ٥٠٢, Heading. امرؤ القیس کی پادشاه عرب بود. See Lyall, *Ancient Arabian Poetry*, 104–106; *LHA*, 103–107. We may probably assume that Rúmí did not invent this legend, which converts a celebrated heathen poet, the romantic "vagabond prince (*al-maliku 'l-ḍillíl*)" of Kindah, into a God-intoxicated dervish; its affinity with the legend of Ibráhím ibn Adham is obvious, but I cannot trace it to any literary source.

عظیم بجمال. Fa reads *'aẓím ú bá jamál.*

قفا نبك الخ. The opening line of the *Mu'allaqah.*

یختص الخ, *Qur.* II 99.

٣٩٨٧ تبوك. See II 2072, note.

٣٩٩٨ بر بزرگان الخ, referring to adepts and novices: cf. the saying *sukr bází-gáh-i kúdakán-ast ú ṣaḥw faná-gáh-i mardán* (*Kashf*, 232, 4).

منّ الأخیر. Cf. *v.* ٧٢٧ *supra.*

۴۰۱۰ لسان الطّیر. See the notes I 3410, II 3758.

۴۰۱۲ "Solomon" represents the true mystic (*muḥaqqiq*) contrasted with the impostor (*muqallid*).

۴۰۱۳ دیو الخ. See I 3617, note, and IV 1265 *sqq.*

عُلِّمْناش, from *Qur.* XXVII 16: *'ullimná manṭiqa 'l-ṭayri.*

۴۰۱۵ I think this verse should be translated as follows: "From (your being deceived by) that bird of the (common) air, apprehend (the fact) that you have not beheld the esoteric birds."

۴۰۱۶ سیمرغان, *i.e.* the exalted saints whose spirits have flown to God and dwell in union with Him. Cf. I 1440–1441 and the notes *ad loc.*

دست‌باف. See I 492, note.

۴۰۱۷–۴۰۱۹ See the notes on *v.* ۱۲۷ *supra* and *Tá'iyyah*, 326–327 = *SIM*, 230 *seq.* The Perfect Man, leaving his ecstatic vision of the Absolute behind him, enters into a permanent state of consciousness known as "the second separation" (*farq-i thání*), in which he contemplates the Many in the One. This "separation", however, excludes all duality (cf. *Tá'iyyah*, 209, note = *SIM*, 218); it is ordained by Divine Wisdom for the preservation of the saint's bodily existence (which otherwise *az dawám-i mushábada-i núr-i Dhát faná shavad*) to the end that he may fulfil his mission as God's Khalífah in the world.

۴۰۲۱–۴۰۳۲ A passage illustrating the erotic symbolism used by Ṣúfís. Cf. *v.* ۴۰۰۹ *supra.*

۴۰۲۵ خوش همی‌سوزد سپند. See II 127, note.

۴۰۲۷ بر افشانید رخت, *i.e.* "shake off and clear away the phenomenal forms which prevent union with the Essence".

۴۰۲۹ دیگی پختهاند. Cf. I 2408, note, and *v.* ۵۹۱ *supra.*

۴۰۳۹ Fa reads: *án nám-i buland dard-rá fí 'l-ḥál.*

۴۰۴۰ ذکر آن الخ. Cf. the verses by Jílí translated in the note on Book I, Preface, p. ۲, l. ۲; *Tá'iyyah*, 213–218 = *SIM*, 218 *seq.*; and *Díwán*, *Tab.* 331, marg., 3 *seq.*:

> *dilá justím sar tá sar, na-dídam dar tu juz dilbar:*
> *ma-khwán ay dil mará káfir agar gúyam tu khwad úy-í.*

۴۰۴۱ زکوزه الخ, a translation of the Arabic proverb *kullu iná'in yatarashshaḥu bi-má fíhi.*

۴۰۴۲ Fa and WM regard *khandah* and *giryah* as the grammatical subjects of *dád*, *i.e.* "laughter and tears smell of (indicate) union and separation respectively"; and that seems to be the right construction of the verse.

۴۰۴۴ یار آمد الخ, *i.e.* the lover of God deems the physical sun a veil between him and the Divine Sun from which his illumination is derived.

Cf. I 126 *sqq.* I have some doubts, however, concerning both text and translation. The words *dn rúy-rá* in the second hemistich might suggest the reading *'ishq-rá rá z-áftáb* in the first, if it made any good sense.

۴۰۲۵ عابد الشمس است. Cf. IV 576 *sqq.*

۴۰۲۸ Cf. V 132–137, where God is called the mystic's Nurse.

۴۰۲۹ داند هر نداند. The two kinds of knowledge are distinguished in a passage (III 3635 *sqq.*) which takes the child as a type of exoteric and conventional knowledge and contrasts him with the Perfect Man.

۴۰۵۰ گِردنامه. So all my MSS. Fa reads *ganj-námah*. According to the lexx., *gird-námah* is an incantation (*du'á*), buried in the ground or affixed to a pillar, for the purpose of preventing the escape of a runaway slave and ensuring his return to his owner. Cf. the verse cited by Vullers *s.v.*

gurikhtan zi-jafá-yi zamánah mumkin níst;
kujá ravím? kih khwarshíd gird-náma-i má-st.

But Rúmí, I think, is alluding to the "advertisement" issued by Divine Love in the words, "I was a Hidden Treasure" (*kuntu kanzan makhfiyyan*), which inspires the soul with a mad passion to break the spell of phenomenality that has been cast upon it and discover its real self.

۴۰۵۲ چون بیابد may be rendered by "when it finds"; but *chún* is better taken as an interrogative, implying that union without *fand* is unattainable.

۴۰۵۳ تا نمردی الخ. This is what the Ṣadr-i Jahán of Bukhárá said to the jurist who sought his bounty. See *v.* ۳۸۳۶ *supra*.

۴۰۶۰ گردروب. Cf. Ḥáfiẓ, ed. Brockhaus, No. 385, 1:

ḥijáb-i chihra-i ján mí-shavad ghubár-i tan-am:
khwashá damí kih az-ín chihrah pardah bar figanam.

Fa reads *tígh-i hast*, "the sword of (real) Being".

۴۰۶۲ انّ فیّ موتی حیاتی. See the verse of Ḥalláj cited in the note on I 3934–3935.

۴۰۶۳ مرغ آبی. See III 3487, note.

۴۰۶۶ خواب می‌بینم الخ, *i.e.* "my experience is not an ordinary dream (*khwáb*), but a waking vision (*wáqi'ah*) of the Truth". See II 224, note.

۴۰۶۸ In the Translation read "stack-yard" for "stack".

۴۰۶۹–۴۰۷۰ The speaker argues that his case resembles that of Jacob, whose anguish was relieved in spite of all obstacles by "the scent of union" (*búy-i wiṣál*) with his beloved Joseph.

۴۰۷۵–۴۰۷۶ Cf. V 736 *sqq.*

۴۰۷۹–۴۰۸۱ Cf. Jáḥiẓ, *Kitábu 'l-Ḥayawán*, IV 38, 5 *sqq.* "We have been told by Abú Ja'far al-Makfúf al-'Anbarí, the grammarian, and his

brother Rawḥ, the secretary (*kátib*), and some men of the Banú 'l-'Anbar, that in the sands of Bal'anbar there is a snake that has a most wonderful way of catching sparrows and small birds. At midday, when the sand becomes so hot that no one, whether barefoot or shod, durst step on it and the cicada's legs would be scorched, this snake inserts its tail in the sand and raises itself like a spear or a stick fixed in the ground; then a small bird or perhaps a locust comes flying along and will not alight on the burning sand, but seeing what looks like an upright stick it settles on the head of the snake, which immediately seizes it. If the prey be only a locust or a dung-beetle or something of that sort, it is swallowed, and the snake remains in an erect position; if it be a bird, the snake devours it and goes away satisfied."

۴۰۸۲–۴۰۸۵ These lines give the poet's version of a story about the crocodile (*timsáḥ*) related by Damírí (tr. Jayakar, I 356) and in the *Nuzhatu 'l-qulúb* (ed. Stephenson), 74, 3 fr. foot and foll. to the effect that when the animal comes on land and opens its mouth the food and worms adhering to its teeth are picked out by birds called *qaṭqáṭ* or "crocodile's sparrows" (*'aṣáfíru 'l-timsáḥ*).

۴۰۹۱ زَین العابدین. Here, no doubt, the title has only a general application, and Rúmí does not mean to pay its first bearer, the Shí'ite Imám 'Alí ibnu 'l-Ḥusayn (see art. in *EI*, vol. I, p. 288), a compliment which he reserves for eminent Sunnís.

۴۰۹۴ سوز تاریکیست. Fa with other edd. and all my MSS. except A read *súz u táríkí-st*, but cf. *gird-i ú ẓulmát* in the next verse.

۴۱۰۰ ای جاه‌جو. So GP. Other readings are *cháh-jú* (B) and *ráh-jú* (AK and Fa).

۴۱۰۲ این شگفت = *ín dalíl-i 'ajíb*.

۴۱۰۵ ظَنّ لا یُغْنی الخ. See *Qur*. X 37.

۴۱۰۷ در طُفَیلت. Cf. IV 3438, note.

۴۱۱۱ نَرْتَع نَلْعَب. See *Qur*. XII 12 and cf. *Math*. III 416 *sqq*.

۴۱۱۷ گویدش عیسی. For this metaphorical use of the name 'Ísá, see IV 2200 and the note *ad loc*.

۴۱۲۰ پیر خر ای پیر خر. The same word-play occurs at I 2568.

۴۱۲۱ پیر گردون نی الخ. Cf. I 2940, III 2280.

۴۱۲۵ تیر الخ. The *muríd*, impelled by the spiritual influence (*himmat*) of his Pír, flies to God like an arrow from the bow.

۴۱۲۶ نه زابراهیم الخ, *i.e.* "when Nimrod attempted to fly up to Heaven in a chest borne by vultures, was it not for the purpose of reaching the God of Abraham?" See *supra*, *v*. ۳۷۳, note.

۴۱۳۶ آن تسخّری. See I 2285, note.

۴۱۳۹ Cf. the note on I 1066–1077.

۴۱۴۲–۴۱۵۸ These verses are addressed to the eldest prince by his two brothers.

۴۱۴۵ جمله در چمن, *i.e.* the prophets and saints dwelling in the world of Reality.

لَمْ يَلِدْ (*Qur.* CXII 3) is quoted here in reference to "the daughter of the King of China". See *supra*, p. ۴۸۷, Heading.

۴۱۴۹ Cf. *Qur.* LXXII 3: *má 'ttakhadha ṣáḥibatan wa-lá waladan*.

۴۱۵۸ Fa omits this verse.

P. ۵۱۳, Heading. ويرزقه الخ, *Qur.* LXV 2.

۴۱۷۵ يا چو باز آيم الخ. Fa translates: "or (when), like a falcon, I come home"; but the plain sense of the words is not improved by a simile which is obviously out of place in this context.

۴۱۷۷ In the first hemistich *jidd* = *ba-jidd*. Fa reads: *chandán numáyam jidd u just*.

۴۱۷۸ آن معيّت. Cf. the exposition of *wa-Huwa ma'akum aynamá kuntum* (*Qur.* LVII 4) in Book I 1511 *sqq.* and V 1073 *sqq.*

۴۱۷۹ The journey *to* God (*al-sayru ilá 'lláhi*) is *logically* prior to the journey *with* God (*al-sayru ma'a 'lláhi*). Cf. I 1439, note.

۴۱۸۰ تا كه عكس الخ, *i.e.* in order that real knowledge of *ma'iyyah* may be the counterpart and conclusion to the mystic's experience of "travel" and search in the path of self-discipline (*mujáhadah*). The metaphor is derived from *ṭard ú 'aks* (see Gibb, *History of Ottoman Poetry*, I 115), a rhetorical figure involving two movements, of which the second is at once the reverse (*'aks*) and completion of the first.

۴۱۸۲ The art. *ḥisábu 'l-khaṭá'ayn* in *Dictionary of technical terms*, 402, 7 *sqq.*, gives examples of this method of trial and error known to our arithmeticians as "double position". The passage translated below explains it very clearly.

"Let it be assumed that you are asked to find the number that is made 6 by adding to it the fourth part of itself, and suppose you say 4. Now 4 + a fourth of 4 makes 5, leaving a deficiency of 1. That is the first error. Suppose, then, you say 2. But 2 + a fourth of 2 makes $2\frac{1}{2}$, which leaves a deficiency of $3\frac{1}{2}$. That is the second error.

Your next step is to multiply the first supposition (*mafrúḍ*), namely 4, by the amount of the second error, *i.e.* $3\frac{1}{2}$. The product, 14, is the first record (*maḥfúẓ*). Then you multiply your second supposition (*mafrúḍ*), namely 2, by the amount of the first error, *i.e.* by 1, and obtain as a result the second record. Taking the difference between the first record (14) and the second record (2), which is 12, you divide it by the difference between the two errors (1 and $3\frac{1}{2}$), which is $2\frac{1}{2}$. The result is $4\frac{4}{5}$, and you have got the correct answer to the problem."

زیغد دو خطا. What are the two "mistakes" that ultimately lead to union with God? Probably, as the present Story suggests, two journeys of the soul: (*a*) *al-sayru bi-'l-ṣúrah* in the sensible world; (*b*) *al-sayru 'l-báṭinu ilá 'lláhi*, which, until the goal is reached, implies self-consciousness and therefore a false view of the essential relation between the seeker and the Sought. See the notes on II 2987–2998 and the Additional Notes *ad loc*.

۴۱۸۶ For the mystical significance of this verse, see II 440–444.

۴۱۸۹ فایدّه with metrical *tashdíd* (ABG); فایده (KP). Fa and other edd. remove the irregularity by reading *dar tama' khwad fá'ida-i dígar nibad*.

۴۱۹۶ نخواستت. The scansion (⏑ – –) is abnormal. Fa reads: *chún na-búd-ash niyyat-i ikrám u dád*.

۴۲۰۵ ذاتُ البُروج, from *Qur*. LXXXV 1: *wa-'l-samá'i dháti 'l-burúj*, where *burúj* is generally thought to refer to the signs of the zodiac.

۴۲۰۶ In the first hemistich Fa has the same reading as Bul. See the *app. crit*.

۴۲۱۳ Fa: *ní payambar*. The Ḥadíth is: *al-mu'minu ka-'l-mizhari lá yaḥsunu ṣawtuhu illá bi-khalá'i baṭnihi*. Here *mizhar* (lute) evidently denotes the reed-pipe (*mizmár*, *náy*). Cf. the verse:

shikam-tihí shav u mí-nál hamchu nay ba-niyáz,
shikam-tihí shav u asrár-gú ba-sán-i qalam.

۴۲۲۶ Cf. the Ḥadíth: *idhá aḥabba 'lláhu 'abdan ibtaláhu li-yasma'a ṣawtahu*.

۴۲۳۶ In Fa this verse is followed by a banal and entirely superfluous one which all my MSS. omit.

۴۲۴۳ مصر و منبتگاهِ قند. Cf. v 2525 *sqq*.

P. ۵۱۹, Heading. وَعَسَى الخ, *Qur*. II 213.

سَيَجْعَلُ الخ, *Qur*. LXV 7.

إِنَّ مَعَ ٱلْعُسْرِ الخ, *Qur*. XCIV 6.

اشتدّی ازمة الخ. See Book v, p. ۱۴۵, Heading, where this Ḥadíth is quoted.

۴۲۶۲ مُشْكِل. So all my MSS. Fa has مکسل.

P. ۵۲۰, Heading. For the full text of this Ḥadíth, see II 2734, note.

۴۲۷۵ و اسپند او. Fa: *az ispand-i ú*.

۴۲۸۲ مَرَج here refers to *Qur*. XXV 55: *wa-Huwa 'lladhí maraja 'l-baḥrayn*, etc., "And it is He who hath made the two seas to flow forth, this one sweet and fresh, and that one salt and bitter." Cf. *Qur*. LV 19–20 and

the note on *Math*. I 297. The mouth, whence good and evil words issue, may be likened to a market or fair where the spiritual and sensual faculties of man display their merchandise.

۴۲۸۳ يُنْلو (so vocalised in G), a Turkish word. K in marg. has the gloss: يُنْلو *bázár-gáh-ast kih mardumán ba-waqt-i mu'ayyan az aṭráf-i wiláyat án-já ḥáḍir áyand ú kharíd ú firúkht kunand ú báz gardand.*

۴۲۸۷ Cf. v 3294 *sqq.*

۴۲۸۹ هر جمادی الخ. Cf. I 2113 *sqq.*, 2154 *sqq.*

نطق‌جو = *náṭiq*. Three of my five MSS. give this reading; Fa has *nuṭq-jú*.

۴۲۹۸ For مِکاس in the sense of "driving a hard bargain", cf. *v.* ۱۰۴۴ *supra*.

۴۳۰۰ Fa reads:

madḥ-há dar ṣayd-i shullah gufta-í:
ní malúl-í, bár-há bi-shgufta-í.

۴۳۱۰ او خود دُرد بود. Fa translates from the reading *dard búd* and agrees with Bul. in the second hemistich. See the *app. crit.*

۴۳۳۰ پیش خویش زار. The later MSS. (ABK) and Fa substitute *khár* for *zár*.

۴۳۳۹ قبلهٔ مراد. Mq adds *wa-Rabbu 'l-'ibád* by way of explanation and makes کردم equivalent to مرا کرد; but in view of the context I think it better to translate (with Fa): "I placed my object of desire outside of my home."

۴۳۴۳ بی وجا. For *wajá* = *khawf*, see III 1232, note.

۴۳۶۱–۴۳۶۲ See *Qur*. VII 117 *sqq.* and *Math*. III 1721–1745.

۴۳۶۷–۴۳۷۰ See *Qur*. IV 156 (*wa-má qatalúhu wa-má ṣalabúhu wa-lákin shubbiha lahum*) with Bayḍáwí's commentary: "it is said that Ṭíṭánús, the Jew, entered a house where Jesus was, but did not find him, and God put upon him the likeness of Jesus, so that when he came out he was seized and crucified"; and cf. *EI*, art. 'Īsā.

۴۳۷۰ تخلیط‌جو is the reading of all my MSS. except P, which has *taghlíṭ-jú*. Fa reads *takhlíṣ-jú*.

۴۳۷۵ See *vv.* ۲۷۴۵–۲۷۴۸ *supra* and the note *ad loc.*

۴۳۷۷–۴۳۷۸ کعبهٔ اورا, *i.e.* his church at Ṣan'á (see II 2903, note). Its defilement by a man of the Banú Fuqaym (*LHA*, 28) is said to have been the "incident" that roused Abrahah to march against the Ka'bah; but according to another account, it was burnt down in a conflagration started by Arabs jealous for the honour and supremacy of their national sanctuary.

۴۳۹۵ کُلُّکُم راعٍ. See the Ḥadíths cited in the note on III 4146. Here the "shepherd" is the inspired Shaykh: cf. I 97, II 1478, and the notes *ad loc.*

۴۴۰۱ دَه معرّف. See the note on *v.* ۲۹۲ *supra.* Probably "the nouncers" symbolise the five physical and the five interioı (I 3576, note).

۴۴۱۵–۴۴۱۷ See II 1769, note, and particularly the chapter rending of garments (*kharq*) by Ṣúfís in ecstasy (*Kashf*, 542, =*Kashf*, *Eng.* 417). The cast-off *khirqah*, if intact, was coı bestowed on the singer (*muṭrib*, *qawwál*) as a reward for his seı accordance with the Ḥadíth *man qatala qatíl*^un^ *fa-lahu salabuhu.*

۴۴۲۰ پنج دانگ. Cf. v 3073, where *dú chár dáng* is used in the "worthless", "contemptible". Here *panj* may allude to *panj* the painful consequences of sensual, as opposed to spiritual, intoı

۴۴۲۴–۴۴۳۸ Cf. I 2689–2709 and the notes *ad loc.* Although i that without "fitness" (*isti'dád*) the Ṣúfí can never attain to un God, his becoming "fit" depends entirely on Divine grace aı In *v.* ۴۴۲۴ Fa reads *dá'f-i tan.*

۴۴۲۷ زشمع. Cf. I 196, note.

۴۴۳۹–۴۴۴۰ See *supra, vv.* ۲۸۰۸–۲۸۱۰ and the note *ad loc.*

۴۴۴۲ Cf. II 1485–1490 and the notes *ad loc.*

۴۴۴۵ دُولت is a misprint for دَلْوت.

P. ۵۳۰, Heading. This Story depicts the redemption of a soul fallen into the clutches of the World and the Devil. Concern see the note on Book II, p. ۴۲۱, Heading.

۴۴۴۹ جوحی هر سالی. For the scansion, see I 290, note.

۴۴۵۹–۴۴۹۲ An allegorical application of the preceding veı law-court thronged with litigants is a type of the heart corr incessantly recurring selfish thoughts and cares: these must b away, like withered flowers, to leave room for the growth c spiritual life.

۴۴۹۴ رو بأيقاظًا الخ. *Qur.* XVIII 17 has: *wa-taḥsabuhum ayqáẓ*^an^ *ruqúd*^un^. See I 392, note, and the commentary of Najmu'ddín *ad loc.*

۴۴۷۱ بهر زن. Both Cain and Abel are said to have had twi Cain's was the more beautiful; so when Adam commanded eack to marry the other's sister, Cain refused; and when God wc accept his offering he was infuriated by the favour shown to A straightway murdered him. See Bayḍáwí on *Qur.* v 30 and Hābīl and Ḳābīl.

۴۴۷۹ حريف, probably a term of contempt. See IV 306, note.

۴۴۸۱ بر لب خشكم الخ = *bar lab-i nán-i khushk-am, bar faqr-am* ing to Mq; but the phrase may be used metaphorically in t

explained by Fa, "you have railed at me notwithstanding that no words flow from my lips", *i.e.* without any provocation on my part.

۴۴۸۴ داد وا گیرند. Fa and all my MSS. except G have *ṣillah* instead of *dád*.

۴۴۸۶ با وقار. Fa: *bas waqár*.

۴۴۹۹ The carnal man is virtually dead and buried before he dies and goes into the grave. Cf. *vv.* ۱۵۴۴–۱۵۴۸ *supra* and the notes *ad loc.*

۴۵۰۵ پیك كسی, *i.e.* the true seeker and lover of God.

۴۵۰۶–۴۵۰۷ See the notes on II 1666–1669 and cf. the Story of the true believer and his stray camel (II 2910 *sqq.*).

۴۵۰۹ از اوّل زمادر بنده زاد. Cf. the Ḥadí<u>th</u> *al-<u>sh</u>aqiyyu man <u>sh</u>aqiya fí baṭni ummihi* and the notes on I 1244, 3513.

۴۵۱۳ إِنِ ٱسْتَطَعْتُمْ فَانْفُذُوا. See *<u>Qur</u>.* LV 33, translated and explained in the note on *<u>Math</u>.* I 1924.

۴۵۱۴ جز بسلطان الخ corresponds to إِلَّا بِسُلْطَانٍ, the last words of the Qur'ánic verse.

۴۵۱۶ فُرجهٔ صندوق. *Furjah* = *tafarruj*. Cf. II 641, III 240.

۴۵۲۲ کوته‌نمد, *i.e. faqír ú muḥtáj* (Fa).

۴۵۲۸ خواه آن باشد پسند. For *<u>kh</u>wáh* = *<u>kh</u>wáhi<u>sh</u>*, see V 2929, note. The reading خواهی (Fa) is not admissible.

۴۵۲۹ بر مِرصاد. See *<u>Qur</u>.* LXXXIX 13.

۴۵۳۴–۴۵۳۵ *I.e.* "we (ordinary men) are 'aggressors' because we take offence at the evil we see in others and find fault with them instead of with ourselves". Cf. I 1319–1330 and the notes *ad loc.*

P. ۵۳۵, Heading. مَنْ كُنْتُ مَوْلَاهُ الخ, part of a celebrated Tradition (*Ḥadí<u>th</u>-i <u>gh</u>adír-i <u>Kh</u>umm*), which the <u>Sh</u>í'ites naturally made a corner-stone in their doctrine of the Imámate. Sunní authorities accept it as genuine but interpret it in a different way. See Goldziher, *MSt.* II 116, and *al-Bábu 'l-ḥadí 'a<u>sh</u>ar*, tr. by W. M. Miller (Oriental Translation Fund Series, No. 29), 75 *seq.*

۴۵۳۸ Fa reads *nám-i <u>kh</u>wad-rá w-án 'Alí*.

۴۵۴۲ آزادی کنید. Cf. V 2309 and see the note on IV 1019.

۴۵۴۳–۴۵۴۸ A figurative description of illumined mystics who glorify God with "the tongue of their state" (*lisánu 'l-ḥál*). Cf. IV 1764–1772 and the notes *ad loc.*

۴۵۴۷ See the note on I 1934.

۴۵۴۹ نطق عیسی الخ. When Maryam was called a harlot, she remained silent, but her immaculate purity inspired the babe in her arms to speak (*<u>Qur</u>.* XIX 28 *sqq.*).

۳۵۵۰ تا زیادت گردد از شکر الخ. See the notes on I 939, III 28.

۳۵۵۱ For this paradox, which makes contentment a vice and a virtue, cf. V 1943, 3631, and the notes *ad loc.*

۳۵۶۵ اندر شش‌درهِ انداختی. See II 613, note.

۳۵۷۱ واردی, referring to *Qur.* XII 19: *fa-arsalú wáridahum fa-adlá*

۳۵۷۳ While common men think only of self-interest (*buzurg-i* … object of the Perfect Man is to save souls.

۳۵۷۴ جان حوت. See I 502–503, note.

۳۵۷۵ در اِصْبَعَیْن زورمند. See I 393, note.

۳۵۷۹ ما رَمَیْتَ الخ, *Qur.* VIII 17. Fa and three of my MSS. read for *ramayt-í*, in which the final ی is the *yá-yi waḥdat*. In the hemistich Fa has the same reading as AP (see the *app. crit.*): meaning, cf. the notes on I 2506, IV 809–811, and *supra*, p Heading.

۳۵۸۴ ای مسبحان الخ. See II 1850, note, and cf. V 1093–109

۳۵۸۵–۳۵۸۸ The fate of Iblís, who saw in Adam nothing (*Qur.* VII 11), should be a warning to all who refuse to glorify the Man, saying, "*má hádhá illá basharun mithluná.*"

۳۵۸۹ Here "the King of China" is definitely identified with the Man.

۳۵۹۰ This verse indicates that a *muríd* must not presume t without permission in the presence of his *murshid*.

۳۵۹۳ می رهاند از کلام. Fa reads *kilám*, "wounds", but *kalám* evidently contrasted here with the *kalám* of scholastic theologia however, the verse of Ma'arrí (*Luzúmiyyát*, II 263, I = *Studies in Poetry*, 241, No. 124):

wa-qálú faqíhun wa-'l-faqíhu mumawwihun
wa-ḥilfu jidálin wa-'l-kalámu kulúmu,

where *kalám* is used in its technical sense.

می‌جهاند. Fa: *mí-rahánad.*

۳۵۹۸ کم افزون کنید = *kih mará (ranj) afzún kuníd.* So G and

Fa reads *kam* and regards it as a noun = *káhish, nuqṣán.*

۳۶۰۰ زین گنه الخ. See I 1579 and the note *ad loc.*

سالها الخ. Cf. III 2937–2940 and see the note on I 2201.

۳۶۰۲–۳۶۰۵ For the imagery used in this description of *faná*, see II 3835, 4661, and *Díwán*, *SP*, II 3, with the notes *ad loc.*

۳۶۰۴ The mystic's journey to God is not in the body but in th which is infinite; hence he must traverse thousands of stages to self thousands of times.

۴۶۰۷ All the fires of Hell, *i.e.* carnal attributes, are but shadows cast by the Fire of Divine Love which consumes them. Cf. I 786–802 and the notes *ad loc.*, V 420–443.

P. ۵۳۹, Heading. See I 3700, note.

۴۶۱۲–۴۶۱۳ Paradise is only a derivative of the Divine Beauty (*Jamál*) that dwells in the heart of "the true believer", *i.e.* the saint united with God, and its delights are worthless in comparison with those which he enjoys.

۴۶۱۶ نارسیده الخ. Though he experienced *faná* (as described in the following verses), his life ended before he had attained to *baqá*, *i.e.* to the supreme unitive state of the Perfect Man.

۴۶۱۸ Cf. I 138 *seq.* and the notes *ad loc.* Shushtar (Shustar) in Khúzistán was famous for its brocades. Here جامهٔ ششتری = ششتر: cf. "worsted", named after its place of origin (Worstead, a village near Norwich).

۴۶۲۱ هست بیگار. Fa: *paykár*, an inferior reading.

۴۶۲۲–۴۶۲۳ See I 570–572, V 802–805, and the notes *ad loc.*

۴۶۲۴ Silent communion of soul with soul (*v.* ۴۵۹۰ *supra*) is the "boat" that conveys mystical truth to the initiated.

۴۶۲۵ Cf. the description of the *‘árif* (V 2238): *lab khamúsh u dil pur az áwáz-há*, and V 2141–2145.

۴۶۳۰–۴۶۳۲ These verses refer to the "deified" man, whose submersion (*istighráq*) in the Essence is so complete that his attributes are indistinguishable from each other and his silence, for example, is identical with his speech. See *SIM*, 96, and the notes *ad loc.*

۴۶۳۸ غیر جان جانی, according to Fa, "the spirit which Şúfí Shaykhs call *rúh-i qudsí* and *hayát-i tayyibah*".

بدید. Most of my MSS. have بدیل, which is correct (see I 796, note), and حنید (*sic*). Fa and other edd. have *dál* in both rhyme-words.

۴۶۴۰ کوه سنگ بافت. Fa: *kúh u sang táft.*

۴۶۴۳ خلق جدید. See *Qur.* L 14 and the note on *Math.* I 1142–1148.

۴۶۴۶ اندر کتب, *i.e.* in the Scriptures, concerning the Resurrection and the *ahwálu ’l-ákhirah*. Cf. *Qur.* L 21 and *Math.* I 3525 *sqq.*

۴۶۴۷ از غبار الخ, *i.e.* from the effect produced by the King's favour.

۴۶۴۸ هل من مزید, *Qur.* L 29. See the notes on I 17, 1379–1380 and II 926–927.

۴۶۵۱ علمهای با مزه الخ, *i.e.* all our exoteric knowledge is worthless in relation to the world of Reality whence it originally comes. Cf. IV 1292–1297 and the note *ad loc.*

۴۶۵۶ See the note on I 779 and cf. III 1053 *sqq.*

۴۶۵۹ نُرگدا, *i.e.* the *muqallid*, who passes his life in "beggin
outward forms.

۴۶۶۰ آن صدا ای معتمد. None of my MSS. gives the readin *ṣadá-yi mu'tamad*, "the echo in which you (vainly) put your tru

۴۶۶۴ تا گردت الخ. Fa and AP read: *tá gardí ṣáḥib-wáqi'ah*. I
(– ⏑), see I 290, note.

۴۶۶۷ باز, *i.e.* the *muḥaqqiq*. Fa cites a saying of Abú Madyan, the of Ibnu 'l-'Arabí, to his disciples concerning spiritual revelation bestowed on others: *aṭ'imūná laḥm*[un] *qadíd*[an], "feed us with f has been jerked", *i.e.* "do not tell me of anything but what I revealed in your own hearts".

۴۶۷۰ A paraphrase of *Qur.* LIII 3–4. In the second hemistich *bi-waḥy*[in] *iḥtawá* is substituted for the Qur'ánic *waḥy*[un] *yúḥá*, all r except G rectify the metre but corrupt the syntax by reading *in* for *in huwa illá*.

۴۶۷۴ همچو عادش الخ. See the note on Book I, p. ۵۳, Head for the wind that transported Solomon's throne, Bayḍáwí XXI 81.

۴۶۷۸ بِئْسَ ٱلْقَرِين, *Qur.* XLIII 37.

۴۶۸۱ لشکر حقّ است. See I 3702, note. The whole of the fo passage should be compared with IV 120–155.

۴۶۸۴–۴۶۸۵ On this explanation of toothache, cf. IV 149 and *ad loc.*

۴۶۹۱ چون دم مردان. K and Fa read *dam-i Yazdán*.

۴۶۹۵ بر راز خود. Fa: *bar ráz-i Ḥaq*.

۴۶۹۷–۴۶۹۸ Cf. *Qur.* XL 84–85.

۴۷۰۳ Cf. *supra*, *v.* ۴۶۶۴ *seq.*

۴۷۰۵–۴۷۰۷ Cf. Book IV, p. ۴۶۰, Heading.

۴۷۰۹ قفچاق. See art. Ḳipčaḳ in *EI*.
خوش, "harmoniously" or "perfectly". See I 57, note.

۴۷۱۱ صِبْغة الله, *Qur.* II 132. See the note on *Math.* I 766, *Díwán*, *SP*, XXX 6:

dar án khummí kih dil-rá rang bakhshí
kih básham man, chih báshad mihr u kín-am?

The note on this verse (*ibid.* 280) requires correction. Eve before it comes into the world, has been imbued with its character in the "dyeing-vat" of Divine foreknowledge a destination.

۴۷۱۸ I do not remember to have seen any other reference in A Persian literature to animals made of dough as playthings for c

۴۷۲۰ شُکْرِ باری الخ. Fa reads *shukr-i Bárí*, "thanks to the Creator".

۴۷۲۵ شکر کُنْ. Fa: *shukr kun*.

۴۷۲۶ Cf. III 975.

۴۷۳۰ See III 1161–1164 and the notes *ad loc.* Fa supposes that the object of the trick mentioned in the first hemistich was to sell what appeared to be a horse but was actually a wine-jar (*khum*). At III 1162, however, no doubt is left as to the meaning: "in their journeys they (the sorcerers) went mounted on a wine-jar."

۴۷۳۲ چندلی‌را الخ. Cf. IV 1704 and the note *ad loc.*

۴۷۳۶–۴۷۳۸ See I 2940, III 1790–1798, and the notes *ad loc.*

۴۷۳۹ کند کَرْم آن کَرَم. Fa and other commentaries make *án karam* the subject of *kunad* and translate: "will the Divine Bounty bestow that bounty on me?" Not to speak of the solecism (*karm* for *karam*), the context is proof enough that *karm* means vine or vineyard and refers to God. Cf. IV 2539 and the note *ad loc.*

۴۷۴۱ لا تَيْأَسُوا, *Qur.* XII 87.

۴۷۴۲ طو (Turkish), an abbreviated form of *túy*.

لا تَقْنَطُوا, *Qur.* XXXIX 54.

۴۷۴۷–۴۷۴۹ Cf. I 305–307, 688 *seq.*, and the Story of the thirsty man who tore bricks from the top of a wall and threw them into the water (II 1192 *sqq.*).

۴۷۵۰–۴۷۵۱ See I 25–26, note.

۴۷۵۵–۴۷۵۸ In this analogy the "house" is the sensible world, the "babe" the animal soul (*rúh-i ḥayawání*), the "cradle" the body, and the "grown-up man" the fully developed soul (*rúḥ-i insání*).

۴۷۵۶ حق زمین‌را مَهْد خواند, referring to *Qur.* XX 55: *alladhí ja'ala lakumu 'l-arḍa mahdan*. Fa has the same reading as Bul. in the second hemistich (see the *app. crit.*).

P. ۵۴۸, Heading. از سبب استغنایی الخ. Cf. I 3228–3254.

۴۷۵۹. جری. See I 1605, note.

۴۷۶۳ گشت طغیانی الخ. Cf. *Qur.* XCVI 6–7: *kallá inna 'l-insána la-yaṭghá an ra'áhu 'staghná.*

۴۷۶۵ Cf. V 3572.

۴۷۶۶ آب در جوی منست. *Áb dar júy dáshtan* (*Amthál ú Ḥikam*, I 6) is a proverb denoting success and good fortune.

۴۷۷۰ Delete "Even" in the Translation. The point is that, however great the distance may be, envy reaches its mark all the same (*ham mí-rasad*).

۴۷۷۳–۴۷۷۷ These verses express the feelings of the *murshid* whose disciple presumes to "set up his own shop".

۴۷۷۷ An allusion to Nimrod. See the note on *v.* ۳۷۳ *supra.*

۴۷۸۷ هندوی زاو. The carnal soul (*nafs*) is called a Hindú on of its infidelity (*kufr*). Cf. the note on *Hindú-yi bad-sawdá-yí* (I :

دُمّ گاو, *i.e.* the body. For the connexion of *dumm-i gáv* with see II 1435–1446 and the notes *ad loc.*

۴۷۹۲ چیز دیگر, *i.e.* self-abasement.

P. ۵۵۰, Heading. The question addressed to the Angel of Death answer given by him serve as an introduction to the Story of (see art. Namrūd in *EI*), which illustrates *vv.* ۴۷۹۴–۴۷۹۶.

۴۸۰۷ 'Aṭṭár relates in the *Iláhí-námah* (*Kulliyyát* [Lucknow, A.H 877, 10 *sqq.*) how God rescued from shipwreck and fostered the motherless infant who afterwards bore the name of Nimro

۴۸۱۴ مبُرّ آن اعتدال. G reads *ma-burrán* and Fa *ma-bar án.*

P. ۵۵۱, Heading. شیبان راعی. See the note on I 856, where t miracle is related.

۴۸۱۵ Fa: *hamchu án Shaybán kih az gurg.*

۴۸۱۷ See the notes on Book I, p. ۵۳, Heading, and I 854.

۴۸۲۲–۴۸۲۴ This challenge to materialism is repeated in many of the *Mathnawí.* Cf. II 1617–1641 and the notes *ad loc.*

۴۸۲۶ پنهانیان, *e.g. ḥálatu 'l-naz', 'adhábu 'l-qabr,* and *yawmu 'l-ḥi*

۴۸۲۷ For the mystical meaning of *'ajz,* see I 2696–2697 and *ad loc.* The bewilderment (*ḥayrat*) of ignorance is contrasted v of gnosis at I 311–314.

۴۸۲۸ دین العجایزرا, *i.e.* the humble faith that asks no questi seeks no evidence. The Prophet commended it to his followe Ḥadíth *'alaykum bi-díni 'l-'ajá'iz.*

۴۸۲۹ This verse alludes to an episode in the romance of Jos Zalíkhá. One day Zalíkhá, aged by grief and blind with weeping, is shown into Joseph's presence. Joseph does not r her, but "when she says that she is Zalíkhá who has loved hir life, his heart goes out towards her, and he asks her what is h She answers, to recover her beauty and her sight; so Joseph pr her beauty and sight are restored, so that she is more lovely had ever been before" (Gibb, *History of Ottoman Poetry,* II 168

۴۸۳۰ آب حیوان الخ. See the note on I 574.

۴۸۳۵ In the second hemistich Fa reads with A: *kih ba-guft gunjad.*

۴۸۳۶ داده من ایّوب‌را الخ, *i.e.* "I caused Job to love the wo father loves his children". Mq adds: *ḥattá anna 'l-dúda lammá s jarádḥatihi kána yarfa'uhu 'ani 'l-arḍi wa-yaḍa'uhu 'alá jaráḥatihi li-*

۴۸۴۸–۴۸۴۹ See *v.* ۳۷۳ and *v.* ۴۱۲۶ *supra* and the notes *ad*

۴۸۵۴ According to a legend that obviously belongs to the Oedipus cycle, Nimrod's father Kan'án, having dreamed that he was destined to be slain by his own son, gave orders for the child to be put to death; but his mother secretly entrusted him to the care of a shepherd, whose wife threw him into the water. He was washed ashore, suckled by a tigress, and grew up to become a leader of brigands and kill his father without knowing who he was.

۴۸۵۷ صد کلرا کُله. For the metaphor, cf. I 2343–2344, note; V 198.

۴۸۵۸ In the Translation substitute "chain" for "collar".

۴۸۵۹ گر مُعلِّم گشت الخ, *i.e.* "even if a carnal man gives edifying instruction to others, his own nature remains unaltered". The reading *mu'allim* seems to me to have more point than *mu'allam* (G), which Fa and WM have adopted, especially as the next verse emphasises the duty of association with a truly spiritual teacher.

۴۸۶۰–۴۸۶۱ In *v.* ۴۹۱۵ *infra* the inmost heart (*ḍamír*) of the illumined saint is likened to Suhayl (Canopus) rising in Yemen (Arabia Felix). The choice leather manufactured at Ṭá'if (see IV 102, note) was supposed to derive its colour from the rays of Canopus; hence the analogy drawn here. Cf. *Díwán*, *Tab.* 59, marg., 5:

> *Suhayl-i Shams-i Tabrízí bi-tábad dar Yaman; w-ar-ní*
> *adím-i Ṭá'ifí gashtí, ba-har já sakhtiyán-astí,*

and *ibid.* 191, 3:

> *ján adím ú tu Suhayl-i u bawá-yi tú Yaman:*
> *az pay-i tarbiyat-i tú zi-Yaman mí-na-ravad.*

For the comparison of self-discipline and self-mortification to the tanning of a hide or skin, see IV 100–107.

۴۸۶۶ وجود = *ṣaḥw* (I 129, note). *Maḥw* signifies the state of ecstasy in which the saint is nothing but the unconscious instrument of Divine action: *má ramayta idh ramayta wa-lákinna 'lláha ramá* (*Qur.* VIII 17).

۴۸۶۹ تیر او بر مقتلی. So GKP. Fa and other edd. have تیرِ او, a reading which is found in two of my 14th-century MSS.

۴۸۷۰ هم کشنده و هم ولیست. See I 3854–3859, II 1358, III 2470, IV 2963–2965, and the notes *ad loc.*

۴۸۷۵ عین الکمال, "the fatal eye". See Lane, p. 2216, col. 1, and p. 2423, col. 1.

۴۸۷۶ کاهلترین هر سه بود, *i.e.* he was more quietistic and theopathetic than his brothers. For *káhil* in this sense, cf. III 1450–1461.

صورت و معنی الخ, *i.e.* in him the outward and inward aspects of Being were unified, so that he gained his object in both worlds. Here

Fa explains that the three princes symbolise lower and higher grades of mystical experience, the eldest and middle brothers representing the *sálik-i majdhúb*, while the youngest is a type of the *majdhúb-i sálik* (see the note on I 683–684). Though Ṣúfís of the former class may enjoy contemplation (*shuhúd*) of God during their life on earth, it is only the latter who can attain to the permanent unitive state of the Perfect Man (*murshid-i kámil-i mukmil*) described by the term *jam'u 'l-jam'* (see the notes on I 3752–3756 and IV 2980).

The Story should naturally have ended with a third episode depicting the supreme realisation of Unity by the youngest prince; but the remaining verses of the Poem are merely the prelude to a theme which Rúmí may have felt himself unable to write or possibly preferred to leave unwritten. See the notes on *vv.* ۴۶۲۰–۴۶۲۴ *supra* and *v.* ۴۹۱۶ *infra*.

۴۸۷۷ پیش پیش (so G: *bísh bísh* in Fa and other edd.) probably means "advancing by degrees", *i.e.* "speaking slowly and deliberately". Naḥífí translates: *etdi ta'kíd-i waṣiyyat bí shitáb*. The phrase appears to be used in the same way at I 2649: *písh písh dars kard*, "he gave instruction step by step" or "point by point".

۴۸۹۹ Cf. III 790 *sqq*.

P. ۵۵۶, Heading. This parable of a manœuvre that fails because the adversary has been forewarned is applicable to the case of a *muríd* who desires to receive spiritual communications from his *murshid*. Cf. the prose version in *Fíhi má fíhi*, 45, 10 *sqq*. "If you wish to know a man, induce him to talk: his speech will make you acquainted with him. Suppose, however, he is a devotee (*tarrár*)[1] who intentionally keeps silence lest you should discover his secret,[2] what can you do then? Be silent in his presence and give yourself up to him and wait patiently: a word may fall from his lips, or involuntarily from yours, or some mystic thought may come into your mind in consequence of the impression made on you by him. Such words and thoughts are reflected from him, and so you will gain knowledge of his inward state."

۴۹۰۵ After this verse Fa inserts a verse which is also found in Bul. (see the *app. crit.*) and in K, a manuscript dated A.H. 768.

۴۹۰۹ غالب از وی الخ. Cf. *Qur.* II 250: *kam min fi'atin qalílatin ghalabat fi'atan kathíratan bi-idhni 'lláhi*.

۴۹۱۰ یواش (Turkish) occurs again at IV 2010 as an epithet for a well-trained and docile horse.

۴۹۱۳ In the second hemistich Fa has the same reading as Bul. See the *app. crit*.

[1] The term *tarrár*, like *'ayyár* (III 3845, note), is used of a Malámatí (IV 2172–2175, note) or hidden saint.

[2] Here follows the story of the child and the bogle.

۴۹۱۵ از ضمیر چون سُهیل الخ. See the note on *vv.* ۴۸۶۰–۴۸۶۱ *supra.*

۴۹۱۶ All my 13th- and 14th-century MSS. conclude the *Mathnawí* with this verse except K which, under the Heading *li-ḥaḍrati waladihi Sulṭáni 'l-awliyá 'aẓẓama 'lláhu dhikrahu fí bayáni itmámi 'l-mathnawiyyát*, adds the forty-five verses ascribed to the poet's son, Sulṭán Walad, that are given in Bul. (VI 185 *seq.*), beginning:

muddatí z-ín Mathnawí chún wálid-am
shud khamush, guft-ash walad k-ay zindah-dam,
az chih rú dígar namí-gúyí sukhun,
bahr-i chih bastí dar-i 'ilm-i ladun?
guft: nuṭq-am chún shutur z-ín pas bi-khuft,
níst-ash bá hích kas tá ḥashr guft.
waqt-i riḥlat ámad ú jastan zi-jú:
kullu shay'in hálik illá wajhahu.
báqí-yi ín guftah áyad bí zabán
dar dil-i án kas kih dárad zindah ján.

APPENDIX

CORRECTIONS AND ADDITIONS TO THE COMMENTARY ON BOOKS I AND II

I 1–18. See H. Ritter, *Das Proömium des Maṯnawī-i Maulawī* in *Z.D.M.G.*, vol. 93, pp. 169–196, where it is shown that Rúmí's "Song of the Reed" was suggested by a similar, but much longer, passage in the *Jawharu 'l-Dhát* of 'Aṭṭár.

I 17. *Sír* in this verse is a noun. Cf. III 1960: *hamchu mustasqí k-az áb-ash sír níst*. The first hemistich should be translated: "except the fish, every one becomes sated with water."

I 475–476. For the word-play of *jam'* in its non-mystical sense with *sham'*, cf. V 2707.

I 847–850. For V 3584 *read* V 3854.

I 986. For *miskín*ᵘⁿ *jálasa miskín*ᵃⁿ read *ana 'l-miskínu ujálisu 'l-masákína.*

I 1234 (Heading). *For* "Heading" *read* "Heading (2)".

I 1236. At VI 429 *kábal* (so vocalised in G) rhymes with *aḥwal.*

I 1463. Delete "Cf. note on *v.* ۱۲۵۰ *supra*".

I 1483. For *Dúgharad* read *Dú gharad.*

I 1958–1959. For *Mirṣád*, 95, 10 *sqq.* read *Mirṣád*, 96, 10 *sqq.*

I 1973. "The well-known Persian verse" comes from a *qaṣídah* by Saná'í. See his *Díwán*, 80, penult.

I 2002. Cf. *Ḥadíqah* (Stephenson), p. 98, ll. 4–5:

hamchu naqsh-i ziyád bahr-i pasích ba-suy-i khwad yakí u án yak hích.
tu yakíyy-í wa-lík ham z-a'dád nám dárí u bas chu naqsh-i ziyád.

I 2429. References are given in Index IV to five other verses of the *Mathnawí* in which *júshídan* is used transitively.

I 2693. Cf. the verse attributed to Majnún:

*yaqúlúna Laylá bi 'l-'Iráqi maríḍat*ᵘⁿ
wa-yá laytaní kuntu 'l-ṭabíba 'l-mudáwiyá.

I 2778. According to *Ta'ríkh-i Guzídah*, 277, 12 *sqq.*, the epithet *Ja'farí* refers to Ja'far the Barmecide, who gave orders that pure gold should be used for minting. Here, however, the context indicates that Rúmí favoured the other derivation.

I 2911. For *al-ḥamiyyatu* read *al-ḥimyatu.*

I 2925. For ٢٩٢٥ read ٢٩٢٥–٢٩٢٦, and *for* "The second hemistich "The second hemistich of *v.* ٢٩٢٦".

I 2933. For *v.* ٥١٤ read *v.* ٥١٣.

I 3054. See the note on IV 2948.

I 3320. See the note on IV 3637 (Heading) and cf. *Díwán-i Shams-i* (Lucknow, A.H. 1302), 222, 16, where Rúmí, having described all in which the Universal Essence or Spirit clothes itself as "di bottles of the same Wine", warns his readers that this is *not* the dc of transmigration:

ín níst tanásukh, sukhun-i waḥdat-i ṣirf-ast
k-az júshish-i án qulzum-i zakhkhár bar ámad.

I 3338. I think the view that this verse alludes to Ṣadru'ddín of Q must be definitely rejected. Rúmí applies the epithet *Shaykh-i* Abú 'l-Ḥasan al-Kharraqání (see VI 2119), and it seems very pr that the saying *al-ma'ná huwa 'llah* is here ascribed to that cele saint. In *TA*, II 212, 11 *sqq.* Kharraqání says he ascended to H and was met by angels who boasted of their *nearness* to Go replied, "*má Huwa-'lláh-ánim*", and they were abashed.

I 3521–3522. For *Qur.* XCV 5–6 read *Qur.* XCV 4–5.

I 3525. At V 1270 *súg* is rhymed with *dúk.*

I 3810–3811. For *'alá qadri 'uqúlihim* read *'alá qadari 'uqúlihim.*

II 6. *Rúz-i istiftáḥ* is a name given to the 15th day of Rajab, and thi have been the date on which the composition of the Second Boo begun; but the phrase need not be understood in a chronological

II 246. Cf. VI 3674.

II 320. A construction parallel to that in the second hemistich of this occurs at VI 2957: *múr-i dígar gandumí bi-grift u dav.* Besides V 2515 is another example of the apocopated present tense at III 2080: *afsár-i ú gírand u kash.*

II 324. I am indebted to Dr A. J. Arberry for the following recipe a work on cookery by Ibnu 'l-Mubarrad (*ob.* 909/1503), of which extracts have been published by Ḥabíb Zayyát in *al-Mashriq.* The quoted below will be found in Vol. XXXV, p. 374.

"*Ṭuṭmáj: yumaddu 'l-'ajínu wa-yuqṭa'u wa-yuṭbakhu fí 'l-má'i ḥattá wiya wa-yúḍa'u 'alayhi 'l-labanu wa-'l-na'na'u wa-'l-thúmu wa-'l-samnu laḥmu 'l-maqlúwu.*"

II 410. For *'uláwah* read *'iláwah.*

II 496. See V 183–199. The attribution of merit to the hypocrite (*mu* is an act of Divine mercy. If God open his eyes to the Truth, h not be disappointed of the reward for his works, even though deserved none. Cf. *Qur.* XXV 70: *yubaddilu 'lláhu sayyi'átihim ḥasa*

II 1285–1293. Dr A. K. Coomaraswamy has called my attention to "the equivalence of the doctrine which you cite from *Mirṣád* (note on *v.* 1293) and the Upaniṣad tradition, especially as stated in Maitri Upaniṣad, II. 7 [d]", and adds, "it is all part of a consistent doctrine, but this is the most literal parallel I know, and would seem worth noting". He agrees with my view that the passage to which he refers does not imply anything more than coincidence of ideas. In the translation by R. E. Hume (*The thirteen principal Upanishads*, p. 417) it runs as follows: "Verily, not having attained his purpose, He thought to himself from within the heart here: 'Let me enjoy objects.' Thence, having pierced these openings, He goes forth and 'enjoys objects with five reins'. These reins of his are the organs of perception. His steeds are the organs of action. The body is the chariot. The charioteer is the mind. The whip is made of one's character (*prakṛti-maya*). By Him forsooth driven, this body goes around and around, like the wheel driven by the potter. So, this body is set up in possession of consciousness; or, in other words, this very one is its driver."

II 1358. Cf. IV 2963 and the note *ad loc.*

II 1510. 'Aṭṭár (*Manṭiq*, 2392–2405) tells the same Story of a certain king and his slave; but Luqmán is not mentioned by name.

II 2323. For corrections, see the note on V 2852.

II 2718. For ۲۷۱۸ read ۲۷۱۷.

II 2927–2928. *For* 1995–1996 *read* 1996–1997.

INDICES TO THE COMMENTARY

References are either to Book and verse or to the Prefaces which introduce each of the six Books. When reference is made to Headings, the verse-number is followed by "Heading" in brackets. "Add. Notes" following the verse-number refers to the Additional Notes in Vol. VII, pp. 371–373; "Appendix" refers to the List of Corrections and Additions to the Commentary on Books I and II. See pp. 407–409 *supra*.

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